

Christian Science Sentinel

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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...erly Com-
... Army of the
Republic, says of the encampment at Boston
that it was the most successful meeting of
the organization that had ever been held.

"Beyond a doubt," said he, "there was
never anything like it in the history of the
G. A. R. encampments. Taken from every
point of view, it was a remarkable success.
It is scarcely too much to say that, from
the northernmost border of Massachusetts
to the tip of Cape Cod, the people came to
see us. There were a million and a half of
them in Boston, and the cheering, the wai-
ing of flags, the music of bands, and the
welcome extended to us wherever a blue
uniform was seen (and it was ubiquitous)
were the most entrancing sounds and sights
that ever greeted the old boys.

"We can never say too much of this en-
campment or in praise of the hospitality of
the people of the metropolis of New Eng-
land. There have been more soldiers in line
in other parades, but there never was the
tumultuous enthusiasm, never the magnif-
icent jollification, that we had this year, and
every man was impressed with the meeting
and the people of the section which gave us
such a glorious welcome."

Lawrence Leatherman of Malden, post-of-
fice inspector in charge of the New England
district, who was commissioned by the
United States Government about two months
ago to go to Panama and establish a
postal service in the canal zone, has com-
pleted his work and made at least a partial
report to the Washington authorities. As a
result of this work the service is now in
operation. A string of ten offices stretches
across the Isthmus, from Panama to Colon,
a distance of about forty-six miles, following
the route of the railroad. The post-offices
are located in the railroad stations. Be-
cause of these offices domestic postage rates
are now applicable to the mail service be-
tween the United States and the canal zone
in Panama, provided the mail be properly
addressed. Panama mail should be ad-
dressed "Ancon," which is the name of the
American office in that city, and the Colon
mail should be addressed "Christoval," in
order to be entitled to domestic rates.

Nearly two years ago considerable interest
was aroused in the United States by the re-
port of a commission on the regulation of the
sale of opium in the Philippine Islands. It
recommended that the sale be made a strict
monopoly and be farmed out to the highest
bidder, who would then, of course, seek to
force the sale to its highest possible point.
Such strong protests were made against this
policy that the recommendation was never
adopted. A committee appointed by Governor
Taft has now recommended that the sale of
opium in the islands be made a strict
government monopoly at once and that at
the end of two years the importation of
opium into the islands be absolutely prohib-
ited, with the exception of that for medical
purposes; that the penalty for importation
be deportation from the islands; that the use
of opium be prohibited to all persons under
twenty-one years of age; that licenses to
smoke opium be granted only to those who
have become confirmed in the habit and are
more than twenty-one.

After exhaustive experiments with a pro-
cess to make paper money of velvety soft-
ness, treasury officials have decided to retain
the method producing the "crisp" variety.
The experiments were conducted with a
chemical process and demonstrated that a
soft condition of bills could be produced.
The discoverers of the chemical urged that it
would save much time and trouble in print-
ing money. Paper now used in the printing
of paper money has to be thoroughly soaked
in water. While damp one side of the paper
is printed; the sheet is then placed in a
steam room and kept under a high pressure
for from fifteen to thirty days while the ink
dries, then the sheet is again soaked and
the reverse side printed. It was claimed
that all this wetting and drying would be un-
necessary and that a great deal of time
would be saved.

The report of the receipts and expendi-
tures of the Post-office Department for the
fiscal year ending June 30, shows a deficit
of about \$8,000,000. During the year the
sum of \$12,000,000 was spent in extending
the rural mail delivery routes. The Post-
office Department has not been self-sustain-
ing in any year since 1884. In 1882, in 1883,
and in 1884 it yielded a nominal excess of
receipts above expenditures, but since then
the deficit each year has ranged from \$3,000,-
000 to \$11,500,000, during a large part of
which period the rural delivery system was
not in operation. In the mean time the num-
ber of post-offices has increased from 50,017
in 1884 to 74,169 in 1903, and the receipts in
these offices have increased from \$43,300,000
to \$134,200,000. Expenditures in the same
period have increased from \$46,400,000 to
\$138,800,000.

Minister Bowen has made strong repre-
sentations to President Castro relative to
the seizure of the properties of the New
York and Bermudez Asphalt Company. He
has demanded that the properties be released
from the custody of the Venezuelan receiver
until the case may be adjudicated by the
courts.

The Filipino Commissioners, after a tour
of the United States lasting eleven weeks,
sailed for home from San Francisco, August
30. Nine members of the original party are
returning to Manila by way of Europe.

Foreign.

Emperor William, before formally renew-
ing his offer of a cup to be competed for in
a transatlantic yacht race, awaits the con-
clusion of the correspondence now pending
between his representative and the New
York Yacht Club respecting the rules.

It is the expectation of the British Foreign
Office that the treaty of arbitration on the
same lines as that negotiated with other
great Powers will be signed shortly between
Great Britain and Austria.

It is rumored at the Canadian capital
that the Duke of Marlborough will be the
next Governor General of the Dominion, suc-
ceeding Lord Minto. He is now Under-Sec-
retary in the Colonial Office.

Industrial and Commercial.

Thirty-seven patents have just been issued
to John S. Stone of Cambridge, an electrical
engineer and also a lecturer on electrical
subjects at the Massachusetts Institute of
Technology, covering inventions that com-
pletely prevent, it is claimed, any inter-
ferences with wireless messages. These
preventions include the "selectivity" of the
system, whereby the signals are received
only by apparatus attuned to the sending
station, to the exclusion of all other stations
not thus attuned; the ability to converse with
stations surrounded or crossed by conflicting
electric currents such as are used by street
car lines and the automatic feature of the
system by which a message is automatically
transmitted from intermediary stations to
the terminal without the necessity of opera-
tors to relay the message.

The Allan Line Steamer *Victorian*, the
largest turbine vessel yet built, was launched
at Belfast last week. It is expected that she
will be ready for service before the end of
the year. She is 540 feet long, has 60 feet
beam, and her depth is 40 feet 6 inches. The
Victorian is to be fitted to carry fifteen hun-
dred passengers. The enormous propelling,
stopping, backing, and steering power re-
quired by the Atlantic service is understood
to have been overcome by Charles A. Par-
sons, the engineer who has developed the
steam turbine. Her reversing power is equal
to that of her forward propelling power.
Her propellers are three in number, each on
a single length of shafting. Her tonnage is
about twelve thousand, and she is expected
to develop about ten thousand horse power.

"There are some controversies that will not
down, and one of the most persistent of
these is that relating to the relative speed
of railroad travel here and in Europe," says
the *Scientific American*. "We have been in
receipt lately of several letters asking us
for an expression of opinion on the subject,
and we therefore think it well to state, for
the benefit of those who are interested in
the question, that in respect of the number
and speed of fast express trains, our railway
service in this country simply cannot com-
pare with that of France and England. We
say this with the full knowledge that there
are a few fast expresses that maintain a
high average speed for long distances in
this country."

The completion of the Galveston sea wall
was celebrated last week. The wall stands
seventeen feet above mean low tide. The
grade of the city is now to be raised to slope
gradually from the top of the sea wall. This
will necessitate a raising of the grade from
one to fifteen feet, according to location.
For this purpose the State has donated all
State taxes collected in Galveston county
for a period of eighteen years. Bonds to
the amount of \$1,500,000 are to be issued for
this purpose.

At Pisa, Italy, will be completed this
month the largest station for wireless tele-
graphy yet erected. From there it is designed
to establish wireless telegraph communica-
tion with Great Britain, Holland, the United
States, Canada, and also with vessels in the
Mediterranean, the Baltic Sea, the Red Sea,
and the Atlantic and Indian Oceans. There
are already two Marconi stations in working
order on the coast of Montenegro.

The Great Northern Steamship Com-
pany's new steamship, *Minnesota*, recently
launched by the Eastern Shipbuilding Com-
pany of New London, Conn., arrived at New
York last week. The *Minnesota* is the larg-
est steamship ever built by an American
ship building concern, and, with a few ex-
ceptions, the largest afloat. She is designed
for the transpacific trade.

The number of furnaces in blast in the
United Kingdom for the quarter ended June
30 last, was 329, and the estimated make of
pig iron for the half-year is 4,218,000 tons.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH!*" *Jesus.*

From our Contributors.

"Old Home Week" at Bow, N. H.

LAST week was "Old Home Week" in New Hampshire, and this very pleasant custom, which originated in the Granite State, was very generally observed.

Among the many observances, none were of more interest to Christian Scientists than those of the town of Bow, the birthplace of our revered Leader. The president of the day was Mrs. Eddy's cousin, the Hon. Henry M. Baker, one of New Hampshire's foremost citizens, who won an enviable reputation in Congress as representative from the Granite State. The orator of the day was the Hon. Sherman E. Burroughs, also of Mrs. Eddy's family. Of his able historical address the *Concord Monitor* says, "His paper was a valuable contribution to historical literature."

The following excerpts are from the *Concord Daily Patriot's* account of this interesting occasion.

The Old Home Day celebration of Bow was held at the beautiful Hammond's Grove on that slightly eminence, Wood Hill. There was a large attendance and the day was a success in every particular.

The morning hours were devoted to a happy reunion of old friends, and at eleven o'clock a fine concert was given by Runnell's band. A bountiful collation was provided by the ladies and served from twelve to half past one o'clock.

The following were the officers of the day: President, Hon. Henry M. Baker; vice presidents, Walter Putney, Charles B. Rogers; secretary, Edwin A. Colby; treasurer, Frank A. White. The efficient reception committee were as follows: Walter Putney, D. Waldo White, Edwin A. Colby, Byron W. Clough, Walter J. Gray, Samuel E. Elliott, Warren C. Saltmarsh, John B. Baker, Charles B. Rogers, Frank A. White, D. Norris Morgan, Frank E. Woodbury, Betton F. Smith, John H. Burroughs, Frank E. Colby.

The literary exercises of the day were held at 1.30 P.M. The addresses were of a high order and the program was as follows: Invocation; Welcome Song, the choir; remarks, the president; addresses, Rev. Mr. Larramour and Rev. Mr. Lawrence; selection, the band; historical address, Sherman E. Burroughs; poem, Maud Putney; selection, the band; address, Rev. C. L. Page; addresses by former residents of the town and others; election of officers, and miscellaneous business; "America," choir and band; national airs, etc., the band.

In addition to the very general attendance of the people of Bow, there were present a goodly number of former residents and visiting friends.

The president of the day, Hon. Henry M. Baker, said,—Visiting daughters and sons of Bow and other invited guests,

Ladies and Gentlemen:—With pleasure I extend to you the greetings of the citizens of Bow, and in their behalf bid you a hearty welcome back to the old town which they confidently hope you still love.

Around the ancestral home many memories are entwined which are the dearest of all those which the heart loves.

There are no more sacred words than those of father and mother, and if perchance, from a neighbor's house is added the sweet word wife or husband, and children have prattled in the old home, the affections linger there, however we may roam. No later home can efface the dear memories of childhood and that early married life which brought heaven so near the earth that the song of the angels was distinctly heard.

Those of us who have remained in the old town have had our share of the world's prosperity and joys, and we do not envy you the greater experience and the broader horizon which have enriched your lives, and added grace and dignity to your demeanor. We rejoice in your prosperity and honors, and assure you we are proud of them. If you are seeking fitting objects for generosity, permit me to suggest that our town is yet without a free public library, and that our churches would not decline an addition to their special or invested funds.

But whether you are rich or poor, our welcome to you is the same. The bright sunlight, the gentle rain, and the pure air of our hills are yours as of old.

Our hearts are in the right place and of the same affectionate nature as those of our ancestors. They are no colder than in the years gone by when they beat the faster at the sound of your footsteps.

We thank you for your presence to-day and urge you to come again and again, and always when our loved town shall bid her children return to her. We shall be glad if you conclude to abide with us and renew for the remainder of your lives the old home ties. Again, in the name of the people of Bow, I bid you welcome.

The principal duty of a presiding officer is to fill the hour with wise and witty words from others. To that duty I now turn with pleasure, and first of all will present to you the clergy of the town, who will briefly address you.

At Pembroke, N. H.

WE clip the following from the *Concord Evening Monitor's* report of the Old Home Week exercises at Pembroke, August 23. Those of our readers who are acquainted with the history of New Hampshire will recall that the town of Pembroke was given to Mrs. Eddy's ancestor, Captain John Lovewell and his soldiers for their services in defeating the Indians.

"The Hon. Henry M. Baker of Bow came with a surprise for the people of this town, as he was called upon to make a few remarks. He expressed the good wishes of the Rev. Mary Baker G. Eddy of Concord to the trustees of Pembroke Academy, who are erecting a new academy, by placing in the hands of Prof. Isaac Walker a check for \$1,000. Mr. Baker is president of the trustee board."

Are we Inconsistent?

WILLARD S. MATTOX.

AMONG the many indictments named against Christian Science by its critics, one that we most frequently come upon is that of inconsistency in the practical application of its

faith. The iconoclast, who has set for himself the task of breaking down the structure of Christian Science, seems to take especial delight in finding fault with its representatives because they eat, clothe themselves, build material edifices, and enjoy the beauties of art, music, and the best in literature. We are told that such practice is not what is to be expected, logically, from those who deny the very existence of matter and assert that Spirit is the only substance.

The casual observer of this religious movement may think that in the disparity between the statements of the Christian Science text-book, and the present experience of those who are its students, he has discovered grave inconsistencies. What he has really observed is the difference between the thing itself, and the individual apprehension of that thing; the difference between the whole and a part. It is the difference we find between mathematics, and the individual demonstration of mathematics. It is the same difference observable between philosophy in the abstract, and in practice. We find, too, the same difference between any theology and the disciple's effort to live that theology in his daily life. There is, in fact, no inconsistency. If the Christian, of whatever creed, were to be judged by the same unreasonable standard, he would be obliged to plead guilty to the charge. The Christian Scientist does not pretend to be able to prove now, in his experiences, the ultimate of Christian Science, because he is only a student and not a master, and he should not be judged as though he did make such a claim.

In this connection, we may mark well what our Leader says, in "Unity of Good." After referring to the demonstration over death, she says, page 55, "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth.

"I have by no means spoken of myself, I *can* not speak of myself, as 'sufficient for these things.' I insist only upon the fact, as it exists in Divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away till all be fulfilled.'"

It is probable that every Christian Scientist has, at one time or another, struggled with the depressing thought that the contrast between his ideal and his demonstration, may awaken the thought of inconsistency in those about him; that he is not good enough to call himself really a Christian Scientist, because he is conscious of falling far short of the exalted state described in Science and Health. I dare say that many have writhed under the sting of self-accusation, when, upon uttering the "scientific statement of being," they have heard the ugly word "Hypocrite!" whispered into consciousness, and have been harassed by the suggestion that they were utter failures. If you who read these words have ever given heed to this diabolical plot to rob you of peace and health, and stay your normal progress, you may know now that such a suggestion is conceived in iniquity, and born of the evil one, or one evil. You may hold up your head, if conscious that you are doing your best, and you need never fear again because your feeble steps are not giant strides. There is a wealth of comfort in the tender promise, "The Lord shall guide thee continually."

The ingenuous argument runs somewhat like this: "You say that there is no life in matter, and yet you act continually as though there were life in matter. You say there is no death for man, and yet we see death taking place all about us. Now it is not unreasonable to demand of you either that you prove all you say, and at once, or else forever abandon your theory, and give yourself up to a life in and of matter, and take the consequences." It is the cross of the reformer, that he must meet and dispose of this lie. Jesus met it at the very outset of his career: "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they

shall bear thee up, lest at any time thou dash thy foot against a stone." Our Leader, patiently following in the footsteps of the Christ, has put aside the same suggestion, and all who follow Christ must drink of his cup and be baptized with his baptism.

Mrs. Eddy says in Miscellaneous Writings, page 309, "Scientists sometimes take things too intensely." We need to guard against that tense human effort to compel others to demonstrate Truth, which is nothing else than mesmerism. When we refuse to assume a position we have not demonstrated, we shall be more free in our work. We shall then discriminate between the God-given impulse to overcome and "rise daily into higher and holier consciousness" (Science and Health, p. 419) and escape the prodding of mortal mind which insists that we must at once occupy advanced positions, and that rails at us, because we do not meet its demands. To listen to these evil whisperings, begets a nervous state of self-condemnation which is far from scientific; it induces a feverish haste to accomplish what we are not normally ready to accomplish, and opens the way for a sad reaction and consequent discouragement. If we give to evil the same answer that Jesus did, when we are tempted to act as though we had already attained, then the result will be for us as it was for him, for the devil will leave us, and behold, angels will come and minister unto us, and bring us peace.

All Disease Unreal.

W.

An expression very often heard at Christian Science experience meetings, and elsewhere, is that all diseases are alike to God. Of course those who have carefully studied the Bible and Science and Health understand the sense in which this statement is made, while those who have not made such a study, and those who come to the meetings to learn what the teachings of Christian Science are, naturally infer that by this expression is meant that it is just as easy to heal one disease as another, which, although true, is by no means the experience of the average practitioner.

From such an inference, people, almost of necessity, come to the conclusion that Christian Scientists must claim that it is as easy to heal a person in the last stages of consumption as to heal one with only a cold, and they say reason and common sense are agreed that such cannot be true. Thus at the very outset of their investigations many people are biased against Christian Science, if not altogether turned from further investigation; whereas, if they had understood the true meaning of the expression, it would probably have appealed to them.

The sense in which all diseases are alike to God is that each and every disease is contrary to the law of God and therefore unreal; that the law of God insures health and happiness, and destroys disease. Probably the true meaning of this statement can best be illustrated by reference to simple examples in arithmetic, as 2 plus 2 equals 5, and 5 minus 2 equals 2, each of which is alike to the basic law of mathematics, that is, contrary to its law. Without any knowledge of arithmetic, the child would necessarily have to learn first how to detect and correct the first error, later how to detect and correct the second, and so on, until, possibly, the pupil, grown to maturity, might be able to point out and correct errors in the most difficult problems in the higher branches of mathematics. All mistakes, from the simplest example in addition up to and including the most difficult astronomical calculations, would be alike to mathematics, in that each would be opposed to its fundamental law; but no one would contend that it was quite as easy to point out and correct a mistake in an astronomical calculation as to point out and correct a mistake in addition.

A few references from the Gospels will show that the disciples, and even Jesus, with all his great understanding and power, found it more difficult to heal in some instances

than in others. It is related that when Jesus, Peter, James, and John came down from the mount of transfiguration they found that the other disciples had failed to heal the "lunatic" boy; yet these same disciples had certainly healed many others that were sick, else the father of the boy would not have appealed to them for help, neither would they have attempted to heal the boy; their question to Jesus, asking why they failed also shows that they had succeeded in other cases. Jesus healed the boy, apparently, with the greatest ease.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief" (want of understanding). And he added, "This kind goeth not out but by prayer and fasting." This account of an experience of the disciples shows clearly that, although they had healed other cases of disease, this one was beyond their understanding. Jesus' answer is a clear statement that in human experience some cases are harder to heal than others; that it was the want of sufficient understanding on the part of the disciples,—not a lack of power in God,—that caused the failure; and his act in healing the child proved that his understanding was so great that what was beyond the understanding of those disciples was not at all difficult for him. His act proved that God's power was sufficient to meet the case. The words used by Jesus on this occasion certainly indicate that in his opinion the power of God is sufficient to meet all cases of disease, but the practitioner must have attained sufficient understanding to apply it. Hence whenever there is a failure to heal a case in Christian Science, it may be because of the want of an adequate understanding on the part of the practitioner, just as Jesus said to his disciples in the above instance, "Because of your unbelief." The sufferer, of course, admits he has not the requisite understanding to heal himself when he appeals to another person for help.

However, we find instances related in the Gospels which show that there were cases which taxed even Jesus' great understanding. Take two instances from Mark. Jesus took the mute "aside from the multitude" and then healed him (7 : 33-35), and led the blind man out of town before healing him, and then had to repeat his treatment (8 : 22-25). This latter is the only instance recorded where Jesus had to repeat his treatment in order to heal. There are many other acts and sayings of Jesus which will recur to the minds of all who have carefully studied the four Gospels, and which indicate that some cases were more difficult for Jesus to heal than others; but the foregoing instances are sufficient to make the distinction clear.

In closing his gospel, John expressly says he has related only a small portion of the acts and sayings of Jesus; and a comparison of the four Gospels shows that each differs from all the others in stating some cases of healings and in explanatory statements connected with Jesus' works. Hence it would seem that each Gospel writer selected those cases of healing which appealed most to him, and gave such statements of Jesus in explanation thereof, and of his teachings, as to him seemed best suited to show the universal adaptability of those teachings to the needs of humanity.

It seems very clear to the writer, from a number of statements in Science and Health, that Mrs. Eddy recognizes and teaches that in human experience it is more difficult to heal some diseases than others; as for illustration, after naming a number of very serious diseases as having been healed through Christian Science, she says, "Christian Science heals organic disease as surely as it heals what is called functional; for it only requires a fuller understanding of its divine Principle to demonstrate the higher rule" (p. 162). Again, "When the unthinking lobster loses his claw, it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw,—not with an artificial limb,

but with the genuine one" (p. 489). This is a statement of what the Principle is capable of doing, but it is not claimed that this has yet been accomplished. There are many other passages in Science and Health in which the same thought is conveyed.

The habit of coldly and flatly contradicting a sufferer when an unscientific statement is forced from him by his condition, is most unfortunate. Most people are kind-hearted and do not wish to wound others, and this habit must be due to either thoughtlessness or ignorance. Christian Scientists understand that God does not cause suffering, and at an opportune time they should explain to the sufferer the teaching that God does not send suffering, and that it is possible through Christian Science to heal all sickness. No one unasked has a right to interfere with another's thought, and least of all by audibly and coldly contradicting him. Such contradictions tend to arouse antagonism and resentment, and thus do harm instead of good.

It would be hard to condemn anything in stronger language than that used by Mrs. Eddy in referring to this practice, "If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effecting a cure, it starts a petty crossfire over every cripple and invalid, buffeting him with the superficial and cold assertion, 'nothing ails you'" (Science and Health, p. 460).

To the writer, it seems that much of the misunderstanding of Christian Science and opposition to it, might have been avoided if, whenever a word was used to express a special or technical meaning,—a meaning different from its ordinary, accepted sense, and yet authorized by the best dictionaries,—it had been followed up then and there with an explanation, so that hearers could not have misunderstood what was meant. There are a number of terms used in Christian Science which have special significance, and in all instances where such words are used, and not followed by an explanation of the special meaning attached thereto, as given in Mrs. Eddy's writings, there is danger that the hearer may misunderstand the speaker and be thereby prejudiced against Christian Science; when if such hearer had understood the real and authorized meaning attached to such words he would have been favorably inclined toward it.

A Helpful Lesson.

MABEL A. BIRDNO.

HAVING some stitching to do one afternoon, and wishing it to be done perfectly, I attached a guide to the machine, and began the task. My duty consisted in keeping the work close to the guide, but anxiety made me constantly look for results, and the outcome was that the work slipped away from the guide, and had to be repeated. I did not obtain perfect results until I steadily watched the guide.

We, as Christian Scientists, desire perfect results in our work of healing and uplifting mankind. Our duty, clearly, is to keep thought fixed steadfastly upon Principle; our work close to the guide Christ, Truth, and to have no anxiety or doubt concerning results, but simply to *know* the work is being done perfectly.

Cards in the German Periodical.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their cards inserted in the directory of *Der Christian Science Herold*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be the same as now prevails for the *Journal*. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language.

Selected Articles.

Would it be fair to assume that an orthodox church was unsound in its teachings because some of its members failed to conform to the tenets of that church and did not live the life of an orthodox Christian? Although it is claimed for Christian Science that it is the truth, none will assert that Christian Scientists as individuals have reached the full understanding of that truth. Even our doctors and ministers do not claim to be infallible, although they are striving to do their utmost in the ministration of their respective professions.

On the other hand, would it not be fair to judge Christian Science not so much by what Christian Scientists do not, but rather by what they do? An acquaintance with Christian Scientists shows that they are good, reliable, public-spirited citizens, and above the average in integrity and morals. Should not a tree be known by its fruits?

RICHARD P. VERRALL.
The New York Times.

happiness? How could we have sick people in God, drawing "life, and breath, and all things" from God? It is this gospel of the supremacy of God, on earth as in heaven, based on His omnipresence, His omnipotence, and His omniscience, which the Master proclaimed, and he commanded his followers to "preach the kingdom of God" and to "heal the sick;" preach to the sick and to the sin-sick the good news that God is everywhere, and that wherever God is He is God and governor, whether mortals call the place where the preaching is done heaven, or earth, or hell. Because God is everywhere, then if we are anywhere, we are in God; and since we live in God, under divine law and order, we do not live under the law of sin, disease, and death. And so Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Whenever and wherever the gospel of the universal and eternal reign of God is preached and accepted; then and there the glorious liberty of the sons of God, the citizens of the kingdom of heaven, will appear, with its consequent freedom from bondage to disease and to degrading habits.

WILLIAM H. JENNINGS.
Nebraska State Journal.

As a student of the sect for fifteen years, I must say in all candor that I feel drawn more to the Christian Scientists than to any other body of professed Christians, for the following reasons:—

1. They take a deeper and more rational view of the Bible.
2. They have eliminated the devil and all the horrible theology deduced therefrom.
3. They have taken God more as Christ presented Him—a Being of perfect love; and they see in Christ an Elder Brother, a true master Teacher.
4. They centre their belief in love to God and to all mankind.
5. They are honest in declaring that the Christian Science movement is yet in its infancy.
6. They have begun to learn and to demonstrate the gifts, especially the gift of healing sickness and disease, that Christ declared should be given his disciples.
7. The more advanced among them discern an impending and coming change in society for the betterment of all humanity, and they see that Christian Science, with its Principle and Christ-love, may help forward such change.
8. They are a growing people, having in their mind's eye the words of the Master: "Be ye therefore perfect."

PROF. M. L. BLOOM.
The Globe (N. Y.)

The critic lays down the proposition that "the acceptance of Truth from another's vision is a species of hypnotism," and then proceeds to say that Christian Scientists are hypnotized because they daily read Science and Health. The absurdity of this proposition is clearly apparent. All our educational development is received from those who have progressed beyond us. The wise teacher in the school, the skilled mechanic who guides the apprentice, the prophet with clear vision who warns and guides a nation, the great Master himself, who came to earth that we through him might know the truth and be free; all these show that truth comes through the vision of the worthy, to those who are ready to receive it. This receiving of truth is not hypnotism, and no amount of specious reasoning can make it so. Hypnotism implies bondage, control of one mortal by another. The truth never binds any one; truth frees, and he who grasps the truth as understood by another whose vision is clear, is himself helped.

Would our critic say that the study of a text-book on astronomy or natural science or mathematics, when understood, would produce hypnotism? Certainly not. Then why make an exception and charge Christian Scientists with being hypnotized, since they universally declare the great freedom, peace, and harmony which have come to them from the reading and understanding of Science and Health in connection with the Bible?

EZRA W. PALMER.
Business Woman's Magazine.

In the fatherhood of God and the sonship of Christ, Christian Scientists find a basis for the brotherhood of man, and they maintain with Paul that Christians are joint-heirs with Jesus Christ, and with John that "now are we the sons of God." If we are the sons of God *now*, we have a right to health and happiness *now* and here, for it surely would not be "God's way" to have a world full of sick and miserable children. And as "joint-heirs with Christ," we have an equal and joint right to the ability to live a healthy life and the power to help and to heal those who, in ignorance of their divine right to life, liberty, and happiness, are all their lifetime subject to sin and disease.

Jesus himself said of his ministry, the Father "doeth the works," so that we are in perfect accord with the Master on this point. With us, God is the only power, hence it follows that God is the only healing, saving, and life-giving power. It is our understanding that in God, the infinite Life, "we live, and move, and have our being." Should it seem incredible that the royal family of the "King of kings," and "Lord of heaven and earth" can enjoy life and health and

Until "Science and Health with Key to the Scriptures" was written by Mrs. Eddy, the wonderful healing works of Jesus, his immaculate conception, resurrection, and ascension, his walking the water and stilling the storm, together with the prison experiences of Peter and Paul, were utterly unexplainable. These acts have been looked upon as marvelous or spectacular contraventions of the natural laws of Deity, to exemplify some inscrutable power with which men were to have no part except as bewildered beholders. But, when understood, Mrs. Eddy's explanation of Spirit or Mind, and what is called matter, gathered wholly from a spiritual discernment of the Scriptures, unlocks the whole mystery whereby the so-called marvels are discovered to be the natural manifestation of divine or spiritual law, operative in human consciousness through the understanding of God. This discernment elevates the Scriptures above and beyond the realm of faith into visible demonstration.

JOHN CARVETH.
Maple Rapids (Mich.) Dispatch.

The Lectures.

Marysville, Kan.

Bicknell Young of Chicago lectured on Christian Science, June 3. He was introduced by Senator E. R. Fulton, who said in part:—

We do not all think alike, but we sometimes reach the same conclusions by reasoning along different lines. The supreme desire of all good people is to do that which will benefit humanity, which will elevate the human race and make better men and women. I am not a Christian Scientist, yet I believe many things which they believe and approve many things which they do. They believe that anything that will strengthen and encourage the weak, that will sustain and cheer those who are less fortunate than we, is one of the high and noble things of life. So do I. They believe that in doing that which will uplift and uphold a person and make him stronger physically, mentally, and morally, they do something that is noble and good. So do I. I know but little of their doctrine and of their creed, but I do know that by their words and by their deeds they have brought hope and joy to many a heart, and comfort and peace and rest to many a soul. They have accomplished great things and done a world of good, and wherever you find them, you will find honest, earnest, and conscientious workers, whose sole purpose is the betterment of their fellow-man.—*Correspondence.*

Oak Park, Ill.

Mr. Edward A. Kimball lectured for First Church of Christ, Scientist, Oak Park, June 24, at the Warrington Opera House. He was introduced by Mr. E. V. Day, Second Reader, who said in part:—

Friends:—First Church of Christ, Scientist, of Oak Park, extends a cordial welcome to you to-night in a spirit of broad friendship and true brotherliness, taking it for granted that if you are not in accord with the doctrines of Christian Science, from your presence here you are at least desirous of discovering what those doctrines are. After many years' experience, Scientists are forced to the conclusion that most of the opposition to and disbelief in Christian Science comes from a lack of knowledge of what it really teaches. The unwise man gaining his information from unauthorized sources and from hearsay, says, "I don't believe," and goes his way; the wise man before avowing his disbelief says, "I don't know," and going to the fountain-head, says, "Tell me."—*Correspondence.*

Lockport, Ill.

There was a fine audience at Norton's Opera House on Tuesday evening, June 28, to listen to a lecture on Christian Science by Judge Septimus J. Hanna. The speaker was introduced by Rev. J. S. Bayne of the Congregational Church, who said in part,—

The last day of the northward voyage of the *Advance* in the second Grinnell expedition was extremely perilous. Great ice fields were running furiously before the tides. Huge masses of ice bore down upon the staunch little vessel threatening to engulf her brave commander and gallant crew.

Suddenly a great glistening iceberg came driving up from the south. The brig was made fast to its huge bulk by well secured anchors. On moved this strange ship of the Arctic, plowing up the furrows of that icy sea, until it came to anchor in an open pool beside a lofty cave, having borne the brig full fifty miles toward the pole.

Even so it is in the voyage of truth poleward, Christ-

ward, God-ward, heaven-ward. Ofttimes amid the darkness and the storm it encounters the drifting flocks of worldly schemes that would drag it hopelessly from its desired haven. Ofttimes it is well-nigh borne down by the accumulated pack of Satanic foes that rush tumultuously upon it, but grappling to some huge berg of principle that feels the deeper currents of God's seas, and catches the winds of His upper ether, it is borne along secure and triumphant toward the pole-star of its faith.

In the stillness of that solemn midnight hour, as our divine Master and Saviour wended his way with the disciple band from the supper room, down across the brook Kedron, up to Gethsemane's Garden, walking in the light of the full Paschal moon, he looked heavenward and thus prayed for his disciples: "Sanctify them through thy truth: thy word is truth." Eighteen full, overflowing Christian centuries with seven hundred million followers, the number ever waxing and never waning, fully attest the validity and truthfulness of the Master's words.

Standing this evening in the presence of that divine One who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life:" in the presence of him who says, "Lo, I am with you always," all the days, hours, and moments; in the presence of him to whom Paul looked when he exclaimed, "I can do all things through Christ which strengtheneth me;" fully believing that he interprets to us the mind and heart of the great God, Father, and Friend, and that he is the immediate source of all light and life and healing and inspiration; resting with confidence upon this central Christological truth of Scripture, it gives me great pleasure, in his name, to welcome and introduce to this large, intelligent, and appreciative audience Judge Septimus J. Hanna.

Correspondence.

Lectures at other Places.

- Joliet, Ill.—Mrs. Sue Harper Mims, May 1.
- Alma, Mich.—Bicknell Young, May 9.
- Newcastle-on-Tyne, Eng.—Judge Septimus J. Hanna, May 19.
- Cambridge, Eng.—Judge Septimus J. Hanna, May 26.
- Marshalltown, Ia.—Mrs. Sue Harper Mims, May 29.
- Marion, O.—Mrs. Sue Harper Mims, June 12.
- Hoopeston, Ill.—Hon. Clarence A. Buskirk, June 19.
- Reading, Mass.—Judge Septimus J. Hanna, June 19.
- Amesbury, Mass.—Judge Septimus J. Hanna, June 20.
- Cotuit, Mass.—Judge Septimus J. Hanna, June 21.
- Oklahoma City, Okla.—Bicknell Young, June 26.
- Elk Point, S. D.—Bicknell Young, July 3.
- Plainfield, Ill.—Bicknell Young, July 10.
- Lake Geneva, Wis.—Bicknell Young, July 24.
- Marshall, Mich.—Bicknell Young, July 31.
- Mattoon, Ill.—Edward A. Kimball, Aug. 14.

A New Pamphlet.

The Christian Science Church, Its Organization and Polity. By Carol Norton.

This pamphlet, in which the history of the Apostolic Church and the Christian Science Church are compared, is now on sale. Price, prepaid, single copy, 20 cents; twelve copies to one address, \$1.75.

Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Index to Volume VI.

All those wishing the *Sentinel* index for Vol. VI. (September, 1903—August, 1904), can have it on application.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

As to Diagnosis.

SOME of those opponents of Christian Science who have criticised the healing accomplished by this system have done so upon the supposition that the persons who have been healed were victims of their own imagination, and that the serious nature of the ailments from which they suffered was not substantiated by the diagnoses of physicians. As a matter of fact, the greater portion of those who have been healed through Christian Science have adopted this system only after having been under the care of a number of physicians, and the diagnoses in all such cases, as they are reported in our columns, are those of physicians, and in some cases, of several physicians.

In this issue we present the testimony of a man who for many years "was actively engaged in the practice of medicine,—being a graduate from a leading medical university of the regular school," and who had also taken two post-graduate courses. This gentleman tells of the healing of his wife through Christian Science of an affection of the bronchial tubes which had baffled the efforts of eminent men in the medical profession. He tells, also, of his own healing of chronic malaria with which he had suffered for twenty years, as well as of frequent attacks of acute laryngitis.

There seems to be no question as to the correctness of the diagnosis in these cases, and this testimony is sufficient answer to the criticism to which we have referred, especially as it comes from a man who, before the healing power of Christian Science was made manifest to him, was "strongly prejudiced against Christian Science, and a firm believer in medical practice."

That this man was "strongly prejudiced against Christian Science," might reasonably be surmised from his training and profession, but prejudice and opposition will eventually fall before proof and demonstration. Therefore it is most important that Christian Scientists prove their faith by their works. We doubt whether this physician would have been influenced by preaching; practical demonstration is required in such cases, and Christian Scientists cannot afford to let anything interfere with this healing work. Mrs. Eddy says, "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen won from Jesus, then he is Christian enough to practise scientifically, and deal with his patients compassionately; and the result will correspond with the spiritual intent" (Science and Health, p. 365).

M.

In last week's issue of the *Sentinel*, we referred editorially to a circular, recently sent to Christian Scientists, which purported to quote from the first edition of Science and Health, published in 1875. The words quoted in this circular were entirely contrary to Mrs. Eddy's teachings, and as we were unable to find them in the first edition of Science and Health, or any other edition to which we had access, we wrote the author of the circular asking him to refer us to the page from which he quoted. His answer

disclosed the fact that the quotation was not from Mrs. Eddy's writings at all, but from an article written by a contributor to a paper called *The Marconigram*.

It is just to the author of the circular to quote from his letter as follows:—

"I was reliably informed, as I thought, that this quotation was from the 1875 edition of Science and Health. If it does not appear therein I have been grossly misinformed. I endeavored in every way possible to obtain a copy of the 1875 edition but was unable to do so."

It is proper to state also that he is not a Christian Scientist.

M.

Witnessing to Facts.

It is possible to conceive of a type of man that would be prompted by pride to exaggerate his own faults, but it would be difficult to think that a person of this character could be found occupying a position of religious prominence. When, therefore, an honored minister states in earnest, unreserving words the facts which evidence to him weakness and incapacity in the religious body of which he is a conspicuous representative, we can but conclude that, though possibly overstated in a moment of depression, the grounds of his appeal must be saddeningly true.

In a late issue of one of the leading denominational weeklies, the editor takes a very pessimistic view of the religious condition and outlook, and presents an impressive array of evidence in support of this contention that "the world is stranded on the rocks of sin, and in imminent danger of appalling disaster." Public corruption and private greed, social and political contempt for ethical standards, the frequent sacrifice of honor and patriotism for vulgar wealth or distinction, the indifference of might to honesty and justice in its economic and political dominion, and the consequent spirit of bitterness and anarchy which are rife among the masses,—all these are pictured with startling force, and this "carnival of sin" is further declared to be not the *cause* but the *result* of spiritual deadness in the church. "The decadence of the church," says he, "is not so much due to these conditions as these conditions are due to the decadence of the church." It is like the voice of Tolstoi crying in the wilderness, "The evil from which men are suffering is produced by the fact that the majority live without that which alone affords a rational guidance for human activity,—without religion, and without which people stand on the plane of animals, and even lower than they!"

This recognition of the causal relation between the failure of Christian people to apprehend and utilize the spiritual resources of their religion, and the "appalling" human conditions referred to, is most significant. He alone who is entirely sure of the adequacy and availability of spiritual truth can enter upon the struggle against the asserted forces of evil with confidence and true courage, and it is clear that an awakening of the dormant religionists of every denomination and faith to this fact must precede their successful labor for the world's redemption. Christian Science declares that in the absence of a satisfying evidence of the present supremacy of revealed truth, Christian effort can but be nerveless and ineffective, and hence its insistence that there is continuous and imperative need of those demonstrations of healing which characterized our Lord's ministry, and which, as he declared, were to be the convincing proofs that should abide, with all believers and throughout all time, to establish faith and inspire endeavor.

This brother's pessimism is not unique; its discouraging note is echoed in the columns of well-nigh every Christian periodical that comes to our table. His thought that "the current of life is sweeping away from the church and not towards it," is constantly expressed, and it seems quite inexplicable that those who thus perceive and openly declare the inefficacy of their own "hold upon God," should

not be able to rejoice in the faith and achievement of those who can bear witness to better things.

Christian ministers are constantly deploring the fact of empty pews, despite painstaking and expensive effort to make the services attractive. They constantly refer to the lapse of interest in the prayer-meeting, the neglect of Bible study and of the cultivation of the spiritual life. They speak of the increasing difficulty in raising money for church support and religious work, and of the growing indifference of the people to the ends for which the church exists. In an entirely different vein, Christian Scientists are privileged to speak of churches and other assembly rooms that are always crowded, though without "attractions;" of deep and abiding interest in the prayer and experience meetings; of the devotion of the people to Bible study, and to the spiritual overcoming of every sickness and sin; of large and continuous giving for church needs and beneficent work, and of a great awakening to the spiritual life and all that it means for humanity.

The contrast between these two lines of testimony, is very marked and full of meaning, and in view of the unquestioned facts, it seems to us entirely in keeping with Christian propriety and expectation that only kind and brotherly things will be said by Christian ministers of a movement which is giving so creditable an account of itself, and which is attaining results whose impressive absence from his own parish prompts many a pastor to write for his church paper in terms that are no less frank than regrettable and suggestive.

W.

The Mental Remedy.

THE all-important consideration for humanity is how to reach the moral and intellectual stature which ever marks the Christ-man, and thus to realize the fulfilment of the Divine purpose. That this is the ultimate of all true and purposeful endeavor, none would deny, though perhaps but few have recognized it as a constant demand resting upon all alike.

Before the advent of the world's great Teacher many had striven for that intellectual supremacy which can never be separated from progress, even in its purely human sense. Paul, commenting upon this, said, "The Greeks seek after wisdom;" he also said that the preaching of the Christ,—the Christ-doctrine,—was, to the Greek thought, "foolishness." The same may be said to-day with respect to many who, to their very great loss, reject the mental healing of Christian Science which identifies its teaching with that of Jesus and the apostles. Christian Science finds its justification, however, in the character of its appeal, as well as in its effects.

Nearly all those who accept this teaching have been led to do so by their observation, or by their own experience, of its value, as a remedial agent, to the sick and suffering. Prior to such experiences, these people had believed in material methods of healing, but when Christian Science was brought to their notice they were quickly led to see the very important fact that these methods have no relation whatever to man's moral and intellectual needs, to say nothing of his spiritual nature as the child of God. They also began to comprehend, in some degree, what is meant by the dominion which is man's divine inheritance; and that material methods of dealing with error fail entirely to recognize this dominion.

The study of Christian Science makes it clear that all who are afflicted "in mind, body, or estate" are really suffering from their belief in the cruel despotism of a supposed material law, and that dependence upon material remedies only intensifies this bondage. In witnessing the struggles of these sufferers, Shakespeare's words become very significant,—

Our deeds are fetters that we forge ourselves.

Aye, truly; yet methinks it is the world that brings the iron.

Because "the world of error is ignorant of the world of

Truth" (Science and Health, p. 13), it brings to every poor sufferer the "iron"—material theories of pain and pleasure, of disease and its cure, from which are forged the fetters of sin and sickness. These theories, one and all, ignore the dignity and the infinite spiritual possibilities of man as the representative of divine Mind. When this healing truth is revealed to the sufferer, he turns away from the belief in narcotics and opiates which dull his senses, and which stupefy and becloud intellect and morals alike, at the moment when he needs to be most awake to work out his own salvation through Christ, whom the Bible declares to be "the power of God and the wisdom of God."

In his teaching and healing Christ Jesus made much of *knowing*. He declared that to know God is eternal life, and that to know the truth shall make free. What more can be asked or desired than eternal life and freedom? It is this knowing and its glorious results which constitute the theory and practice of Christian Science, wherein the remedy for every human woe contains a quickening appeal to man's highest nature; and "body, intellect, and morals" respond, in fulfilment of Christ's promise, "The water that I shall give him shall be in him a well of water springing up into everlasting life." K.

Letters to our Leader.

New York, July 27, 1904.

My dear Mrs. Eddy:—In reading the last *Sentinel* containing letters to you I thought of those who never write to you and yet are "living epistles" of the truth you teach. I knew one who demonstrated this Christian Science, and I never heard him mention your name but twice, yet he loved and revered you (so do I, but I am not worthy).

I asked this man, after seeing the wonderful works that he did, and the still more wonderful change in his character, "Where did you get this?" and he answered: "I read Science and Health for two years." He was never tired and the good that he did lives after him. The people who came under his care know from his demonstration of the teachings of Science and Health that it is true. Such men (may the lord of the vineyard send more of them) help to have your noble character and your selfless work appreciated at their true value.

Sincerely yours,

F. S. BELLEVUE.

Galveston, Texas, August, 1904.

Dear Teacher and Leader:—As we eat of the "bread which cometh down from heaven," it is but just that we return thanks to the hand that breaks the bread.

Monday afternoon while I was away from home two calls came over the telephone for help. This was the message sent: that the four-year-old boy of a patient had fallen down stairs, and that a doctor and nurse were in attendance. The last call said that the child had been unconscious three hours, and that the body and limbs were cold. The doctor had pronounced the condition, concussion of brain, and had told the mother there was no hope of recovery. In her call for help she had said, "Ask your mother to get me over the telephone as soon as possible, and to help my child if she can."

When I reached home at five, I entered my room with a request that I be not disturbed. I had three hours of sweet communion with Truth. Once I went to the telephone and was told that the child seemed resting. At eight o'clock, when the father reached home from business, the child recognized him. In the morning the boy sat up in bed and drank milk, at which time the doctor gave slight hope of recovery. During the next twenty-four hours the mother telephoned me, "The child is well. The doctor and nurse do not know what to make of it, but I know what has saved my child."

I knew the little fellow was very obedient, and the thought came that an idea is always obedient to the Mind

that formed it; and that restful action is never disturbed. I found one statement after another from Science and Health coming to me as facts, then such a glow of love to you; of thankfulness for your bravery that made it possible for this wonderful revealing of Love in its healing power to appear to humanity now. This is, I think, the fullest proof that has come in my work, and I had least to do in it. I felt that it would give you joy.

Ever your loving student,

MARY E. HARDY, C.S.B.

First Church of Christ, Scientist, London, S. W., England.

Rev. Mary Baker G. Eddy.

Beloved Leader:—On behalf of the Board of Directors of this Church, I beg to thank you most heartily for your cable received June 21 and also for the letter sent through your secretary, Mr. George H. Kinter, in answer to mine of June 10 on the question of rotation in office of the Readers. This correspondence was read at our Semi-Annual Church Meeting, and it was resolved by a majority vote "that the time has now come for this Church to conform to the rule of rotation in office of its Readers." In consequence of this resolution the Readers then in office resigned and new Readers have been elected to fill the vacancies thus caused.

Thanking you again for the unvarying love and interest you have always manifested towards this Field, I subscribe myself, on behalf of the Board of Directors of First Church of Christ, Scientist, London,

With deepest gratitude,

GODFREY R. PEARSE, *President*.

London, S. W., August 7, 1904.

Beloved Leader:—I feel that I must trespass on your time, though as briefly as possible, to tell you that, owing to the recent decision of First Church of Christ, Scientist, London, to adopt the plan of rotation in office as regards its Readers, it has become my duty to fill the place of First Reader for a time. I feel so grateful that we have been able to take this step, as it not only brings us into closer touch with all the other branch churches and with the Mother Church in thought, but I see also how it must bring a wholesome current of vigor and fresh thought to this work. I can only say that it is my most earnest desire that I may be able to keep the post of First Reader free from any sense of personality, or love of personal influence, and to be quick to hear and obey the voice of divine Love. My strongest feeling so far has been, that if the word of absolute Truth is given out from the desk, with a conviction of its truth, there must be the lifting up of the Christ who "will draw all men" unto him. I am sure that St. Peter had a knowledge of the peculiar snares that would beset the path of First Readers when he addressed to his flock those admirable words of counsel contained in his first epistle, chapter 5, verses 1-4.

Of my own gratitude to Christian Science and its Discoverer, I can never adequately speak, but "To obey is better than sacrifice."

Most gratefully and lovingly yours,

(MRS.) MABEL S. THOMSON.

Glamis, Cal., August 6, 1904.

Mrs. Mary B. G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—I was sitting in my car here in the desert last night, thinking what Christian Science had done for me, and I said, all is gone, I have no soul, no body, nor any mind; Oh, the complete sense of annihilation and then,—the babe in Christ was born, whose Father-Mother is God, surely God's limitless Love waked "a white-winged angel throng." I am over three thousand miles away from you, in one direction at least, but I know that no harm can befall you, nor can "any plague come nigh thy dwelling."

With affection,

BURWELL O. GRIFFIN, a Desert Telegrapher.

Testimonies of Healing.

For many years before coming West, I was actively engaged in the practice of medicine,—being a graduate from a leading medical university of the regular school, having also taken two post-graduate courses in New York City. My wife had an affection of the bronchial tubes, which had resisted the treatment of the best physicians both East and West, and the change of climate which we made for her health, availed nothing. Thoroughly discouraged, she went to a Christian Science practitioner for treatment, and in a remarkably short time was entirely well and has remained so. Formerly she took cold on exposure to the slightest drafts; now she never does. Seeing that Christian Science had done for her what I, and the most eminent men in the medical profession, had failed to accomplish, I went myself to the practitioner for treatment for chronic malaria. I had taken nearly every known and accepted remedy for this trouble during the past twenty years, and had been in the hospital unable to arise from my bed for weeks at a time. After a short course of treatment, my old trouble disappeared; it has failed to return at its accustomed season, and I am cured. I also had had frequent attacks of acute laryngitis, and at the time I began treatment could not speak above a whisper. It yielded almost in a day, and has never returned.

Both my wife and myself have since had the benefit of class instruction, and have so grasped this wonderful Science that we have both been able to make some most remarkable demonstrations. The medicine chest, which had so long been one of the necessary fixtures of our home, and from which we regularly took our doses, has been emptied of its former contents and put to a more acceptable use.

I am sure that Christian Science will meet every human need and every mortal ill. The aim of every honest physician is to prevent and cure disease. If he will only investigate Christian Science, he will find a way to accomplish this noble purpose far superior to anything he now has. I was strongly prejudiced against Christian Science and a firm believer in medical practice, but I am glad I investigated, for it has revealed an ever-present power, which is able to cope with every unhappy condition and every disease.

DR. C.

For nearly seven years I have had the benefits of Christian Science, not the least of which has come to me through our periodicals. To-night, as I read the *Sentinel* with deepest pleasure and profit, I felt that I could no longer be satisfied with receiving, but must do my part in the generous outpouring of gratitude and of love to God and to our revered Leader.

My way into Christian Science was a thorny one. Barriers of prejudice and misconceptions manifold kept me from reaching my home and claiming my rightful inheritance. During many years I had known of this new-old religious thought, for one of our family had studied it, and Science and Health was on our bookshelves. But "something better than Science" was presented to this relative,—a something that left Mrs. Eddy out of the proposition, and made the human mind and will mighty factors in the solution of life's problem. Science and Health was taken out occasionally to point a jest or to be criticised and condemned as absurd and impossible. Whether this thought was likely to produce harmony and joy in our family may be imagined. My own condition at that time sufficiently indicated the result of living in such a mental atmosphere. I was suffering from chronic asthma, and had tried every remedy I had ever heard of, with no permanent relief. No physician gave me the slightest hope of cure. I spent sixteen months on the Continent, and wherever other people seemed to find immunity from this disease, I was always worse. Annual attacks of rose-cold added to my misery.

had been wearing glasses for six years because of a severe case of astigmatism. I also had a most distressing functional difficulty, which the doctors told me might possibly be helped by means of an operation. No material remedies succeeded in alleviating the intense suffering from that source. I was nervous, unhappy, without any faith in God. During attacks of asthma, when I was often obliged to sit all night long and breathing was so painful as to bring anguish, I longed with all my heart to die.

I had just returned from Europe when the Mother Church in Boston was dedicated. As I lived in the neighborhood of the church, I proposed to some friends on the afternoon of the dedicatory services, to visit the edifice, and with the idea of deriding all that we might see. I well recall our comments, and the pity we felt for the people we saw there who seemed to be happy about something—condemned mortals, we thought them. We came away from the church with such a sense of superiority, although none of us had anything in his thought that he could have offered to a starving soul,—anything helpful, hopeful, or comforting!

The next time I entered that church, three years later, I was with a swelling heart, and eyes full of tears,—tears of repentance and gratitude for the great gift that had come to me in the revelation of Christian Science as it really is. Those three years had brought me very low, and when I was ready to turn to God for help it was because nothing in the world promised the slightest aid. In the first treatment I received the astigmatism was healed, and I have never worn glasses since. There was more of a struggle with the other difficulties. I had only a few treatments for these, and then began to work things out alone with God. The victories, when they finally came, were worth infinitely more because I had proved my rule every step of the way.

In these seven years Christian Science has never failed me, and wonderful tests have been given it. My little boy, nearly five years old, has never known any other physician or medicine.

So great, then, is my own personal debt, and so deep my gratitude for help given to the many who are dear to me, that my heart turns, with love and reverence beyond all words to express, to the selfless, pure, and patient woman who has brought us this rich blessing.—our Leader, Mary Baker Eddy.—M. B. M., Stamford, Conn.

It is now nearly three years since I first learned that Christian Science is only another term for "The Science of Christianity" or "Christianity applied." I had known that there was a sect of that name, that it was of sufficient prominence to evoke a good deal of criticism, and I am ashamed to admit that I was looking upon the criticism as probably true though I did not feel called upon to take a hand in it.

A friend who had become interested, loaned me the textbook, but after glancing through it, I returned it with the pertinent remark, that I knew much less than before, of what it all meant, and my friend dropped the subject. Christian Science unexpectedly broke upon me years later, not through relief from any physical suffering of my own, but through the healing of my daughter of various ailments, which physicians had failed to relieve, and which were fast growing more troublesome and real. When first I knew that she had turned to Christian Science and found, as I supposed, a longed-for relief, it was a sad day for me. Our home was in Canada, but she had married the son of the friend referred to, and had gone to a far western territory to reside. To be sure, he was not tainted by Christian Science, but remained faithful to the orthodox church. He could see nothing in his mother's and his father's faith. So far, so good, we thought, and we had no fears when his parents journeyed far to visit the young couple, not, however, with the expectation that Christian Science would be accepted, especially

by my daughter, who had flippantly rejected it in former days. But Truth is mighty and must prevail in time. The news of her acceptance of Christian Science cast a gloom over my mind for days, but as I received frequent letters telling me of her changed ideas of God, Love, and Life; and how her former discordant and clouded ideas of religion were gradually giving way to peace and harmony, mental and physical, what could I do but rejoice with her. Soon she began sending me copies of the *Sentinel* with marked articles, and I had only read a few when it dawned upon me, that this was the truth for which my heart had long been hungering. Now I knew why I had never been able to reconcile many of the old theories with my sense of right and justice,—they were unreconcilable. Slowly but surely the last vestige of prejudice disappeared, and with it the fear that Christian Science was a misleading and dangerous doctrine disappeared also; and better still I did not have to contend with opposition, for my husband realized from the first that it was good and not evil. Many times the testimonies and teachings seemed strange and wonderful, yet we never doubted or disputed, though we might not fully comprehend.

Hearing by chance that a former friend in whom I had much confidence, was a believer in this doctrine, I at once wrote to her for information and encouragement, and received both. In September, 1902, a physical ailment which I never expected to be rid of was entirely removed by the positive realization of the old truth which the Psalmist referred to, and which Christians in all ages have rejoiced in, that "underneath are the everlasting arms." If this is so, if it is anything but a beautiful figure, why wear a truss? If God can keep in perfect peace the one whose mind is stayed on Him, why not trust Him fully? and yet I hesitated to lay aside material support lest it seem like a challenge to the God I was beginning to understand. But all things work together for good when we are willing to be obedient, and when I left the truss off one morning by mistake, and only knew it when the usual sensations of pain and weakness began to warn me of danger, I felt that the time had come to demonstrate the power of Truth over error, and fearlessly went on with my housework. I literally leaned upon that promise, and for weeks was kept in perfect peace and safety. Then something obscured the light, and I found myself wavering and fearing that I had made an unnecessary trial and deserved failure. The dreaded symptoms, brought on by my doubts and fears, hovered near me, and I wrote to a Scientist in Montreal to ask if he thought I had done right or wrong. His reply had in it so much of the spirit of the healing Christ that I doubted no longer, and my new-found freedom returned to stay.

I could relate many instances where the understanding that mortal mind is all there is to suffer has saved me from the old-time fears and their disastrous consequences.

I have had the satisfaction of seeing several of my friends who were formerly prejudiced against Christian Science or who were ignorant of its teachings, arrive at a better understanding of it and admit some of its truths, and some indeed are ready to "follow all the rugged way" (*Miscellaneous Writings*, p. 398), while others have failed as yet to see its beauty and Christliness. Through the kindness of friends I have had access to all the literature and have corresponded with several whose testimonies have been particularly convincing and I have always received prompt and helpful answers. If there has been unfavorable comment among the members of the church to which I belonged for nearly twenty years, it has passed lightly over me. They know not what they do, when they reject this "key" that has unlocked the Holy Bible to the gaze of sick and sinful humanity and brought so many hopeless ones within its saving and healing influence.

To me it has brought such a flood of light that the former darkness can never reassert itself. Every day brings its own

work in the overcoming of the beliefs of the flesh which "profiteth nothing," and in declaring the Truth of being, we have not "received the spirit of bondage again to fear;" but we have "received the Spirit of adoption, whereby we cry, Abba, Father."

Being on a visit to this same daughter just at present, I find her rejoicing in the daily unfolding beauties of Christian Science and her husband gladly assenting to it.

HELEN M. EMERY, East Hatley, Can.

It is now over two years since I first heard about Christian Science. At that time I was very ill, with a complication of troubles, and had been in bed for three months. I had a terrible pain in my side, and the doctor did not seem to know what caused it. He gave me powders to take which made me worse and caused ulcerated bowels, and after trying different remedies without effect, he thought it must proceed from an operation I had undergone three years before, for a movable kidney. He therefore put me through a chloroform examination, and finding it to be an abscess, he performed another operation, which left me very weak.

About that time, my daughter brought home a *Christian Science Journal* which she got from a friend who was interested in this teaching; but as I always thought it was impossible for me to get along without material means, I kept taking my medicines. As time went on, I was able to sit up part of the day, but still had the pain in my side. I got a few more *Journals* and *Sentinels*, and as I kept on reading I became more interested in Christian Science, a new light shone out of the darkness, and my continual prayer was that I might touch the hem of the Saviour's garment and be healed. I began to see that I must give up my stimulants and my medicine, and trust in God, alone; from that time, I got better every day. At the end of a fortnight I knew I was healed, and I have never had a relapse of the old trouble. I bought a copy of "Science and Health with Key to the Scriptures," which makes the Bible a new book to me. I know that the truth has made me free, old things are passed away and all things are become new. I have had many demonstrations in my family, and I must express my sincere love and gratitude to God, also to Mrs. Eddy, for the truth revealed in Christian Science.

MRS. DALRYMPLE, Dunfermline, Scotland.

I did not come to Christian Science for physical healing. I always felt a dislike for being thought an invalid, and generally kept my ailments mostly to myself; but I partook of the beliefs that are so common, that sickness and death are necessary to bring man into immortality beyond the grave. About six years ago, however, a Christian Science student who was visiting in our neighborhood read the Lesson-Sermon for the benefit of a few who met together to hear it, and I found there was something which would satisfy the desire I had for a better understanding of the Scriptures.

I had studied the Bible in connection with the International Sunday School lessons, and had a vague idea of its sacredness; but when I commenced to study it systematically, as Christian Science teaches, I found how little I understood it. About the first discovery I made was that the promises the Bible contains were but half believed, because it was supposed that they were to be fulfilled in some future, far-off place, called heaven. But when I began to study Science and Health, it was truly a Key to the Scriptures, and a revelation of what Life is, and where and what is heaven. The Bible is becoming more sacred to me as I learn to read it with its spiritual meaning which God is revealing to us through the teaching of our text-book, and the daily study of the Bible, and Science and Health is to me indeed a feast. I find, too, that the ailments which troubled me are slowly but surely dropping into nothingness as spirit-

ual truth is apprehended, and a sense of joy and peace : taking the place of the unrest of former times.

I feel humbly thankful that God has led me into Christian Science. I receive great help from the articles and testimonies in our periodicals, for which I am very grateful. Nearly a year ago I received class instruction from a student of Mrs. Eddy, and I am very thankful. My greatest desire is so to reflect Truth and Love that I may thus make manifest my gratitude to God and to our Leader.

HELEN M. PALMER, Mansfield, Pa.

In a moment of discouragement, I once expressed my regret that Christian Science had come into my life. Within twenty-four hours after this speech, three instantaneous healings had taken place in our family,—one of nettle rash, one of sore throat, and one of bronchial cold. Properly rebuked, I make this public acknowledgment of my gratitude for Christian Science as revealed through Mrs. Eddy. My own healing of bronchitis (pronounced incurable) is also a great cause for thanksgiving. In my two and a half years' experience in Christian Science, I have seen this truth applied to many forms of disease, with unfailing good results. With but few exceptions, the healings were instantaneous, and in even these exceptions, the realization of the omnipotence of God set at naught the limit prescribed by *materia medica*.

Especially beautiful has been my experience with children. Only mothers who, like myself, are Christian Scientists, realize of what inestimable advantage to their children is the child's application of the truth that "Perfect love casteth out fear."—LUCILLE JOCELYN, New York, N. Y.

I have been studying Christian Science for about eight years, and the farther I go the brighter grows the way. I did not come to Science for physical healing, though I have received it many times; but far greater than all else has been my healing of sin in nearly all its seeming forms of hate, anger, revenge, jealousy, falsehood and so on; now thanks be to God, I can say, that in place of hate there is love in place of a lie there is truth, and I find myself always happy when I live up to my understanding. My path has not been through flowers but thorns, and yet all has been for my good, for as Paul says they that are without chastisements are bastards and not sons, so I rejoice in tribulations. I am the only Christian Scientist here, but some are interested. One young man reads the Lesson-Sermon with me every Sunday.

I have had so many proofs of God's care that I feel like saying with David "how wonderful are thy works, O God." I find much comfort in the *Journal* and *Sentinel*. My daily prayer is that I may be more worthy of the name, Christian Scientist.—WM. GALVIN, Prineville, Oregon.

It is with a very grateful heart that I write of my healing through Christian Science. From a very timid child I grew to be a more timid woman, until I suffered from fear more than one can imagine. I often thought that bodily suffering would be easier to bear. My healing has been slow, until at times I have almost given up in despair, but I am thankful that I kept on, thankful for the peace of the past two years. It is my earnest desire to grow more and more in the understanding of Truth.—E. M., Dorchester, Mass.

[Translation.]

A few months ago I was taken with pain in my back, but did not give it much attention. The pain increased from day to day and finally affected the thigh so that I could walk only in a stooping position. I applied several remedies which were recommended to me, but in vain.

At that time my brother from America was visiting here, and frequently spoke of Christian Science, yet I could not decide to turn to a practitioner. One day my brother re-

turned from a journey to find me no better, and he said, "Are you still afflicted with your rheumatism? You might have been free long ago." I wrote immediately to a practitioner, asking for treatment. After several treatments the pain was less intense; in a week I could walk upright, and after three weeks' treatment I was well, for which I cannot be grateful enough to God and to the Discoverer of Christian Science.—C. J., Barby, Germany.

Most gratefully indeed do I testify for Christian Science. As I look back over the past twelve months and see the improved condition in every line, domestic and financial as well as physical, and even in my social intercourse among friends, and know that I owe all to Christian Science, I have great cause for thankfulness. I am thankful for Mrs. Eddy's book, *Science and Health*, and for all her works, whereby we are enabled to know that sin is not eternal, hence not real, and that only the good and the true are real. We know that all the beautiful promises in the Bible can be depended upon for "He is faithful that promised," and how can we help loving Mrs. Eddy who has made this understanding possible? She has trod the path before us and we are thrice blessed, indeed, in the privilege of reaping from her toil and her consecration to God, and shall we, then, hesitate to honor her behests?

MRS. H. F. JACKSON, Seattle, Wash.

[Translation.]

My sister in America recommended Christian Science to me and I have attended the services for the last three years. At first I went simply to please my sister, because I had no confidence in this good teaching, but my opinion was entirely changed after I had spoken with a Scientist. All doubt and lack of confidence disappeared through the Word of divine Truth.

I thank God with all my heart for all the benefits I have received through Christian Science. Before I heard of it, the happiness of our family was marred through the death of our two dear daughters, and the sorrow was increased through the frequent illness of our only son, who was almost constantly under medical treatment. I had hardly recovered from one shock, before I was overtaken by another. Under such conditions I felt like a creature which the hunter pursues.

Thus I spent several years of my life like one without comfort or hope, until Christian Science came to me. In it I have found all I need, for "perfect love casteth out fear." Our Redeemer says, "When he, the Spirit of truth, is come, he will guide you into all truth."

I now feel better and happier than ever before. I have been healed of weakness of sight: formerly I had to wear glasses when reading, writing, or sewing. I shall strive to become perfect through Christian Science and a good follower of Christ and our revered Leader, Mrs. Eddy. I joyfully welcomed the Bible Lessons in our *Christian Science Herald*, for which we Germans all feel very grateful.—M. H., Potsdam, Germany.

When I first heard about Christian Science, three years ago, I felt that it must be the truth, and I accepted it willingly, but many errors of sense had to be removed before my thought was aroused to the need of active work. I have had many proofs of God's loving care, and wish to give one which occurred last January, in which a case of typhoid fever was overcome for our eight-year-old boy. I had been declaring the truth for him for several days, without recognizing the error which was keeping me from calling upon a practitioner, when one evening, through fears expressed regarding his condition, I became alarmed and telephoned at once for assistance.

The practitioner upon whom I called, gave me the following from *Science and Health*, p. 420: "If students do not readily restore themselves, they should early call an

experienced Christian Scientist to aid them." The word of Truth was spoken again and again before I realized that there was nothing to fear, but with the loving help given me the work was done and the boy was healed. This experience brought to me a better understanding of these lines in *Science and Health*, p. 574: "The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

I am very grateful to our dear Leader for the truth which she has given us, but know that gratitude can be better expressed in deeds than in words. Divine Love opened the way for me to unite with Third Church of Christ, Scientist, of this city, last June, and later with the Mother Church of Boston.—W. J. M., Minneapolis, Minn.

Having received so much help from the testimonies in the *Sentinel* and *Journal*, I feel led to send a few lines to express thanks for the many blessings that have come to me and my family. We have had no other help for ten years, and have had three children with no other help but the truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures." I was all alone at the birth of our little boy, now four years old. We lived on an island, and my husband had to cross the river for my aunt. He had only been gone a few minutes when the birth took place without any pain. It was an hour from the time he went, till they came back. I had no fear whatever, and did all that was necessary myself. As I had to meet the fear of my aunt, my mother came the next day. She said she had never seen a baby get along so nicely. I stayed in bed one day to quiet the fear that was expressed. The second day being Sunday, we read the Lesson-Sermon as usual. I never went to bed after the second day, and in a week I was doing the work for all the family. I could fill a book in telling of the many demonstrations of truth we have had in our family.—M. A. LOAN, Masena, N. Y.

Ever since I became interested in Christian Science, it has been a struggle at home and abroad for me to do or say anything in regard to this subject, but constant work and a never doubting or wavering trust in Christ's words, have won many a battle for me. There were hard battles between the flesh and Spirit, but had I understood the first commandment, the war would have ended sooner and not have been so severe. I had always been interested in religion, but I now see that I knew but little on that subject till Mrs. Eddy's book explained the Bible to me, and then I realized that I had seen "through a glass darkly." Now I see face to face,—with understanding.

In addition to the great spiritual uplifting I have received, I could mention innumerable other benefits. Severe stomach troubles, headaches, backaches, colds, sore throats, and almost all the ills that flesh is heir to, including a very serious case of despondency and grief, have been cured, and I have had cause to see how "all things work together for good to them that love God." Words cannot express the gratitude I feel to God, to our beloved Leader, and to my teacher for the understanding of Truth which has also enabled me to help others. My daily prayer is to become more worthy of the name I bear.

E. S., Washington, D. C.

I am very grateful to Mrs. Eddy for showing us how to know God as perfect and eternal, and man as His image and likeness. I am also grateful to all those who help me to know about Truth.

Although I am only twelve years old, I am learning more and more about Science each day and am trying to live it.

God has showed each one in our family that He is All in all in healing us many, many times of sickness, and I want to return thanks to Him with all my heart.

HELEN HAMLIN, Detroit, Mich.

From our Exchanges.

A Christian minister ought to know how to teach the way in which spiritual truth can find its material embodiment in home life, in social life, in business methods, and in commercial transactions; and also in national affairs and in international relations. He should not be the partisan of one class against another class, of labor against capital, or of capital against labor; but he should bring home a sense of living responsibility to individuals of all classes, of their duty to carry out in practice the principles of Christian ethics in all the ordinary relations of their daily lives. This sense of personal obligation should be insisted upon in the Christianization of business. Our music, painting, architecture, and literature have all been largely Christianized; while manufacture and commerce and industry in general are to-day more pagan than Christian. If a preacher could demonstrate to the unbelieving world that the Golden Rule of the Gospel is practicable in business, he would do more for the kingdom than if he were to preach, with all the eloquence of a Chrysostom, about a spiritual life that ignored our duties of social service.

JOSIAH STRONG, D.D., LL.D.
Homiletic Review.

To banish one's self to the Devil's Island of soul solitude, to be as much alone in the crowded street as Robinson Crusoe was when cast away from the world and the faces of men, to rise up in the morning and to lie down at night with the perpetual consciousness that every man's hands are against us, and to look forward to death knowing that we shall go down to the grave unregretted by men, what worse fate could one wish for one's worst enemy? And this is the catastrophe which awaits those who live only for themselves. In piling up they have left themselves empty. In gathering they have scattered. In seeking life they have lost it. There is no use of going outside of the plain facts and experiences of life to discover a Nemesis which will overtake those who disobey the laws of God written in our hearts.—*The Universalist Leader.*

We make a capital mistake when, in seeking to commend Christianity, we do not present Christianity. The Gospel is adulterated, to use Paul's image, when additions are made to the substance of the faith, and when subtractions are made from it. If the Gospel, as we believe, answers to the needs of man as the unruffled surface of the river reflects the waving foliage on its banks, or as the key fits the lock, or as the light fits the eye, in the long run we do not gain anything by not being absolutely faithful to the revelation. Too many of our accommodations of the Gospel to the assumed conditions of men betray not our wisdom, but our distrust of the sufficiency of the Christian message.

The Watchman.

If we really live with God we shall certainly learn how He would have us live with men. Of what avail will it be that we pass through the forms of Christian service and repeatedly affirm our love for Christ and our determination to follow him, if we are tricky and unforgiving and uncharitable in judgment as we have to do with our fellows in every-day relation? Our religion finds its ultimate test not in what we assume to feel toward God and men, but in what we show ourselves to be in the daily round of our common life.—*The Standard.*

The adoption, in all their fulness, of the teachings of Jesus Christ would undoubtedly revolutionize society. But the attempt to make them the basis of the social order must inevitably fail until men are first revolutionized by spiritual regeneration. So long as the springs that feed the lake are foul, the lake itself cannot be pure.—*The Examiner.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Because of the great increase in the appropriations for rural delivery, post-office officials say that the idea of one-cent letter postage in the United States must be put aside for many years. According to figures which have just been prepared by Fourth Assistant Postmaster General Bristow, the rural free delivery in operation on June 30, 1905, will cost approximately \$20,000,000 a year. The department has also plans for the extension next year which will increase the cost \$6,000,000. The entire scheme of free rural delivery is to increase the system gradually each year until the entire country is covered. It is believed that such a complete service will cost at least \$40,000,000.

Twenty-five thousand gold pieces of the denomination of \$1, intended as souvenirs of the Lewis and Clarke Exposition, have been completed at the Philadelphia Mint. The Exposition Company expects to sell the coins to collectors and others at a premium of \$1 each. The new gold piece has a profile of Lewis on one side and of Clarke on the other. It is probably the first coin issued in this country having a portrait on both sides.

Chicago has now 680,692 persons under twenty-one years of age, as against 627,262 in 1902.

Foreign.

The custom of the Sen Nin Riki is one that has arisen in Japan during the present war. Ever since the war began, at all times of the day, and even night, small groups of women can be seen gathering in the streets; one or more of the women will have a piece of cotton cloth with 1,000 marked in dots or stamped upon it. "Sen" is the Japanese word for one thousand. "Nin" is the word for human being—either man or woman. "Riki" is, in the Japanese language, strength. In combination the words mean "the strength of 1,000 people."

Each one of these one thousand dots or marks in the cloth is to indicate the place where a stitch or knot is to be made by a woman, who, while making this knot, gives her best thought, wish, or prayer for the safety and protection of the soldier who will

wear this piece of cotton cloth as an "obi" or belt while fighting for his country. The prayers of one thousand women for one man are believed to protect him from all dangers and to give him strength to overcome and conquer the enemies of his beloved Japan.

Postmaster General Payne's suggestion that the time is at hand for a two-cent postage between the United States, Germany, and Great Britain, although the subject of favorable comment in the press, is not regarded at the Ministry of Posts at Berlin as feasible.

Mt. Vesuvius is again in activity. Flames, ashes, and stones are arising from it to a great height, and a wide stream of lava is issuing from the crater.

Toronto exceeds all Canadian post-offices in amount of business done, closely followed by Montreal and Quebec in the order named.

King Edward has approved the appointment of Earl Grey as Governor General of Canada, in succession to the Earl of Minto.

Industrial and Commercial.

A big ocean steamship will sail from Seattle, Wash., November 15, carrying a diminutive exposition which the merchants and merchant princes of the Orient are to be urged to visit while it lingers at their doors.

The exposition ship will visit Yokohama, Kobe, Nagasaki (Port Arthur and Vladivostok, war conditions permitting), Shanghai, Hong Kong, Manila, Singapore, Colombo, Mauritius, Delagoa Bay, Johannesburg and Pretoria, Cape Town, Adelaide, Melbourne, Sydney, Honolulu, and, on the return, Santiago, Valparaiso, and Callao, South America.

At each of these ports it will remain from two days to ten days, a total of about six months having been assigned for the voyage. American consuls in all of the cities will be informed in advance of the arrival of the floating exhibition, announcements will be made (in the newspapers of the ports) of the names of the firms represented on board the vessel, their lines of business, and the consuls will be requested to see that importing and exporting merchants in the interior and adjacent cities are fully advised. In short, every possible effort will be made to create a keen and general interest.

Four thousand women are now engaged in the telephone service of the German Empire, it is stated; one thousand of them being in Berlin. The hours are light, ranging from six to eight hours a day. The highest pay which a woman can draw in German telephone offices is \$357, which is said to afford a comfortable living in Germany, but it is a low wage compared to that to be obtained in England, where experienced telephone clerks get \$600, and the chief supervisors are paid as high as \$2,550. In Germany, however, it must be noted that women on their withdrawal from active labor after the prescribed number of years of faithful work, are awarded a Government pension on the same plane with the men.

Because of high prices, caused by American speculation, Spain is going to try to grow her own cotton supply under a government subsidy.

Present conditions have been discussed freely and widely in the Spanish press, and in order to avoid a repetition of recent occurrences, committees were appointed to study the question. It is known that in certain parts of Spain cotton thrives, and in view of this fact, the Council of State has passed and the King has approved decrees subsidizing the growing of this very important article.

A trial was recently made in Austria to decide in how short a space of time living trees could be converted into newspapers. At Elsenthal, at 7.35 in the morning, three trees were sawn down; at 9.30 the wood, having been stripped of bark, cut up, and converted into pulp, became paper, and passed from the factory to the press, whence the first printed and folded copy was issued

at ten o'clock. So that in 145 minutes the trees had become newspapers.

One of the most difficult and expensive problems that railway companies in tropical countries have to contend with is keeping down the rank growth of tropical foliage, weeds, etc., along the road bed. The weeds are kept down by frequent spraying from specially arranged tank cars with a solution composed largely of arsenic and nitre. But for this the rails would be so badly clogged in a few weeks that all traffic would be stopped.

The olive industry of Southern California shows a great yearly increase. There are now growing in the State more than 2,500,000 trees, whose yield is estimated to be four hundred thousand barrels of fifty gallons each of the pickled and dried fruit, or about six thousand car loads, and one million cases of oil of twelve bottles each, enough to make two thousand car loads.

What is declared to be the largest boom of cedar logs ever moved on Puget Sound was towed in Ballard, Wash., recently by the tug Tillicum, Captain Charles Worth. It contained thirty-eight sections of from sixty to one hundred cedar logs each, or the estimated equivalent of 1,330,000 feet.

Canada has imposed a duty of seven dollars per ton on steel rails and bars.

General.

A German traveler claims to have discovered in the forests of Borneo a people who still wear the tail of our primitive ancestors. He does not write from hearsay; he has seen the tail. It belonged to a child about six years old, sprung from the tribe of Poenans. As nobody could speak the Poenan tongue, the youngster could not be questioned, but there was his tail, sure enough, not very long, but flexible, hairless, and about the thickness of one's little finger. The Poenans are reported to be very simple, honest folk, with a child-like system of barter. They deposit in public places the goods they wish to exchange, and a few days later they find there the equivalents they desire. Nobody dreams of stealing.

A sum approximating \$50,000,000 is sent from the United States in small sums each year to assist those left behind in the Old World, or to enable them to emigrate. It has been predicted that the number of emigrants would soon decrease by reason of the exhaustion of the supply, but no such promise is warranted by the facts. Last year 230,622 Italians, 206,011 Austrians, and 136,093 Russians successfully passed the immigration barriers of the United States.

A few years ago the reading of the Bible and Protestant worship were both forbidden in the Philippine Islands. Now Methodists, Baptists, Presbyterians, Congregationalists, and Episcopalians have churches and missions in the island, and many thousand copies of the Scriptures are distributed.

Some of the lumbermen of Maine say that beaver are a great nuisance, flooding the timberlands by constructing dams in countless places, and they demand that the laws be amended so that the beaver shall have less protection than now.

A chimney three hundred feet high is to be built for the New York Steam Company. The chimney is Manhattan's second tallest chimney, that of the Manhattan trolley power house being 353 feet high.

Juliana De Kol, a short horn cow owned in California, at two and one-half years old, returned 92 pounds 7 ounces of butter in thirty days. In one hundred days she gave five times her own weight in milk.

The Sixth International Zoölogical Congress, in session at Berne, Switzerland, has accepted an invitation to hold the next Congress, in 1907, at Boston.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Trust in God.

M. B.

EXPERIENCE proves that self-reliance and self-distrust are the double-faced lie of belief which ever defrauds us. When I saw our Leader at Communion time my sense of her utter self-abnegation was clearer than ever before, and I thought, It is in absolute reliance upon God, in the daily, hourly walk with Him, that she has been able to do this work for humanity; and there is like work for every one of us to do. Her word to us last year, "Trust in God, and have no other trusts," and her added word this year, "Trust in God and 'He will direct thy paths'" (Dedication of the Church in Concord), these are the epitome of her teaching. Who of us unaided is equal to the demonstrations which in our individual experiences have proved the ever-presence of divine Love? It is by no desert of ours, not through human understanding, but by the grace of God, that these things have come to pass in our lives. And the greater things than these,—the work for all humanity,—will be shown to us when we finally learn to lean, not upon our own understanding, but to trust in God with all our hearts.

"Fear not" is the first word of the angel who announces the coming of spiritual life to human consciousness. Soon after I had heard of Christian Science there came the first experience which proved the providence of God, and showed me that fear is overcome by trust in Him. The steps in the demonstration are of great interest to me now, though at the time I did not see their significance.

I did not then understand Christian Science clearly, but in a time of great fear and confusion of thought over the first financial problems I had ever been called upon to solve, I turned to its wondrous promises, and was enabled to commit my cause to God. I did not know what step to take, where to turn, and there was no one ready to advise or guide me. The answer to my prayer dawned in a sense of peace. It was as if some strong friend had said to me that if to earn money was a duty, nothing could hinder me from doing it. If I were honestly willing that my lines should be laid in any places where duty should lead, there must be a place for me, a work for me to do. Then it came over me, with an indescribable sense of relief, that all the world's fear and worry over money matters is nothing but a fear of starvation and death! To look that thing squarely in the face took away all sense of confusion and trouble.

My experience at that time showed me that to recognize this lurking fear of death under all its forms, to face it squarely, realizing as an actual fact that death, at worst, cannot really harm us,—this is a step toward the scientific understanding of the unreality of death. The putting aside of fear is everywhere the first step to that quiet of mind which enables us to receive Truth. "Always begin your treatment by allaying the fear of patients" is our Leader's rule. (Science and Health, p. 411.)

All the unreasoning terrors of the business world fell away from me. I saw that God could not have sent us

forth to live without giving us the means whereby to live; that He could not have created a universe on a plan so illogical as to include demands for which there was no supply. I clung to the thought of eternal wisdom, justice, love, and power, and it did bring the good and true into my experience, as Science and Health promises. (p. 261.)

I went to a large city to begin the study of music. My only friend there was a business man, who discouraged the plan I laid before him. He said that it was absurd to think of finding work to do at my residence, as the city was full of educated women seeking such opportunities, and that it was even more absurd to think of beginning a musical career without money. I should be lucky to find a humble office position within six months. With so slight a knowledge of Science I do not now know how I was able to withstand these arguments; but I actually had no fear. I made various applications, and in two weeks three positions were offered me. Then by a seeming chance I went to one of the chief publishing houses, where after a brief talk, the editor handed me, though an utter stranger, the manuscript of an important book and asked me to revise the English. It fairly took my breath away, and I was almost afraid to try. After the work was done and handed in, I waited ten days with no word from the publishers. Faith is often tested. Then the author of the book appeared and engaged all the time I could give to assist him. The pay was twice what I had expected to receive, and it enabled me to meet the whole cost of music lessons and living. It proved to be so successful a book that a long series was demanded, and so I had for years well paid and interesting work to do at home, at my own convenience.

Human love could not have hoped to meet every detail of my need so perfectly. Trust in God, as my sole reliance, brought it to pass. And it was because I was driven to trust Him alone that faith was able to rise to demonstration. "Man's extremity is God's opportunity." I have never lost sight of that lesson, never ceased since then to know that in God is our abundant supply.

Another interesting experience of this kind came in connection with my work for the Building Fund of the Mother Church. I wanted to send a certain sum which seemed larger than my income would allow. I resolved to send all those sums of money that often come from sources outside one's regular work. This resolve was honest and right so far as it went, and divine Love met it half way. The next day a bit of newspaper work was suggested,—the first of the kind I had tried. To my surprise it was accepted and given a place as a special feature of the paper. After an interval, however, I saw that I must go higher. Divine Love demands progress. There is no reason why every Scientist should not stand for so much good work in the world that his regular income will meet all demands generously. God gives abundance of intelligence and of opportunity. I saw that selfishness, greed, and fear were suggesting that I look to extraordinary sources for this money, instead of assuming the obligation to the fund as a part of daily duty. I sent a check out of my regular income, and began to work in Science to realize progress in business

affairs. I had hitherto felt that I was earning all I was worth. Now I saw that this was limiting the gift of God,—denying, not self, but the power of Love. Since the church organization as a whole must go on and build a church which would be the visible sign of progress, Christian Scientists must find the same signs of progress in individual experience. I had long wished that my daily work might show more unity; that instead of working in literature, geography, etc., as well as teaching music, I could drop everything unrelated to music. I began to declare against the sense of limitation and to realize that nothing could hinder my progress in music and my efficient work for the building fund.

In a few days both these forward steps were taken, and I was working in musical lines only, with a greatly advanced income. The editor had learned, apparently by chance, that I was prepared in music. He gave me, in connection with a new series of music books of which I had not even heard, editorial work of more authority and interest than had come to me before, and which was also directly in line with my musical training. Again fear tried to tell me that the work was too difficult for me, but again the conviction came that God was leading me. I was enabled to meet the new responsibilities successfully, and the editor said that I could have had the work months earlier if he had known my qualifications. Thus it was clear that the forward step was already prepared. If I had more quickly begun to realize what the gifts of God are, the way to advance would have more quickly opened. At all times good is at hand, beside us in our daily walk, waiting till we recognize that our inheritance as the children of God is freedom, power, abundant joy, and good.

I know that in both these instances there had been some conquest over selfishness. The work was not done from the sense of personal desire for some special material good, but in the realization of the great fact of being, that there is nothing to hinder progress. God "expressed in man the infinite idea, forever developing itself, broadening, and rising higher and higher from a boundless basis" (Science and Health, p. 258). In the first demonstration related, I was honestly ready to see what God wanted me to do, and to do it; in the second it was the new responsibility, the great and wonderful privilege, of helping to build the new church, which prompted the effort for advancement.

Soon after this came another longed-for privilege,—that of singing in a Christian Science church service,—the joy and blessing of which was beyond words. And now there has been put into my hands work which takes me abroad for a year of musical study, an opportunity I have hardly thought of as possible to me, and every detail of the financial arrangement is made for me. These things I know are the gifts of God, together with the increased intelligence which enables me to do the higher tasks.

There have often been battles to fight with fear; often the way has seemed dark, and the enemy has said that I had made a mistake in the plan of my work; but step by step the path has grown brighter. The wonderful Providence that has guided my experience, even as a loving parent would plan and choose for a child,—this is ever-present Love.

Reviewing these events, I realize as never before how much is done for us by the mere fact of membership in this Church, built upon the Rock. We can never be grateful enough for the work of our Leader and her fellow-laborers. We have been helped, healed, held when in weakness, doubt, and fear, often by personal words of hope, but more often through the impersonal relationship to this great work for humanity, in which we are humbly glad to partake. With these demonstrations of harmony in our daily life comes the assurance that the larger work of bringing harmony to other lives will be ours just so fast as we prove our fitness. We are patient, then, to do the little things of every day, looking to God to bring to pass what human will

cannot achieve, and knowing that these lesser demonstrations prove the present efficacy of trust in God, the actuality of His ever-presence.

This I have written with a deep conviction that all I am or have of good to-day has come from God, and has been demonstrated in individual experience through the work that our Leader and her faithful followers in Christian Science have so long been doing in human consciousness.

The Wednesday Evening Meeting.

J. A. H.

WHILE Christian Scientists maintain, and rightly so, that the Master's command to heal the sick is just as binding now as it was when given, it is well to remember that his command to preach the gospel has lost none of its force, and is also just as binding upon his followers to-day as in the past. This command when given, however, had a widely different meaning from that generally attributed to it to-day. Regardless of how others may construe it, the definition accepted by Christian Scientists is, to make public announcement of the good news, or news about God, good. It is, therefore, incumbent upon us as obedient servants, not only to heal the sick but to make public announcement of the good news—news of what Christian Science has done and is doing for us and others.

We may not all have reached the understanding that enables us to heal the sick, but it is surely within the power of those of us who have been healed and reclaimed by Christian Science to testify to these facts. It is our duty as well as our privilege to do this; and in doing so, we are fulfilling our Lord's command to preach the gospel, in a most practical and effective way. Our Wednesday evening testimonial meetings offer abundant opportunity to those who are willing to obey the command, and there is no place where a recital of what Christian Science has done for us will accomplish more for our fellow-man than in those meetings. A large majority of those who are students of Christian Science to-day, at first became interested in the subject through the healing of their physical infirmities; and quite a number of those who come to our Wednesday evening meetings for the first time, come because of the need of physical healing and their desire to hear the testimonies of those who have been liberated from the bondage of sickness and sin through the operation of Christian Science.

For the help and encouragement, therefore, of those who are seeking the freedom which this gospel of Love brings to humanity, we should not allow fear nor any other form of error to prevent us from testifying at these meetings. If, in giving our testimonies, we are willing to forget self, and are prompted by love for God and our fellow-man, the result in each instance will be a blessing conferred, not only on others but also upon ourselves. Our Leader says, "A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372). Many of us refrain from testifying, for the reason that we are not fluent speakers, but we are not justified in remaining silent on this account. Persons who come to our meetings seeking proofs of the efficacy of Christian Science, come to hear facts, not speeches; and a simple statement of facts under any circumstance is far more convincing than the most eloquent speech.

The writer will always hold in grateful remembrance the occasion of his first attendance at a Wednesday evening meeting in a Christian Science church. For a number of years prior to that time he had been a hopeless sufferer from a number of severe bodily ailments from which *materia*

medica gave no relief. He went to the meeting, quite doubtful regarding the efficacy of Christian Science, but hoping, nevertheless, that there might be some truth in the claims made for it, and he was not disappointed. He there heard men and women testify to the fact that they had been healed, uplifted, and made happy through the study and practice of Christian Science, after all known material remedies had failed to help them. It is hardly necessary to add that the needed encouragement was received; and as a result of the simple, straightforward recitals of what Christian Science had done for the speakers, the writer became a student of Christian Science, and to-day enjoys not only perfect health but a degree of happiness and contentment that were previously unknown to him. If, however, instead of the testimonies given, the speakers had devoted their time to discourses on the beauties of their religion, what they or some other persons thought of Christian Science or believed regarding it; in telling of the healing of animals, the locating of lost property, etc., or in efforts to entertain or amuse those present, the writer would probably have left the meeting with a keen sense of disappointment and, perhaps, a firm resolve to have nothing more to do with Christian Science or those who believed in it.

As Christian Scientists, we know that Truth is not limited in its scope or operation, and that the healing of animals or the locating of lost property through its application is natural and therefore possible and proper. As a rule, however, a recital of these experiences is neither interesting nor encouraging to the individual who comes to our meetings seeking proofs of the power of divine Love, as revealed in Christian Science, to heal and save mankind; and in giving our testimonies, would it not be well to remember the admonition of the Master: "Be ye therefore wise as serpents, and harmless as doves"? When John, in a moment of doubt, sought proof regarding the divinity of Jesus' origin and mission, the Master sent him the proofs which he knew would be convincing: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." Following his example, therefore, let us be ready and willing on every occasion to give the testimonies that cannot fail to convince honest truth-seekers that Christian Science does heal the sick and reform the sinner, and that it is both Christian and scientific.

A Bright Dawn.

EBBA V. KREBS.

It was my duty a few winters ago to get up very early in the morning to see my son off to work. After he had finished breakfast and had left, it was still dark, and quite a time before daylight. I then loved to go up in an eastern room for my morning meditation and to have the privilege of seeing the sunrise.

My home being situated almost at the top of a hill, the view from this room is grand; down over the city, built on the sloping hills, and with its many church-spires pointing heavenward; over the Delaware River, as it broadens out toward the bay, while beyond lies New Jersey, with its white, sandy coast, its villages half hidden in groves of trees, and then a magnificent sweep of the horizon from northeast to south. It sometimes seemed that I waited long for the coming of the light, but by-and-by there was the faint dawning at a point in the earth, and I knew that there the sun would rise.

I remember one morning especially. The city lay in darkness; the sky was clear but for some heavy black clouds low down toward the horizon. I waited long, but at last there was that faint dawn, and the dark clouds shifted from black to brown, then to deep purple, to violet, and in a little while to pink, the palest pink, and then, suddenly,

they were as molten gold; and the sun, like a brilliant star, shot, as it seemed, out of the very earth, and moved slowly and majestically up the sky, and it was morning, bright morning.

I likened that sunrise to my experiences in Christian Science. I was born in Denmark, in a Lutheran home, as the state church is Lutheran. I never had the slightest doubt that this church alone held the truth, yet I dared openly and in contradiction to orthodox opinion to believe that all humanity would at last be saved, all be Lutherans, for did I not read, "There shall be one fold, and one shepherd"?

In 1880 I came here to America. I went first to a Lutheran church, but it was not like my Danish one; it lacked the dignity of our old established church at home. I never went there again, but finding good, dear people in all denominations, I outgrew the conviction that all must become Lutherans to be saved. The different churches that I visited, however, did not appeal to me. I then took my seat in a church which was indeed different in every respect from that of my youth. I found I could stay there honestly, as no one ever asked me what I believed or why I was there. I spent many helpful hours in that church and among my friends there, but was at all times scanning the horizon, if possible to catch a glimpse of dawn, of the sunrise of Truth.

As I watched I saw the first faint light, but not in the direction I had looked; I saw it in Christian Science, and I held my gaze upon it, knowing that where the dawn was, there the sun would rise. I waited long, and at last I saw that it was obscured by the clouds that had hung so heavily for years over my heart; waiting on I saw these dark clouds change their hue, even from black to bright golden. I am still waiting to see the sun, Truth, rise to its zenith, as it must, and as the dawning has been so beautiful, what will be the full rising!

I give thanks to our faithful Leader, who has taught us to draw lessons of truth from everything on which our eyes may rest.

Success.

WM. ORDWAY PARTRIDGE.

If thou hast struck one blow for liberty,
Be it of slave or shackled intellect,
Thou hast not failed. If into some lone life
The light of holier days has come through thee,
Flooding the shadowed years with sympathy;
Or if some soul of mortal vision dim
Has, through thy love, been led to clearer things,
Thou hast not failed. If thou hast given a meaning
To flowers that yesterday were set aside,
And clothed them with the beauty of thy thought;
If to hard-handed labor thou hast made
Sweet the enduring rest the twilight hour,
Or shown the beauty of the field and sky
Unto the peasant, or across the wave
Unto some brother thou hast stretched a hand
Amid the oft-deceiving tides of life,
Thou hast not failed. Or if alone thy lot
To find thine own deep faults and feel the need,
The ever-present need of prayer, and faith
In men and things divine, thy life has been
Of more enduring worth than that of kings,
Princes, and prophets of the earth. The world,
Alas, is but the world. Hold it at naught,
And do not soil thy sandals with its dust,
Or leave them still without the temple gate!
Undaunted, yet with calm humility;
Thy sympathy still deepening with thy years—
And past the bourne of failure or success—
Enter in peace the kingdoms of thy soul.

Exchange.

Selected Articles.

The problem of human life and man's relation to his Creator has certainly been an enigma to thinking men in all ages, and it is generally conceded that what appears to be perfectly rational to one section of the community often seems quite incredible to another. In the knowledge of this fact the great Nazarene Healer said to his grateful beneficiaries, "Tell no man," and again he admonished his students not to cast their pearls before those who were unprepared to receive them. St. Paul, also, said, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The religious history of the world points to a constitutional resistance of the human race to spirituality, an element which is indispensable to health and happiness. Since the beginning of time, there has been opposition to both material and spiritual progress, and even in our day we have abundant illustrations of this tendency. Less than a century ago it was considered a thing incredible that iron could be made to float upon water, and an Englishman named Jonathan Hull, who attempted to build an iron steamboat, was considered a fit inmate for a lunatic asylum.

When we think of the tremendous revolutions which have taken place in industry, mechanics, and literature during the brief period of the Victorian era, are we not compelled to be at least hospitable toward the optimism of those who are successfully striving to advance the standard of Christian ethics and scientific religion? Why should not Christianity be capable of practical demonstration, and why should not science have a recognized relation to the Divine intelligence which launched the earth in its orbit, and maintains the order and motion of the vast Copernican system?

A correspondent says truly, "Christian Science is in its youth; but its adherents should remember that the youth always knows infinitely more than the man."

True, there are many beginners in Christian Science, most of whom are so intensely grateful for their emancipation from the bondage of disease that their first impulse is to proclaim the good tidings from the housetops. In due time, however, this youthful enthusiasm becomes tempered with more deliberate judgment, and they step down from the housetop and pursue the more practical method of letting their daily lives bear testimony to the hope which is in them.

Christian Science must eventually win its way by the good it is doing, and, although there is no reason to recede from the position taken by some of its younger adherents, it is nevertheless true that the wiser and more experienced exponents are inclined to labor and to wait, in the confident expectation that its great merits will some day be universally recognized.

RICHARD P. VERRALL.

New York Commercial Advertiser.

A critic objects to the practice of charging a moderate price for the time spent directly for others in the redemptive work of Christian Science, and says in support of this objection, "We have no record of the Divine teacher accepting the slightest remuneration for what he wrought or taught." Superficially this may appear true, but a careful study of the Scriptures will prove it untenable. At any rate, Jesus' recorded instructions must be taken as the standard from which he worked. When sending out the twelve to preach and heal they were told to take no money or extra clothing whatever on the journey. The explanation lies in the concluding significant sentence, "For the workman is worthy of his meat." We are also told that Judas was the treasurer of the company and carried the bag. Our critic should take into account the different modes of life prevailing at the time when Jesus preached and healed among the hills of Judæa, and in the twentieth

century. Life was then a very simple affair as compared with the complexities of our modern civilization.

Paul, who proved his apostleship by works second only to those of his Master, gives us clear and decisive instructions on this point in his first letter to the Corinthians, where he says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel." And here let me say that the Christian Scientist's ministry is the work of the gospel, the legitimate results of the "prayer of faith," the "effectual prayer" mentioned by James and the other New Testament writers. It may be true that many of those now engaged in religious labors suffer from the claims of poverty, but in the light of reason and the promises of Scripture should this be so? Jesus says, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." The custom of Christian Scientists in this regard is the result of their interpretation of Scripture. It places their churches and members upon a sound basis of equity, at the same time working hardships upon none. Christian Scientists have a religion which gives "value received,"—pressed down and running over. The law of right insists that they do not "take something for nothing" or encourage others in this questionable and selfish fashion, which dwarfs the better nature and even leads to downright dishonesty. It is but just, however, to state that very much gratuitous work is done for those who cannot or do not recompense them. The maximum charge of a Christian Scientist is small indeed compared with the charge of physicians, and is always lessened according to the needs of the patient. The writer has yet to know of one instance where help has been denied because of the patient's inability to pay.

E. T. GEORGESON.

The Californian.

The revelation of every torch-bearer of Truth has been opposed, but the light never went out during the long, lingering centuries. To-day, the names of Isaiah, St. Paul, Luther, Wesley, and Calvin are far above the breath of persecution, because the truths they bore aloft were too resplendent to die out in the darkness. The living, loving revelation of Jesus Christ, as caught up along the flashing hilltops of human history, is a deathless light, a kindling, saving power. The world is infinitely better for such Divine revelations. Mrs. Eddy has discovered the healing, helping methods employed by Jesus. The system she has formulated is simply applied Christianity, nothing more, nothing less. The proof of the Divine origin of Christianity is the demonstration, in Christian Science, of the healing of the sick and sinful, and such a system is mountain-high above misrepresentation, criticism, or persecution.

EDWARD C. BUTLER.

Mexican Herald.

Christian Science healing comes only through a realizing sense of God's divine love and power, and he who is healed through this Science must be morally and spiritually regenerated. To become a Christian Scientist is to obey Jesus' injunction to love God with all your mind, might, and strength, and to love your neighbor as yourself.

A. WILLIS PAINE.

Los Angeles (Cal.) Herald.

Christian Science stands at all times for the highest and purest in religious teaching. It has proven its right to be regarded as worthy of the highest consideration by healing the sick and reclaiming the sinner in thousands of instances.

ALBERT E. MILLER.

The (Pa.) Scrantonian.

Among the Churches.

The Sunday School children of First Church of Christ, Scientist, of Winchester, Ky., have contributed twenty-seven dollars, as a love offering to the Building Fund of the Mother Church.

Santa Ana and Orange, Cal.

The lecture delivered by Mr. E. A. Kimball in April last marked the beginning of a new era in the Christian Science work in this field. "If ye be willing and obedient, ye shall eat the good of the land," surely this was proven on Communion Sunday when thirteen names were added to the church roll. We are looking for yet grander results because of the strong sense of unity and brother love in this field.

The collection on Communion Sunday was devoted to the Mother Church Building Fund and made our present contribution the largest we have sent in. The Sunday services are held in Santa Ana at 11 A.M., and in Orange at 3.30 P.M.—MRS. EUGENIA A. COUTTS, *Clerk*.

Key West, Fla.

We are glad to report that on July 8 our application for a charter as "First Church of Christ, Scientist," was duly granted under the state laws of Florida. Our first service as a church organization was held on July 10, Communion Sunday, and the presence of divine Love was manifested; none present will ever forget this first Communion as a church. Our hearts go out in grateful acknowledgment to our Leader, who has taught us through her life and works, how to love and how to avail ourselves of divine Love which supplies every want. Except during July and August, when only morning service is held, we have Sunday services morning and evening.

T. S. KINSEY, *Clerk*.

Dillon, Mont.

A little more than two years ago a company of three Christian Scientists began meetings at this place. The number has steadily grown, so that we now have two large rooms which are nicely furnished and which serve as reading rooms and for services; the doors are thrown open and we have a hall that is always well filled by those who are seeking the truth.

The first service held in these new quarters was on Easter Sunday, and it was an occasion of much rejoicing.

The Sunday School which was instituted at that time is also growing.

Divine Love has met our every need.—*Correspondence*.

Syracuse, N. Y.

The formal opening of the new auditorium, reading, and Sunday School rooms of First Church of Christ, Scientist, in East Fayette Street, was celebrated yesterday morning [August 14]. Besides the society membership, many friends were present, and the auditorium was entirely filled.

The entire services held the close attention of every person present. Preceding the regular service, Mr. Ohrenstein, the First Reader, read a brief history of the church and its work in Syracuse since its organization in 1889, when the membership numbered twelve. When the present property was purchased in 1898, the membership had increased to fifty, and the steady increase in the congregation since made it necessary to erect the present auditorium. In his address Mr. Ohrenstein gave some attractive historical data relative to the movement and the work of its Leader, Rev. Mary Baker G. Eddy.

The organ was presented by two persons, whose names are not made public, as a testimonial of their being healed. It was used for a short time in Christian Science Hall, Con-

cord, and was purchased by the donors at the time the hall was torn down to make room for the Concord church.

Syracuse Post-Standard.

Following, are excerpts from the First Reader's address:

The Christian Science movement is educational, and it teaches men the purpose of their existence; namely, to make the God of all, who is the only good of all, manifest in their lives; to displace carnal mindedness, which produces sin, sickness, suffering, want, woe, and their resultant—death—with the Mind which was also in Christ Jesus, or spiritual mindedness, the result of which is virtue, health, happiness, and eternal life.

It must be self-evident that such education is eliminative of all that does not manifest God; consequently, its very first result is and must be the healing of all manner of sickness, out of which humanity is indeed most willing to be educated. This is what Jesus Christ did; this is what Christian Science must do.

In the Churches of Christ, Scientist, people learn to know Truth, and this heals them. It does more than this, it enables them to free others from bondage, to bring them "into the glorious liberty of the children of God." These services are therefore indeed divine services, and the Christian Science church what it is defined to be by its Founder, Mrs. Eddy; namely, "that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (p. 583).

Christian Science Board of Lectureship.

The appointments for the year beginning June 13, 1904, are,—

Miss Mary Brookins, C.S.B., 925 N. Y. Life Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 221 Monroe Street, Princeton, Ind.

Judge William G. Ewing, C.S., 2932 Indiana Avenue, Chicago, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

Edward H. Hammond, C.S.D., 1901 Linden Avenue, Baltimore, Md.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

Edward A. Kimball, C.S.D., Post Office Box 518, Chicago, Ill.

Bliss Knapp, C.S., 4 Batavia Street, Boston, Mass.

Frank H. Leonard, C.S.B., 309 Temple Bar Building, Brooklyn, N. Y.

John F. Linscott, C.S.D., 321 Bond Building, Washington, D. C.

William D. McCrackan, C.S.B., 45 West 32nd Street, New York, N. Y.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, S. Kensington, London, England.

Mrs. Sue Harper Mims, C.S.D., 575 Peachtree Street, Atlanta, Ga.

Dr. Silas J. Sawyer, C.S.D., 497 La Fayette Place, Milwaukee, Wis.

Rev. Irving C. Tomlinson, C.S.B., Concord, N. H.

Rev. Arthur R. Vosburgh, C.S.B., 23 Triangle Building, Rochester, N. Y.

Bicknell Young, C.S.B., 41 Roslyn Place, Chicago, Ill.

A By-law of the Mother Church provides that each church "shall call on the Board of Lectureship annually for one or more lectures." No districts are assigned, and any church may invite any lecturer. Applications should in all cases be addressed to the lecturer whose services are desired.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Unselfish Loyalty.

THE action of the church at Colorado Springs, disclosed in the following letter to Mr. Chase, will appeal to every Christian Scientist as a truly unselfish manifestation of love and loyalty to The Mother Church and to our Leader.

Mrs. Eddy's reply expresses her appreciation of the Christian spirit shown by the members of this branch church, and it will have an important place in their history.

Colorado Springs, Col., August 18, 1904.
Mr. Stephen A. Chase, Treasurer,
Box 56, Fall River, Mass.

Dear Sir and Brother:—Enclosed please find four drafts aggregating \$1,650, being a further contribution towards The Mother Church Building Fund. This makes the total to date from First Church of Christ, Scientist, Colorado Springs, Col., \$4,000.

On July 6 last our building committee was in session. It had met to pass finally upon the plans selected for our local church, and which were to be submitted at our business meeting of July 7.

The *Sentinel* of July 2 had just been received. The condition of The Mother Church Building Fund as therein set forth was earnestly considered, and it did not seem right that we should build under such conditions,—conditions that were a complete surprise to us.

The result was a joint meeting with our Board of Directors and Trustees, when it was decided to submit the selected plan, blue prints, and report on our proposed building, then read the article in the *Sentinel* of July 2 already referred to, and leave the whole matter to the church.

This was done, with the result, that the members unanimously postponed our building, discharged the building committee, released all pledges to our fund, and earnestly advised that the sums so released be turned into The Mother Church Building Fund.

While under consideration many beautiful expressions of gratitude and loyalty to our dear Leader were voiced, and not one dissentient or disappointed word uttered or, we believe, thought.

As a church and individually, we are truly grateful for this opportunity,—we deem it a privilege of which we joyfully avail ourselves,—and we do want to be a branch bearing fruit meet for our Leader's approval and our true growth.

I am yours in Truth,

WILLIAM LLOYD, Treasurer.
First Church of Christ, Scientist, Colorado Springs, Col.

MRS. EDDY'S REPLY.

First Church of Christ, Scientist,
Colorado Springs, Col.

Beloved Brethren:—It is conceded, that our shadows follow us in the sunlight wherever we go,—but I ask for more, even this: That this dear church shall be pursued by her substance, the immortal fruition of her unselfed love, and that her charity, which "Seeketh not her own but another's good," shall reap richly the reward of goodness.

Those words of our holy Wayshower, vibrant through time and eternity with acknowledgment of exemplary giving;—no doubt, fill the memory and swell the hearts of the members of The Mother Church, because of that gift you so sacredly bestowed towards its Church Building Fund. Those applicable words: "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (St. Mark, 14 : 9).

Gratefully yours in Christ,

MARY B. G. EDDY.

Concord, N. H., September 1, 1904.

A Sign of the Times.

WE have been favored with a newspaper clipping which tells of a movement in England to form an association "within the Established Church to revive the teaching and practice of the early centuries concerning Divine healing." This clipping says that "a number of meetings have recently been held, and, as a result, a number of clergymen of all schools of thought, including Evangelists, like the Rector of Brompton and the Vicar of Potter's Bar, and those more closely connected with the High Church Party, such as the Revs. Percy Dearmer and Conrad Noel, have become sympathetic helpers." Mr. Noel, in an interview with the representative of the *London Daily News*, said that at present there is only an informal association of clergymen and doctors interested in the question, but that a guild is being formed. When asked, "Will there be any restriction as to membership?" he replied, "Yes, it will be for members of the Church of England, although we shall heartily welcome all Christians to our meetings." When asked to state the objects which this proposed association has in view, Mr. Noel answered, "We have two principal objects: First, to study sympathetically and critically the movements of mental and spiritual healing, and to examine alleged cases; and, secondly, to develop and extend the knowledge of Scripture and church tradition on the subject."

All this is very interesting because it points to a recognition in some measure of the all-embracing character of Jesus' teachings, and discloses a demand within the older denominations for the fulfilment of his entire gospel, but to those who can "discern the signs of the times," it has further interest, and this question presents itself: Would this effort to "revive the teaching and practice of the early centuries concerning Divine healing" have been made if Mrs. Eddy had not written and published *Science and Health*? We do not mean that this movement has anything to do with Christian Science: in fact, those having it in charge expressly disavow any intention of following Mrs. Eddy's teachings, but we do claim that the recognition of this need for healing within the church is but one of the manifestations which have followed our Leader's discovery. Whether this be recognized at the present time or not, the fact that Mrs. Eddy has discovered the Principle of true Christian healing must, in accordance with the law of divine justice, be seen and acknowledged by all, sooner or later.

M.

"Not by Might nor by Power."

THE subtlest temptations often seem reserved for those who entertain the noblest ideals and who strive the most faithfully and disinterestedly for their attainment. For the defeat of such worthies, error must align itself closely with a recognized truth, and thus present an appeal so seductive as to deceive the very elect.

The denial of the reality of the material world is a necessary sequence of the assertion of the allness of Spirit: it is therefore a fundamental requirement of spiritual apprehension, and yet one may lose his hold on well-nigh every

comfort and benefaction of faith, be cast into the very pit of discouragement and despair, and thus become a trial to himself and to all about him, by undertaking to realize a mistaken sense of the meaning of this denial.

Roused to the perception of the evil of materiality, one is naturally led to think that it should be promptly disposed of, and not having learned the scientific way of effecting this end, he may declare a war of his own for the extermination of the external world, including human personality, etc. Very heroically, perhaps, and with the most laudable purpose, he may undertake to free himself from his present material concepts, not by their transformation through progressive awakenings to the spiritual realities they counterfeit, but simply by throwing them over the fence. That such an effort to annihilate the bulk of human sense at a stroke, should be followed by disappointment and distrust of self, if not of Science, is inevitable. Error is not done away with by the hammering process, and for the reason that in such a procedure we are practically asserting the reality of the things at which we strike. A lie always maintains its claim and influence until the displacing truth is apprehended, and hence our false concepts can be parted with only as we become conscious of the right idea. Error is to be overcome *in the order* of Truth's unfoldment, not otherwise, and the effort to get rid of its wearisome, pain-inflicting phantasms in any other way than through the spiritual understanding of their unreality, will but add to the historic proofs of the unprofitableness of the ascetic idea.

The gentle and progressive emergence of that right consciousness which banishes material sense with its attendant ills, and which opens the door to freedom and to peace, is frequently emphasized by our Leader. In *Science and Health*, pp. 485, 552, 260, she says, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things: but come naturally into Spirit, through better health and morals, and as the result of spiritual growth." "Mortals must emerge from this notion of material life as all-in-all. They must peck their shells open with Christian Science, and look upward." "Through many generations mortal beliefs will be attaining diviner conceptions, and the immortal and perfect model of God's creation will be seen as the only conception of being."

This thought is in entire harmony with St. Paul's philosophic counsel to the Ephesians, that they put off the old man, which is corrupt, and be renewed in the spirit of their mind, thus putting on the new man "which after God is created in righteousness." If God is the only Creator and His work is done, then things *are*, and the leading question has to do, not with the fact of being, but with the nature of being. Christian Science teaches that the world of God's creating is the immediate and continuous manifestation of omnipotent Spirit, and therefore perfect and harmonious. This is ours *to know*, as a necessity of logical thought; it is ours *to declare* as the truth which is to be demonstrated, and ours *to realize* as the transformation of consciousness proceeds.

Love would not take from us our flowers, or our friendships, nor any other human concept that is wholesome and for the present, helpful; our ideals are simply to be uplifted, day by day, so that present imperfect possessions shall become, ever more noble, more beautiful, and more true, because more spiritual, until we are at last "complete in Him." Resistance to this unfoldment of Love, alone brings catastrophe and the sense of loss.

Jesus did not say that the lily is a falsity whose appealing beauty and fragrance is to be ignored, he said, "Consider the lilies;" and this attitude of truth-seeking thoughtfulness respecting our human concepts of being, leads, in the light of Divine Science, to their continuous removal, as a veil which has been hiding from us the perfect and eternal creations of Spirit. Our every-day life is thus quickened and exalted, for we soon learn through experience, as we have already learned through revelation, that we are ever

in the presence of the glorious and unlimited possibilities of spiritual discovery. W.

The Value of Words.

WE may well question ourselves as to the importance and value of our daily and hourly utterances. What do our words accomplish, either for ourselves or others? Jesus once said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." A man's character, his culture, his social standing, his habits of thinking may all be gauged by his words, and they are so gauged by thoughtful people.

The fact that this is generally recognized has led some to use language beyond their means, so to speak, but mere fluency or floweriness of expression can never conceal poverty of thought or shallowness of character. While this is true, none need excuse themselves for speaking badly, since language is but one of the outward forms of thought, and if words express sincerity, simplicity, and purity they can never fail to accomplish some good. Solomon's tribute to the ideal woman: "She openeth her mouth with wisdom; and in her tongue is the law of kindness," should be applicable to all Christian Scientists, for they know that the "law of kindness"—the law of love—gives the true explanation of all words of wisdom.

One of the first lessons in Christian Science is that we must not voice error, and also that we must utter the truth with understanding and conviction in order to overcome error, whether sin, sickness, or any other form of inharmony. Christ illustrated this when he said, "The words that I speak unto you, they are spirit and they are life," and his followers should know, even as he did, the power of Truth's power declared.

At our experience meetings we all have an opportunity to testify to what we actually know of the availability of divine power for human need, as it has been revealed to us in Christian Science, and on these occasions we become, as Paul said, "A spectacle unto the world, and to angels, and to men." If, however, we rightly estimate our debt to divine Love, our words will find their way to the hearts of our fellow-men, and they will take knowledge of us, that, like the eloquent apostles, we, too, have "been with Jesus." In giving these testimonies we are really writing on the world's consciousness fresh pages of "the everlasting gospel," the gospel which, according to human opinion, closed with the days of apostolic healing, but which is again going out through our periodicals and our Wednesday meetings, laden with the truth, telling of the enlarged and ever-extending application of the Christ-cure.

When speaking, we should never forget the importance of clearness and brevity and that direct personal testimony is always the most impressive, however simply it may be given; the telling of another's experience is at best but indirect evidence. It is also well to consider that while we may have many minor proofs of the presence of divine Love which are precious to us, including the healing of animals, and even our children's little demonstrations, so dear to the parental thought, it does not follow that these appeal strongly to visitors, and if given in detail they may be tedious even to our brethren, especially if several are given at any one meeting.

If we are really carrying into our daily living the refining and uplifting influence of Christian Science, which finds such fitting expression in our Leader's forceful, eloquent, and original writings, we shall always have something to say, and we shall never be hindered, either by poverty of ideas or of words, when the opportunity is given us. Like the Psalmist we shall call upon the mountains and the great deeps: upon the sun, moon, and stars; upon fire, hail, and stormy winds, to aid us in proclaiming "the high praises of God," who has again sent forth His healing word. K.

Letters to our Leader.

Highland Park, Tenn., September 2, 1904.

Dear Mrs. Eddy:—You have written a book that will go down the centuries until the latest files of time; inspiring unborn millions to love and adore, not a mortal, but that immortal Principle, from which, and to which our aspirations tend, as the flame that struggles ever upward. I know I am not worthy to take one moment of your time, but I feel that you will understand "the love that overflows to-day." May God bless you for helping me up into the light.

Sincerely your student's student,

JAMES ERWIN.

Oneonta, N. Y., August 21, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—Five cases of instantaneous healing within two weeks, recently,—one of organic trouble of long-standing,—and the liberation of many from the bondage of sickness and sin, during the past three years, cause my thought to go out to God, and to you, in deepest gratitude and love. You have patiently borne criticism and censure, and it is surely right for your followers to express to you their appreciation. Single sentences in your address to the Concord church contain enough inspiration for a life work.

God bless you, is my daily prayer.

Lovingly yours,

FRANKLIN BLAKE.

Boston, September 4, 1904.

Mrs. M. B. G. Eddy,

Pleasant View, Concord, N. H.

My Dear Mrs. Eddy:—Little did I think as I first looked into that blessed book, "Science and Health with Key to the Scriptures," about seven years ago, that I would write you to try to express some of the love and gratitude that fills my heart for all the countless blessings I have received through you, its author. At that time I was without God, and had no hope of anything beyond the pleasures of this world. I had no use for the Bible or religion, I was a constant user of profane language, of liquor, and of tobacco, both smoking and chewing, and had been for over twenty-five years. After reading Science and Health for some few weeks, in conversation with a Scientist one day, without direct treatment, and without any effort on my part, these habits, with all desire for the same, left me and have never returned. Only those who are, or who have been subject to these habits, can understand what it means to be free from them. To understand and know God, here and now,—God who is Love, all powerful, ever-present, the only cause, the infinite source of good, and good only,—fills my heart too full for utterance. To be free from the false belief in more than one God, more than one power, gives me such joy as the world can neither give nor take away; and to be able to prove these truths by demonstration over sin and sickness is to know where the kingdom of heaven is.

To say that I thank you for all these blessings which have come into my life through Christian Science, is but a poor return, and it is my earnest prayer that by my life I may be able to prove in a small way, something of the gratitude and love which my heart holds for you.

Yours sincerely,

ALFRED MOORE.

Milwaukee, Wis., August 19, 1904.

Rev. Mary B. G. Eddy, Concord, N. H.

Dearly Beloved Leader:—Having demonstrated that "a just acknowledgment of Truth, and what it has done for us, is an effectual help" (Science and Health, p. 372), impels me to write these lines in the hope that it may prove to be a cup of cold water to some one athirst as I was before this glorious truth was brought to my attention.

Two years ago I spent one hundred and twenty-five dollars and a month's time to take the Keeley cure for drunkenness, but it did not cure me, so three months later I took the second cure of a similar kind and at the same expense, which also failed to cure me.

Shortly after I was afflicted with blood poisoning, which left me with two stiff fingers, and the doctor's opinion was that I would be unfit for work for the next six months.

Then, thanks to God, to Jesus Christ, and to Mrs. Eddy, Christian Science was brought to my attention. By attending services regularly and using the little understanding thereby obtained, I went to work in six weeks instead of six months, and my fingers are not stiff any more.

After this demonstration of the efficacy of this glorious truth I took treatments from a practitioner for the false appetites for liquor and tobacco of over twenty years' standing, with the result that the desire has entirely left me, and in its place is a desire to know more of Truth. Words cannot describe my gratitude for being freed from these false appetites, which almost drove me to suicide and were the cause of much suffering to my dear wife and children, all of whom have accepted this beautiful truth and have received innumerable blessings.

Since hearing of Christian Science we have not spent a cent for drugs or doctors, where before we spent more for drugs and doctors than for victuals. Among the innumerable benefits received I beg leave to mention the following:

Teeth extracted without pain; bowel trouble entirely relieved within a few minutes after practitioner was notified by telephone (when former attacks had necessitated two or more days in bed besides several doctor's visits and prescriptions), rheumatism, neuralgia, gout, bronchitis, fevers, all overcome by this omnipotent truth. Anger and doubt have been overcome, besides fear. My earnings are more than doubled; there is no more profanity; I have health, happiness, harmony, and better morals; a brother who was weak-minded and a paralytic was taken out of a charitable institution, cured in Christian Science, and will soon be earning his own living and that of his family, from whom he has been parted over three years.

I can say, in the words of the 103d Psalm, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

May I learn to wash the feet of him who first showed us the way to this truth, and may my striving be rewarded by learning better day by day how to walk the way our Saviour trod. Hoping that this feeble effort of mine may receive some recognition, and knowing you will forgive me for my verbosity, I beg to remain, gratefully and lovingly,

Your humble follower,

JOHN STANZ.

The General Association of Teachers.

The second annual meeting of this Association will be held at Chicago, October 24 and 25, 1904.

Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the Clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

Testimonies of Healing.

In view of the bitter experience and long-continued suffering through which I was led to Christian Science, the following statement from Science and Health has special meaning in my case:—

"It is essential to understand, instead of believe, what relates most nearly to the happiness of being. To seek Truth through belief in a human doctrine is not to understand the infinite" (Science and Health, p. 285).

It was the understanding of Christian Science that gave me back my life and my health, after physicians had said I never could be well again. I had suffered for years with a disease that medical authorities call incurable. I went from one physician to another seeking relief from pain that seemed unendurable, but instead of finding relief, I grew gradually worse until I felt that only a few more days were possible to me on earth. In addition to my other physical troubles, my stomach had become a wreck. To kill pain, I resorted to the use of cocaine, and in the few years that I used it the habit grew upon me to such an extent that I could not get enough to satisfy my longings. At the time I came to Christian Science, I was taking from forty to sixty grains a day. I finally became a complete wreck, mentally and physically. For several weeks I had scarcely slept at all and labored under the impression that something terrible was going to happen. I finally began to see bright spots in the sky, and when the final breakdown came, I began to see faces around me. I knew then that I was mentally ruined and that the end had come. A few days before this, Christian Science had been suggested to me by a friend. I rejected it with derision, saying I guessed I was not crazy yet. My only knowledge of Christian Scientists was what I had read against them in the newspapers, and I felt very much as the Jews did toward Jesus. I felt that death was too good for them, and that they ought to have some horrible punishment put upon them. On this night of my final breakdown, I grew as cold as ice. My family in their efforts to do something for me before the doctor, who lived three miles away, arrived, gave me coffee and whiskey. They poured the whiskey in me and on me and rubbed me with it. For the first time in my life I was drunk on whiskey; this, with the cocaine I had taken, produced a wild delirium, then mortal mind resistance was broken down and I decided to turn to Christian Science.

After the first treatment, I never touched cocaine again. My desire and use for it were gone. My sleep became natural, and in three days' time the unendurable pain for which I had vainly sought relief from one doctor after another, disappeared. My stomach must have been healed in the first treatment, for I could scarcely get enough to satisfy my hunger and ate whatever was set before me, without any bad effects, and that is the kind of stomach I have had ever since. As I continued under treatment, I became a stout, healthy man, able to go where I pleased without suffering; having had my body remodeled after the right understanding, in place of a belief in man-made theories of what constitutes health. I know now that with the understanding of Christian Science I never would have had to endure those long years of suffering and never would have broken down. Christian Science also healed me of malignant southern fever within a week after the family physician, who was called in by the family and whose help I refused, said it would continue for two or three weeks longer. My mother was healed of periodical sick headache of more than twenty years' duration, and after all medical skill had failed to give relief. For years the flow of saliva had been so great from her mouth that she was obliged to take cloths to bed at night. A few treatments in Christian Science healed her. I have seen a case of cancer healed through Christian Science. The cancer was so close to the eye that physicians told the gentleman it would be impossible to remove it with

surgery or medicine, as anything that would remove the cancer would destroy his eye.

In turning to Christian Science, I have never yet had my hopes turned to ashes. With this understanding, I am striving to work out my spiritual salvation. I am striving to reflect upon my household the power and presence of Love. I am working to know God as the source of all supply. Christian Science has taught me to love my neighbor as myself, and never to see evil as personal. It is my guide, my comforter, and I thank our heavenly Father that there was one good enough to receive this message of Truth and present it to mankind in this age.

W. F. SMITH, Tonganoxie, Kan.

I have been interested in Christian Science for about five years and it has been a wonderful help to me both physically and spiritually. I often wonder how I ever lived in the old thought, and as I look back I realize that it was just existing, and that was all.

When I turned to Christian Science I had been sick most of the time for two years, not confined to my bed, but miserable, and I had worn glasses for several years. I left my glasses off upon going to learn of the teachings of Christian Science and have never worn them since, having been completely healed of that trouble. The teachings of Christian Science were all very new to me, but from the first I was convinced that it was the truth, and I began to drink in every word, for I was hungering and thirsting for something, I knew not what, but since then it has grown very plain to me. I devoted all the time I could possibly take from my business to the reading of Science and Health, and through the earnest efforts of the practitioner I was healed of my worst ailments in two weeks' treatment, and was so lifted up and out of the old thought that I was free as a bird.

I had tried some of the best physicians and taken a great many kinds of medicine, until nothing seemed to help me but for a short time. I had always prayed from a little child, and would ask God each night for health, and for light that I might lead a purer, better life and do some good in the world, and I feel that I was led into Christian Science through my earnest desire to know God, good, and it has been such a blessing to me. Never before did I find the rest and peace that I have found in this truth, which frees from pain and suffering as well.

I have had many seeming struggles, but by clinging to God and the true spiritual idea of man, the way grows bright. I am very grateful to our Leader for Science and Health and for her earnest efforts to help us to understand Truth, and also for the privilege of having class instruction.—MRS. EMMA RUSSELL SCOTT, Charleston, Ill.

Six years ago last month I was healed instantly after suffering for five years. This occurred one Saturday, and on Sunday I attended Second Church of Christ, Scientist, and for three years thereafter never missed a single service. The next day after I was healed I borrowed a copy of Science and Health and studied it every night, giving myself very little time for sleep, as I worked at my trade in the daytime. After three weeks of diligent study I had demonstrations in my own family over membranous croup, pneumonia, fever, and many other ills. Since then I have seen the power of Truth demonstrated over many so-called incurable diseases.

I am a student of Science and Health and am grateful to God and to Mrs. Eddy for removing the mist from before my eyes so that I can see God as Love and man as His idea, governed by Principle instead of personality. The good I obtain from our periodicals is more than I can express.—S. I. VAN DERSLICE, St. Joseph, Mo.

Like many others, I first came to Christian Science for physical healing, and it was the last resort. Several years before, my right wrist gave out and I was told it was from excessive piano practice. I gave up the piano practice but my wrist did not improve, on the contrary, it gradually grew worse and extended over the entire right arm and right side, and finally to my head. My right arm became almost useless, and at times it was difficult to work. I was forced to learn to write with my left hand, and even learned to use the baton with my left hand. In my work as a teacher of singing, my piano playing was confined almost entirely to my left hand. All this time I had the best medical aid obtainable, but continued to grow worse until I broke down completely and gave up teaching. After a rest of some months, without improvement, I was urged to try Christian Science.

I went to it in an antagonistic state of mind. My early religious teaching was of a strenuous variety which left the impression on my mind that in order to be religious one must be miserable. I was raised on the doctrine of total depravity, and listening to a recital of the awful judgments of God was almost a daily incident. I was taught that I was the chief of sinners and that God was eternally angry at the sinner and likely to strike him dead at any time. I grew up with an awful sense of fear which never left me. My mind rebelled against such a God, and I hated him and everything religious. This, I was told, was the devil tempting me. In this state of mind I joined an orthodox church, hoping for relief, but it never came. Then I began searching for the truth and read everything, from works on esoteric Buddhism to that of a pronounced pessimist, and it was with my mind filled with rubbish of that sort that I went for Christian Science treatment. I combated everything until the good woman who was treating me told me if I expected to derive any benefit from Christian Science I must give up that attitude. I did so and began to improve. The doctors had prescribed a diet of dry toast and hot water, but the Scientist told me that had nothing whatever to do with the healing, and to eat whatever I wanted. I have been doing so ever since.

I began teaching again and have not had to stop a day since. My strength has been unlimited. My healing was not instantaneous,—it was at least a year before I felt entirely well. Since that time I have never felt the necessity of favoring myself in any way for fear my arm would fail. It was absolutely restored, and along with the physical healing came the knowledge of God as ever-present good, and a sense of love, the meaning of which I never knew before. It has changed my conception of God from that of infinite wrath to infinite Love. Christian Science heals not only the body but the mind, and destroys all discord. For the wonderful truth which has reappeared to this generation I am indeed grateful to God, and to His Revelator.

D. A. CLIPPINGER, Chicago, Ill.

It was over six years ago, that I found myself, after some weeks of untold suffering, at death's door with "organic tumor." Medical aid failed to give relief, and an operation was said to be the only way of escape, with small hope of success. I, however, refused to submit to it, and "cried unto God in my trouble and he heard me," and sent a good lady to me who offered me Christian Science, which I gladly accepted, although I had hardly ever heard of it. I began treatment at once and was so much benefited by the first treatment that the intense fear was almost wholly removed. In a few days I was so changed that I hardly recognized myself. I began reading the "little book," Science and Health, the first day, and I hardly left it until I had devoured its contents. I was so hungry for what I found therein. As the thought was changed the body responded until I was healed so sweetly and surely that I knew there could never be a return of the old trouble. Only

those who have had a similar experience can know what it means; the peace, joy, and sweetness cannot be told.

I want to express my deep gratitude for the way shown us by our Leader, for all the words she has given in Science and Health and her other writings. I am also grateful to the dear one who so patiently and wisely led me out of bondage and into freedom.

Mrs. M. E. CARR, Logansport, Ind.

I was healed some nine years ago of severe nervous prostration and insomnia. As I look back to the marvelous spiritual uplifting that came to me then, and remember how I had to go back to the foot of the mountain and begin the ascent, step by step, my progress since seems very slow. We have had many wonderful proofs of the power of Truth over error in our family, some of which I would like to mention. My little girl was taken violently ill, with what turned out to be scarlet fever, and finding I could not meet the conditions myself, I sent for my teacher. In the mean time the second child was stricken down with the same symptoms. My husband (who is not with me in the Science yet) went to business with a heavy heart that morning, expecting to find a small hospital on his return. I shall never forget his look of surprise and relief that evening. The home seemed filled with harmony and peace. In place of fear and dread, there was hope and assurance. The eldest child was sitting up eating supper, and the second one showed no sign of any disturbance; in fact, the trouble was met so quickly that the manifestation never appeared at all on the body of the second child. The baby was healed almost immediately. About an hour after the first alarming symptoms had shown themselves, he was running around as happy as ever. I can never be thankful enough for these wonderful demonstrations. I have also seen a sprained ankle healed in three treatments, and typhoid fever, mumps, and severe headaches overcome speedily with the truth. I find that it is not enough to sit still and long for the light to become clearer to our consciousness. There is a great work to be done first in striving to cast out the errors that prevent the light from shining,—envy, anger, selfishness, malice, etc.,—and in proportion as this is done, the way surely grows brighter and brighter, unto the perfect day.

A. M. J., Denver, Col.

In May, 1899, Christian Science was brought to my notice through the healing of my aunt. I began to read Science and Health, and had a few treatments. Though I was not perfectly healed of my troubles, which were all said to be hereditary, still I was helped enough to prove to my own satisfaction that Christian Science was what I needed. At this time I was an active member of an orthodox church, an interested worker in the Christian Endeavor Society, and had charge of the infant department in the Sunday School. Though I was perfectly satisfied with my church and its teachings, I was not at all satisfied with my own progress in spiritual things, and longed for more light.

Surely, "the desire which goeth forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (Science and Health, p. 2). As I read Science and Health, the Bible became plainer, and divine Love seemed nearer and dearer than ever before.

Since then I have been learning to apply the understanding of God which I have gained from Science and Health. Divine Love enabled me to overcome, with one treatment, a case of whooping-cough which, after six months of doctors and medicines, seemed no better. I have been healed of the grip in one treatment. Rheumatism, chronic catarrh, and constipation have been entirely overcome, and a very uncomfortable disposition greatly improved.

I feel very grateful to God, to Mrs. Eddy, and to all who in any way have helped me to know the Truth which makes us free. It is my desire to "prove" by my daily life

"what the understanding of God brings to man" (Science and Health, p. 496).

MISS ETHEL B. RIDLEY, Topsham, Me.

I am so uplifted and happy to-day because of the manifold demonstrations of God's love which I have had since coming into the blessed understanding of Christian Science, that I feel I ought to send in my mite of thanksgiving. It is five years since I first heard of this great truth, and during that time I have been alternately in the valley and on the mountain top.

Fear in all its myriad forms has disappeared from our little family. We have had evil of all kinds to combat, but with the sweet assurance that God is an ever-present help in time of trouble, and knowing that "in him we live, and move, and have our being," all have been met and overcome. Twice have we seen the power of God made manifest in the healing of a broken bone without the aid of splints. The broken arm was completely healed in ten days and the collar bone in less than a week. "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

Many times have I stumbled and fallen and felt weary and discouraged, but ever and anon have I felt the warm grasp of the brotherly hand, and heard the kind voices of brother Scientists full of hope and cheer. I could write all day telling of the wonders and beauties of Christian Science and what it has done for me. "Who is so great a God as our God?"

May the blessed day soon dawn when all those who are now wasting precious time in deriding, censuring, and criticising Science and Health will see the folly of their ways, and will unite with all the grateful hearts to-day in giving thanks to God for sending us a messenger in this age who has been able to open the eyes of the blind and set at liberty them that were bound.

MRS. L. C. MORLEY, Chester, Pa.

Four years ago I was healed of typhoid fever so that I went to work in about three weeks, and for this I was very thankful. During the same year I was healed of the grip in a violent form by reading Science and Health for about half an hour. I got up from reading and told the people I was staying with, that I was well. I went to work the next day. Two years ago last July I met with a very severe accident on the railroad. I was firing a locomotive when it exploded, killing instantly the engineer and hurting the brakeman so that he died in a few hours. I was picked up and taken to the hospital, and when I got there the doctors said I was so badly burned and scalded that I could not live long. Under Christian Science treatment I was healed with no scars except where the coal was blown into my flesh, and some of that came out. I went to work in a little over three weeks. I believe that if it had not been for Christian Science I should have passed on. I feel very grateful to the practitioner through whose untiring efforts to realize the truth I was healed.

It was my privilege to be among the number who went to Boston and Concord last year, and as I gazed upon her who had made it possible for so much good to come to suffering humanity, my heart went out in gratitude to her.

BURTON J. CRONK, Scranton, Pa.

I have lately had a very beautiful demonstration of the power of Divine healing as revealed to us through Christian Science, and it has been such a strong proof to me of the nearness and reality of God that I want to tell it to every one. One day, about noon, I slipped and sprained my ankle, and though the pain was severe at first it soon stopped

and I did not feel it again until the evening. Then the pain became so great and I suffered such acute agony that I simply had to scream. I could not rest my foot on the floor, nor in fact hold it in any position that would give me any relief from the intense pain. I suffered in that way for several hours, then finally decided to send word to a Christian Science practitioner who lives near us, and ask her to help me. She did not come but sent a loving message and said she would treat me absently. In about an hour I felt the pain beginning to leave my ankle, and in a few minutes I put my foot on the floor and to my amazement there was no pain. I walked about the house and carried my baby, and except for a little stiffness and soreness my ankle was entirely well.

Although I have been interested in Christian Science for nearly a year and have had demonstrations in our family, I never fully realized until this time how real and true is the power of divine Love.

MRS. F. T. MIX, Burlingame, Cal.

One day a few weeks ago I entered the street car in a very sad state of mind. It seemed I had worked and preached all in vain to dull ears. I felt as if I could have cried out as Jesus did, "Oh Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

As I entered the car I passed a lady who was holding a baby on her lap, and beside her was a little girl with a wide brimmed hat. I sat down next to the little girl, taking no notice of any one in the car. I glanced up, however, and noticed the baby who was stretching its little neck to get a glimpse of me. The broad-brimmed hat of the little girl hid me from the little one's view, so I also leaned forward to look at the dear sweet face. I saw a face of heavenly beauty, beaming with sunny smiles into mine. The whole car, it seemed to me, was changed into a holy place; so pure and inspiring was the atmosphere every one felt it, and there was a smile on every face. Sorrow fled from my thought when the little one's message of love reached me. God had sent it to me, it was this, "And infinite Love is reflected in love" (Science and Health, p. 17). I then saw that my labors were not in vain, and I needed to learn that I could "hardly afford to be miserable for the faults of others" (Miscellaneous Writings, p. 224).—E. H., Cleveland, O.

Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.—C. H. SPURGEON.

Requirement.

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasoning service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!
A life that stands as all true lives have stood,
Firm rooted in the faith that God is good.

J. G. WHITTIER.

From our Exchanges.

Welcome another recruit to the real Army of the Lord which is growing among the ministers and laymen to such proportions that eventually the whole Christian Church will be recalled to its senses, and perceive that its divine mission is not to patch up pleasing and easy conditions under the delusion that they will develop high types of manhood, but to transform individual characters, and through them transform the world. The Honorable John D. Long is the latest preacher of this Gospel we have been urging for years.

He arraigns modern society in scathing terms and points out the only remedy. He says,—

"These brutalities and crimes are not confined, drunkenness and debauchery are not confined, to the lower classes, but they break out among young men and women who have had the opportunities of our boasted education. There are corruption, bribery, and embezzlement by our public servants. The sacred ties of domestic life are polluted. The temple of the Lord is invaded by mere birds of prey who should be whipped out of it with lashes of scorn.

"In all this festering mass of sores lies our labor. The remedy is not in the efforts of labor or capital to promote their material interests; it is not in the efforts men make to better their condition by theories of social organization. These things will, under natural laws in a free country, work out their own salvation. *The vital need is the religion of Jesus. It is Christ in the individual man; reverence for the great fundamental precepts of the Master—their incorporation into actual daily life as controlling springs of action.*"—*The Universalist Leader.*

The only reformers who do much good in the world and the only workers who get ample return for their toil are those who go forward to their appointed tasks with a cheerful shout, who do not stop to criticise the laggards and evil-doers, of whom they are mostly unconscious (because they are out of sight behind their backs), nor even to count the number of those who are going with them. They are at the head of the column, with their eyes set toward the prize of the high calling. Others follow because they are quickened to like enthusiasm, and they also put a cheerful courage on. "He, for the joy that was set before him, endured the cross,"—the joy not of any selfish gain, but the joy of achievement, the accomplishment of that whereunto he was sent.—*The Christian Register.*

Our readers will bear us witness that we have never been among the assailants of creed. On the contrary, we believe in them. They serve great uses in the economy of the Kingdom of God. But they are never a finality. They are always subject to revision that they may conform more closely to the best understanding of the teaching of the Bible. No creed is lord of the Scriptures. The primacy belongs to the Scriptures. And historically, as a matter of fact, the exaggerated importance given to the creeds has operated like "the traditions of the Scribes," in the days of Jesus. It has barred the access of men to the truth.

The Watchman.

To live near to God is the privilege of every believer. But this involves some personal negations which are not always easy of acceptance. We cannot live near to God and entertain unhallowed desires, or low ambitions, or un-Christlike animosities, or devote ourselves to worldly pleasures. To be sure, all these are incompatible with the Christian life at any stage of its development; but how large a place they have in the lives of many who profess to be disciples of the Lord! If we want our walk to be close with God we must let His thoughts, His desires, His purposes take possession of us, and His will control our lives. Then we shall abide in Him and He in us, in a oneness sweet beyond the power of thought to conceive.—*The Examiner.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Boston University has issued a circular inviting opinions on the proposal to hold an international conference for the purpose of adopting a "universal alphabet" by which to indicate the pronunciation of words in the leading European languages. The twenty-six letters of the Roman alphabet are known the world over and furnish the "universal alphabet," representing, for the most part, the same sounds in all languages, but as the value of the letters is not quite the same in different languages or even within one language, it becomes necessary for dictionaries and language manuals to use what is called a key to pronunciation. It is now proposed to replace the multiplicity of keys by a single key, as perfect as it can be made through the amplest possible discussion and experimentation by a commission composed of the foremost experts in this line of research. By slight modifications, such as will not interfere with legibility, it is thought that the number of letters can be increased from twenty-six till it suffices to represent all the sounds of the leading languages. In English, about forty letters would be required.

The Panama Canal Commission has adopted the lock system for the canal instead of the sea level system favored by De Lesseps. It will be less expensive and take much less time to complete, and it also allows of a more feasible method of taking care of the waters of the Chagres River, which sometimes rises twenty-three feet in six hours, and once rose thirty-four feet. There is an average rainfall of 130 inches in the Chagres Valley, and it is proposed to take care of these torrential downpours, as well as provide water for the dry seasons, by constructing dams, reservoirs, spillways, etc. Estimates on the cost of the canal according to present plans are about \$145,000,000, and Admiral Walker figures that the work may be completed in eight years. There is a vast amount of work to be done, and outside of the Culebra cut most of the digging done by the French companies avails nothing. Rank vegetation and earth fillings have made it necessary to begin all over again in most of the seventeen districts into which the work was divided by the French company.

Forest fires have been raging in many of the principal timber sections in the northern districts of California and in the vicinity of San Francisco. In the Santa Cruz mountains the situation is serious, and it is believed that the State park in the big basin, which contains some of the finest redwood timber in the State, is doomed. The fire in Martin County devastated an area of fourteen thousand acres.

Those who have visited the Chicago and St. Louis Expositions declare that the designs for the Government Building at the Lewis and Clark Exposition indicate that it will surpass in beauty anything hitherto attempted by the Government, and that the main exhibit building will establish a precedent in architectural elegance.

The circulation statement for September 1 shows that a new record for amount of money in circulation in the United States has been established; the figures per capita being \$31.16, the highest ever reached.

The Klondike output for the year will be about \$10,000,000.

Foreign.

Colonel Younghusband, head of the British mission, and the Tibetan officials have signed a formal treaty. The proceedings closed with a short speech by Colonel Younghusband, who pointed out that the British had avoided interfering in the smallest degree with the internal affairs of the country. They had not annexed any territory, and had fully recognized the continued suzerainty of China. They had merely sought to insure the observance of the treaty of 1890, that trade relations between India and Tibet should be established, and that Tibet should not depart from her traditional policy in regard to political relations with other countries. The dalai lama is now supposed to be on his way into Mongolia, and the officials insist that his action amounts to abdication. The administration is now carried on by a council of regency. It is believed that the tashi lama eventually will be recognized as the supreme religious head. The arrangements for the return of the British mission are complete.

The Canadian Government is building the largest fish hatchery on the Pacific coast on Trout Creek near Harrison Hot Springs, B. C. The station will have a capacity of fifty million fry, and will be almost entirely devoted to salmon propagation. This should be of great benefit to the Puget Sound salmon fisheries, as many of the fish hatched at the Canadian station will go into its waters and be taken by American fishermen. The news of the new hatchery will be particularly pleasing to the far coast this year, as the salmon pack in Washington will be less than one hundred thousand cases.

There have been no recent developments in the asphalt controversy, and the State Department is awaiting the arrival in Washington of Minister Bowen, now en route to the United States from Caracas. It is expected that the Department will wait a reasonable time for some action by the Venezuelan High Court, which assembles September 15, upon the Bermudez Company's appeal and application for the removal of the Government's receiver and the restoration of its property.

According to unofficial advices received at Washington, there is a reasonable prospect of a continuation for some time of the present peaceful conditions in San Domingo. The advices record the departure from the island of General Jimenez with his political aspirations. It is understood that before departing for New York he publicly announced himself tired of revolutions and without intention again to connect himself with one.

An international congress, at the instigation of France, will be convened at The Hague, probably in November, with the object of regulating the neutrality and the free movement of hospital ships in naval war-

fare. Other marine problems also are likely to be discussed.

Mexico will shortly establish a legation at Peking. Don Carlos Lara, now Mexican minister to Japan, will also be minister to China.

A law has been gazetted in St. Petersburg providing that henceforth only ships owned by Russians shall be allowed to fly the Russian flag.

Industrial and Commercial.

A Swiss engineer has undertaken for a Franco-Swiss company to construct a system of transmission for electric power which will deliver in Lyons several thousand horsepower daily, in the form of electricity. The source of the power is to be found in the waterfalls of the Alps, about 125 miles from the great center of silk manufacture in France. The French are depending more and more on the "white coal" of the mountain streams, as they express it.

Work on the Simplon Tunnel, which it was expected would be completed by the beginning of next month, has been suddenly stopped, owing to the discovery of a hot spring flowing 1,500 gallons a minute. The temperature in the tunnel reached 112 degrees. The Simplon Tunnel, which is being cut through Simplon Mountain, will be 21,374 yards long, and it already has been pierced for a distance of 21,142 yards.

The pack of all varieties of salmon in southeastern Alaska up to September 1 is reported to be 333,800 cases. Very few of the canneries have equalled their pack of last year, and many establishments were closed up entirely. The total shortage in the Alaska salmon pack is placed at 400,000 cases.

A certificate for the incorporation of the United States Battleship Maine Salvage Company has been filed at Washington. The capital stock named is \$600,000. The incorporators hold a concession from the Cuban Republic for removing the wreck from Havana harbor.

The German Admiralty has ordered two new tank steamers to be built at Kiel to supply petroleum as fuel to German warships. Oil as a subsidiary fuel has already been used so successfully on battleships that the Government proposes to use it in larger quantities.

The apple shipments from Boston for the week ending September 3 were 3,158 barrels, against 2,463 in the same week of 1903, and 13,020 in the same week of 1902. The total shipment for the season so far has been 63,632, against 8,652 last year, and 21,800 in 1902.

The deposits in the savings banks in the country closely approximate \$3,000,000,000, which would be about \$37 for every man, woman, and child in the United States.

There are about 44,000 hotels in this country representing a capital of \$6,000,000,000, and giving employment to 3,500,000 people.

General.

The Statue of Liberty, erected on Bedloe's Island in 1886, is to be repaired. It has begun to show the effects of the weather, which detracts much from its appearance. The War Department, which now has control of the island, will have the statue thoroughly cleaned, the bronze tablets repaired, the masonry renovated, and an electric passenger elevator installed to replace the wooden stairway running to the observation tower.

From many points along the southern coast of California come reports of damage by great billows which are rolling in from the sea, occasioned by some phenomenon, possibly volcanic disturbances. While there is scarcely a capful of wind, enormous waves, in some instances forty feet high, roll ceaselessly against the shores.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

"For we be brethren."

SAMUEL GREENWOOD.

"Let there be no strife, I pray thee, between me and thee, . . . for we be brethren."

THE human race is torn by the dissensions of hatred and the strifes of personal ambition. It writhes in the self-inflicted tortures of jealousy, revenge, and greed. The kindly and gentle qualities of human nature are trodden under the heel of a passion for personal gain. Those of common kindred, impelled by the same hopes and fears, and with the same interests at stake, who should live and love as brethren, are biting and devouring one another in the insanity of their self-love. What but divine Love can deliver mortals from this awful bondage? What but Christian Science, the rejected religion of Jesus, has ever made possible to men the demonstration of this divine Principle, destroying the pleasure of sin and the desire to hate or defraud each other? What but Christian Science has ever proclaimed man's independence of evil, of all selfishness and suffering?

The human mind is yet in its kindergarten stage regarding the real truth of man's being and his place in the universe. It must have object-lessons to teach what is real and right, true and good. It needs to see the operation of the law of Love in the healing not only of disease physical, but of ill-will, enmity, pride, bitterness, unforgiveness, all that prevents men from loving their brethren. Christian Scientists must realize that it is their task to furnish these object-lessons by living "beyond the reach of evil" themselves, by destroying all malice and selfishness in their intercourse with their fellow-men. If Christian Science is what is needed to give mortals rest from strife and bring peace and good-will to earth, the evidence thereof will be looked for in the lives and conduct of its adherents.

There is so much of hatred in the mental atmosphere of mortals that Christian Scientists must daily be loving more in order to antidote this "miasma," and make earth a heavenly place in which to dwell. To fulfil the sacred promise we have subscribed to in the last tenet of our Church (see *Science and Health*, p. 497) involves the constant denial of self through the generous and selfless loving of our brethren and our Cause. It is God who demands perfect love of us. Our past good thoughts and good deeds will not suffice for present needs. The divine and perfect Principle of man does not respect person or position, does not extend favor or protection simply because we have taken the name of Christian Scientists. We may have had good results in healing the sick and in leading others to seek and find the truth, but this will not save us from condemnation if we reach a point in our experience when we hate our brother, or turn from him in bitterness, when we should love him.

The Cause of Christian Science was established and exists impartially for the whole human race. In it there is no personal "my church" nor "your church," but the one Church of Christ, Scientist, embodying the idea and practice of

universal Love. A Christian Scientist must love his Church unselfishly for his own spiritual good and the salvation of mankind. To love self more than Science, to entrench ourselves in our own wisdom and self-will, is to make of our egotism an obstruction to the success of the Cause we have outwardly espoused. It is wisdomless conceit to suppose that the ark of God in Christian Science depends upon us to guide it aright. What are we individually compared with the great work of establishing a Christianity that is to fulfil Jesus' words and repeat his works; that is, to be in deed and in truth a religion of love and good-will and peace? What concern should we have as to our place or influence in this movement if our whole desire is for God's will to be done in the salvation of mortals from all sin and evil?

Our Church stands for nothing if not for the loving of our neighbors as ourselves. What could be more fatal to our growth towards divine Love than enmity of any kind or degree, for that means hatred; and hatred stands for the opposite of all that Christian Science teaches. What do we expect to accomplish by declaring that man is the image and likeness of God, of infinite Love, if we do not believe it of our brother and live it for ourselves? What will God give us for words however sweet and true if their import is lacking in our life? When we remember that it is the spirit and not the letter that is to waken ourselves and others out of the dream of error, we should be careful, even in our hearts, not to offend one of God's little ones, nor be a drag upon the wheels of human progress towards the divine ideal. If love of Christ and not love of self be our ruling motive, our gatherings will be feasts of love, whose gathered fragments will feed the famine of the world. But if selfish interests govern us in our relation to our Cause, are we not trying "to seem what we have not lifted ourselves to be, namely, a Christian"? (*Miscellaneous Writings* p. 234).

As those who have enlisted under the banner of Christian Science, we should meet this question by loving so truly and constantly that no opposite quality shall have the opportunity to mesmerize or mislead us. We must do this before we can overcome in our conflict with evil. The world is watching us; it has a right to watch us. It has a right to expect of us some evidence of the power of Love, of which we speak so much. It has proof plenty of the evil effects of hatred and wrath and strife; what it needs is proof that Love is the saviour of mankind; that it does still the storms of human passion and bring peace; that it does enable men to literally live above their selfishness and to do unto others what they would have done to them. Let us not shrink from this scrutiny nor from this demand, but let us so live that our lives shall show the world that infinite Love reflected in love (*Science and Health*, p. 17) does not give place to any unkind, uncharitable, unlovable thing in man.

God is giving each his own place according to his fitness, and will beckon him higher as he grows more God-like. It is neither wise nor honest to desire what rightfully belongs to others. If we believe that Divine wisdom led Mrs. Eddy to the discovery of Christian Science, and through her has been guarding and guiding this great Cause all through the years of its establishment, can we not trust the same infinite wisdom to carry on this work in the best and wisest way,

irrespective of personal ambition or desire? It is our part to be true to our trust by demonstrating Christian Science in its truth and beauty and loveliness, so that erring and suffering mortals seeing, may believe. Christ's wandering sheep need to be fed and gathered into the one fold. It is the hireling, he who works for personal gain and not for love, that leaves the sheep to be scattered and devoured by the wolves.

May God grant that as the years of this wonderful new century pass into history, and the world comes more and more to look into the lives of Christian Scientists for the evidence of God's goodness to man and the fruits of the spirit of love, that there will be less and less cause for disappointment and rebuke. May the growth of Christian love speedily unite the hearts and hands of all true Christian Scientists so that with one accord they shall reap the ripened harvest of the world.

"The faith that will not shrink."

J. A. BARRIS.

A SHORT time ago, while visiting a town in a western state on business, I noticed in the hotel at which I was stopping, a modest sign, "Christian Science Meetings held at the home of Mrs. —." As it was Wednesday, I decided to attend the meeting, and inquired the way to the street named on the sign. No number was given, so I asked a small boy where Mrs. — lived, and was told, "at the end of the next block." I made my way in the direction indicated, and came to the house, which proved to be a very small one-story cottage in the middle of a large lot. A sign on the outside, evidently by an amateur painter, told of Christian Science meetings held there. In the yard were two boys, one cutting the grass. I glanced at the place, and as it did not look very inviting in the growing twilight, I decided not to go in.

I walked on a short distance and then stopped, and the thought came, "If you do not go in on your own account, why not on theirs. No doubt that visitors are few, and they will be glad to see you." After hesitating a while, I went back, and the boy who had been cutting the grass opened the gate for me. When I asked him if there was a meeting to be held there, he smiled and running ahead ushered me into the house. The house was evidently the home of very humble people. A well-worn carpet covered the floor of the main room, in which were a few pieces of furniture.

A woman and a young girl, evidently neighbors, greeted me, and by-and-by, six children, ranging in age, I should judge, from five to fourteen years, came in. They were neatly dressed, with shining faces, and among them were the two boys whom I had seen in the yard. Finally the Reader, a sweet-faced woman, the mother of the family, came in. She greeted me very warmly and introduced me to the others. When the meeting opened, it consisted of the mother, six children, the neighbor woman, two young girls, and myself. It began in the usual way, then the mother read from the Bible and Science and Health. We sang, "God is present everywhere," and the words never seemed more beautiful and appropriate. When the time came to give testimonies, no one for a moment responded. Then the mother said, "What, children, a whole week gone by, and no blessings of which to tell?" Thereupon each of the four oldest got up and told of some demonstration made during the week. One had been unloading ties from a car and had injured his foot, but through his understanding of Science had been able to overcome it so as to continue his work. Another worked as messenger in a telegraph office, and told of being able to overcome loneliness and sleepiness.

When the children were through, each of us added a

testimony, and then the mother's turn came. She spoke of the lesson she had learned from the violets the children had gathered in the woods. They blossomed just where they found themselves, and gave forth their sweetness, no matter what their surroundings. So should it be with Scientists. We should not wait until our surroundings change, but make the most of what we have. She told of being left several years before to face the world alone, with ill-health, a family of six small children, few worldly possessions, and nothing to depend upon but a small understanding of Truth. She told how, through her trust in God, she had been restored to health and her needs had been met. The antagonism of her friends and neighbors had been turned at least to tolerance, and some of them, knowing the circumstances, were becoming interested in Science.

Her evident sincerity and her gratitude for the blessings received through this truth, impressed me deeply. I had come to give, but had received an hundred-fold. I learned that this little band, together with a few others who were absent, were trying to raise twelve dollars per month for the rent of a public hall, and were very joyful over the near prospect of success, and that they had already given two public lectures. I wish I could share with others a part of the spiritual uplifting I received through going to this meeting. I am sure that divine Love led me to it. I came away with a great desire to work more earnestly and courageously for Truth. I have since learned that the hall has been secured.

Example.

J. A. B.

It is surely appropriate for us to acknowledge the good received through others which has aided the birth of the Christ-idea in our individual consciousness.

What is it in others that has influenced us most at the critical periods of our experience? What has turned us in the right direction? I have often tried to analyze what it was that influenced me most when I came to Christian Science, and I have concluded that it was the example I saw. Very little permanent good is accomplished by preaching or argument. How much good would the teachings of the New Testament bring to us were it not for the example of the Master? How much slower we should be to accept the truths of Christian Science if it could not be truly said that our Leader, Mrs. Eddy, lives up to her highest teachings.

Many of us can look back over our past lives and see that we have been won by example in many instances where preaching and argument would have defeated their own object. For this reason I am thankful for the example of a loving wife who let her light so shine that I was unconsciously, I think, led to a desire to know something about Christian Science. I am also thankful for the example of a patient teacher who, perhaps more than she is aware, has led me to an appreciation of what Christian Science is, and that by the example of her life and work even more than by the verbal instruction she gave me. Her example is still an inspiration to me and is a proof of her love and desire to accomplish the most good for others.

I am thankful for the example of our beloved Leader in the meekness and love with which she meets every calumny, and the wisdom with which she anticipates and meets every need of our Cause. Surely she is led by divine Love. I am thankful for the many examples of Christian Science given us every day, proving that it is the truth,—that it is a very present help in time of need.

Every good man and woman who is living a life consistent with his highest ideals is daily preaching the best of sermons and his influence is often felt in the most unexpected places.

Misconceptions.

CHARLES F. BROWN.

SOME people oppose Christian Science on the ground that "it is so difficult to understand, or to reconcile with the existing order of things." They argue, "It requires a great stretch of imagination to say, There is no matter, and thus wipe one's self out of existence in the body." "If all is Mind, where did this body originate?"

It is generally believed that the material body dies, and with all the analyses and learned research of the ages, life has never been found in the body. Then why continue seeking for the secret of Life in this direction? If we acknowledge that God is Life, and that we are His children,—created "in His image and likeness,"—we must be spiritual, since God is Spirit. To accept mentally the idea of one's self as flesh, blood, and bones, with material delights and sensations, severs the connection with Spirit—God—for His image and likeness can only be expressed in the beauty of character, and in conscious harmony with God. If we seek to discover, and to bring into demonstration our relation to Truth and Love, this will reveal the harmony of Life through Christian Science, and in no other way can death be conquered. If we are expressing imperfection or inharmony, it must be the result of wrong thinking, and thought must be inspired by right motives and ideas to produce harmonious results.

As God's creation is seen only in ideas spiritual, perfect, and eternal, so the hand, foot, body, or object should reflect a divine idea, and in proportion as one realizes that its reality or substance is in idea, the fear of loss or of death is eliminated from human consciousness, and the kingdom of heaven on earth dawns for the individual.

Any one can prove this truth by lighting the lamp of understanding in his consciousness through the study of "Science and Health with Key to the Scriptures," for "the inspired Word of the Bible" (Science and Health, p. 497), will reveal a new world of activity, joy, and peace in proportion to his application of the "Christ element" in daily life.

Gratitude to Mrs. Eddy, the Discoverer of this Divine possibility, can be evidenced only as in sincerity and fidelity, we follow the example of Christ Jesus the Wayshower.

"Spiritual Co-operation."

LIDA S. STONE.

IN our Leader's Dedictory Address to the Concord church this satisfying definition of unity occurs: "Unity is spiritual co-operation, heart to heart." Christian Scientists stand face to face with a requirement which, like all others in Christian Science is immovable and waits, pointing upward, until each individual conforms to its sweet constraining, for it is based on Love. "Spiritual co-operation!" it is like a great mountain peak, high above mortal motives and aims.

In mortal affairs the governing motive is self-interest, mine and thine, greatest and least in the kingdom of the flesh. Everything is made to bend before it, people and things are swept aside, tempests visit the home, the business, and even disturb personal pleasures. In sickness, the interest in self is so absorbing that loving sacrifice and attendance on the part of others is not recognized. Even the little child is frequently taught the aggressive warfare of self-interest until his natural unselfish interest in others is supplanted by the thought of what can be done to make him "healthy, wealthy, and wise," regardless of the interests of others.

Self-interest, then, is clearly not the motive, in the exercise of which we shall reach our Leader's ideal of unity. That there must be a central point, a vital interest upon which all Christian Scientists can unite for the cure of self-interest,

is certain,—something so near and dear to them that no sacrifice of self can be considered too great if this great something be forwarded thereby. This can only be the Cause of Christian Science. When Pilate asked Jesus, "Art thou a king?" Jesus answered, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The cause, then, for which he yielded up the material sense of life was that of revealed truth, and this truth is brought us to-day through Christian Science. It is this Cause for which all must yield up their material and personal concepts of one another.

Love continually tests our avowals of love for Christian Science by the willingness with which we give up these erroneous concepts of our fellow-men. It is no easy task which our Father has given us by the hands of our dear Leader.

In the mortal concept it often seems easy to believe that another's egotism is much more than our own, that another's pride is more unreasonable than our own; that another's impatience is more unlike the ideal given us in Christian Science than our own; but our text-book, Science and Health tells us that all error is wrong and "is neither person, place, nor thing" (p. 71). To retain our old views of either good or evil, being or person, and realize spiritual co-operation is simply impossible; but to lay down the mortal concept of ourselves and others for the cause of Truth in Christian Science will enable us to step together, face the foe of mortal mind, and be more than conquerors, while the "powers of earth" will melt like mist before the unity which is based on the love of good.

In our endeavor to gain the spiritual concept of each other, wherein we can co-operate one with another, it is helpful to remember that the "true Light," the light of Truth, "lighteth every man that cometh into the world;" that if I know a little of honesty, the same may be known of my brother; that if I have learned a little how to love, how to be longsuffering, patient, meek, pure, how to exercise self-control which is temperance, the same light lighteth my brother. Men and women have burned at the stake rather than give up the Christianity which was their only life, and while we are not at the present time called upon to suffer in that way, the requirement is still that of old,—to pluck out the right eye and cut off the right hand, rather than to allow the Cause which is redeeming mankind from sin, sickness, and death, to suffer.

Our beloved Leader is constantly telling us what she sees from the mount of vision, where self-interest can never come. We all long for the vision, but are we the "real and consecrated warriors" (Miscellaneous Writings, p. 177), which she bids us be? If so, then the vision will be ours, and no claim of error can hide from us what our Leader means by "Spiritual co-operation, heart to heart."

[Written for the Sentinel.]

Hold Fast.

W. D. MC CRACKAN.

THE cause of good shall win,
The side of right shall gain,
For Love must blot out sin,
And health will laugh at pain.

The Lord of hosts has heard,
The hand of God will mend,
Far back He gave His word,
He'll keep it to the end.

He'll check the fever's throb,
He'll stop the sinful whim,
He'll stay the hands that rob,
Lose not your faith in Him.

Selected Articles.

Do Christian Scientists Ignore the Material Universe?

Scarcely a criticism appears on the subject of Christian Science which does not include an allegation to the effect that Christian Science teaches that all creation is an illusion, and that man has no body.

This erroneous belief regarding the premise of Christian Science leads to ridiculous conclusions. This Science does not teach the unreality of any perceptible thing, but raises the question as to what it really is. It is not the phenomena of nature which are denied by Christian Science, but the humanized, material sense of them. Christian Science interprets the nature and consistency of creation from a spiritual view-point and teaches one to know it as God made it, and as it appears to Him. No one can deny that the human mind falls short of a true conception of things in proportion as it lacks development and perfection.

Some have said, "Do you mean to tell me that the body, with all its wonderful organism, and the beauties of nature are unreal?" We answer, "If one could see them as they really are they would appear as much more wonderful and beautiful than they now seem as infinitude is greater than our present degree of comprehension. If in our present blinded material condition, we are able to recognize to a degree the wonders of God and His manifestation, what must we behold in them when the veil of ignorance, superstition, mystification, false sense has all disappeared and we are able to perceive with the clear and perfect spiritual vision characteristic of the image and likeness of God?"

As a matter of fact, a Christian Scientist, having some insight into the spirituality of God's creation, beholds in nature a new beauty and satisfaction. As one grows spiritually, the things on earth will not disappear, but will become more vivid, even as an object beheld through a veil presents fairer and stronger outlines when the covering is lifted. The perishable, imperfect things which we now view will be discerned in all their spirituality, beauty, and perfection as our erroneous, human concepts disappear. Nature will be seen bearing the imprint of the divine Mind, the Supreme Being. Paul seems to have had this idea when he said, "For if that which was done away was glorious, much more that which remaineth is glorious."

Following the erroneous belief that Christian Scientists ignore the universe, comes the accusation that they ignore sin and disease, the natural accompaniments of the human concept of creation. Such a charge, however, is not based upon Christian Science, but upon the belief of the critic, that the universe is material. The Christian Scientist recognizes that materiality, sin, and disease must be overcome by spiritual growth. He is well aware that one cannot walk away from these, cannot dispose of them by simply denying their existence save when this denial includes a refusal to think or act them. They are mental conditions, temptations of the human mind which must be battled down and overcome by the activity of Truth; hence the practice and endeavor of the Christian Scientist to rid himself of these by grappling with them and eliminating them from his own life.

Again, on the basis of Christian Science, one would not remain in filth, because he knows that the law of Spirit is more conducive to health than sanitary measures. One who is elevated in mind could not be contented with anything less than cleanliness of body. If the entire population of the world were thoroughly imbued with the exalted teaching of Christian Science, a condition of cleanliness would prevail far superior to anything which the earth has ever known; and our friends who, together with Christian Scientists, are extremely interested in sanitary improvements, will do well to inspire mankind with the pure teaching of this Science. A Christian Scien-

tist does not need to be urged to keep clean; he cannot retain his exalted consciousness of the spiritual reality without practising accordingly and therefore departing from all evil and uncleanness; moreover, a clean condition is nearer the spiritual than a filthy state and is therefore more in accord with true Christian Science practice.

Critics should patiently wait until they are able to perceive that which Christian Science gives in place of that which it repudiates. Then they would be pleased and satisfied, rather than provoked by its teaching. This Science gives back to us the very thing which it takes away, but presents it in a more glorified form.

ALFRED FARLOW.
Greensburg (Pa.) Star.

Christian Science can hardly be considered outside the pale of other religions, because it contains all that is good in each of them, and in addition it includes the portions of our Saviour's teachings which they do not comprise. Christian Scientists consider the commands to preach and to heal of equal importance as they are always mentioned together; this is one of the features which distinguishes this from other denominations, and it is the chief cause of its phenomenal growth.

The present, when compared with preceding ages, might be called the age of science, for first of all it demands that a system be practical; a religion, therefore, which meets this requirement and can, nay must, be taken into the minutest details of every-day life, is bound to supersede the merely theoretical. The thought of Christian Science is leavening the theology of the world, and our foremost preachers are beginning to realize that material attractions are not sufficient to insure the growth of a church; it depends, rather, upon the earnest search after spiritual life, and its application to the daily problems of human existence.

EVELYN SYLVESTER KNOWLES.
Worcester (Mass.) Telegram.

Mrs. Eddy does not claim that she has discovered something which Jesus the Christ did not know and teach, but rather that she has perceived the Principle of his teaching, which had been more or less obscured in the centuries succeeding his life work. The application of truth made by Jesus and his disciples, which healed the sick in connection with preaching the gospel, is the demand laid upon all followers, and Christian Scientists are finding the way thereto in the teaching contained in Mrs. Eddy's book.

It has become fairly well known that Christian Science does not deny the individuality of man, nor his embodiment, nor the reality of the universe. The discernment that man and the universe exist mentally, as the creation of an all-knowing divine Mind, gives satisfactory explanation as to why man is eternal and indestructible, for it lifts his existence above the supposed laws of the temporal and perishing material structure. There is a sun in the heavens, but the material senses misconstrue its movements. In like manner, according to the teaching of Christian Science, there is a man who really exists, but the same material senses mistake his existence and nature. An enlightened understanding of this basic teaching of Christian Science reconciles all the questions of mind and matter, life and death, over which there has been such widespread discussion, and does not depart from Jesus's statement, "It is the spirit that quickeneth; the flesh profiteth nothing."

A critic says that Christian Science teaches, "Free the mind of the belief in sin and you will be sinless. This is a task that all would like to perform, but it is utterly impossible." Is it not the mission of the Christian Church to aid man in this very work of erasing sin from his mind and life? If a man's mind could be set entirely free from believing in, loving, or fearing sin, could he be a sinner? Should there be condemnation for a teaching which encourages its adherents to make every possible effort in this direction, when

the Founder of Christianity said, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? And would Jesus have required anything utterly impossible from his followers?

DAVID B. OGDEN.
Portland (Ore.) Journal.

It must be remembered that Mrs. Eddy is one of the busiest and most faithful of workers; that she is the Leader of a great and growing movement; that thousands of people whom she would have give their time and energies to the worship of God and to the service of man are more curious to see her than to do the work she would have them do, and that Mrs. Eddy is constantly at work to turn the thoughts of her followers away from her personality to God and to the divine Christ as "the way, the truth, and the life."

J. R. MOSLEY.
Atlanta (Ga.) Constitution.

The Lectures.

Denver, Col.

Judge William G. Ewing, of Chicago, delivered a lecture at First Church of Christ, Scientist, July 17. Every seat in the large new church was occupied and the earnest and attentive listeners showed the interest Christian Science has for many.

Mrs. Emily L. Cameron, First Reader of the church, in introducing Judge Ewing, said in part:—

The love of God has always been manifested to man in the form of a covenant or contract, which has promised him life, protection from evil, and abundance of good, if man would keep his part of the covenant, which was to obey God; that is, have one God, choose the good, and reject the evil.

The great mass of mankind have been unmindful of this covenant through their proclivities to have many gods and their insistence upon knowing evil. But down through the ages there have always been a few faithful ones who have obeyed God—kept the covenant—and these have been the light-bearers of the world. The light they have reflected has been in proportion to their knowledge of God, and each one has prophesied of one that should come who would reflect the perfect light "which lighteth every man that cometh into the world." That light came through Jesus the Christ, but the world was not ready to receive it. If it had received it there never would have been any more darkness in the world from the time of the Christian era. Knowing that his teachings would not be received, Jesus said that in time, the Father would send the "Comforter"—"the Spirit of truth"—who would bring to their remembrance all things whatsoever he had said to them.

There are now many thousands of people bearing witness to the fact that "the Comforter" has come to this age through the truth of Christian Science, discovered and founded by our Leader, Rev. Mary Baker G. Eddy. Others have caught glimpses of this truth, but it rested with Mrs. Eddy, by her obedience to God and His covenant—her unselfish, pure life—to become an avenue for the appearance of "the Comforter" which Jesus promised.

We are happy to-day in having one with us—a light-bearer—who will tell us of this "Comforter" that is healing the sick, binding up the broken hearted, casting out evils,—doing the works that Jesus did, which proves that it is of God; for when John sent to Jesus asking if he was the Christ, the Messiah, Jesus did not mention his words, but recounted the works, which would prove his words, saying, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk."

Correspondence.

St. Thomas, Ont.

Edward A. Kimball lectured here in the Duncombe Opera House, Friday evening July 22. There were about four hundred present. The lecturer was introduced by Mr. D. S. Robb who spoke partly as follows:—

I am sure that you will not be disappointed at what the lecturer has to give you to-night, and that he will thoroughly convince you before he is through that we believe in the one who was born in Bethlehem, who preached in the Temple in Jerusalem, stayed the storm on the Sea of Galilee, and healed the sick as well as the sinful.

A German whose sense of sound was exceedingly acute was passing by a church a few days after his arrival in this country, and the sound of music induced him to enter, although he had no knowledge of our language. The music was sung in most discordant fashion, and the sensitive German would fain have covered his ears; but as this might not appear well, his next impulse was to rush out into the open air and leave the sounds behind him, but this he feared to do, lest offence might thus be given, so he resolved to endure the torture with the best fortitude he could assume, when lo, amid the din, he heard the soft, sweet voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, nor was she disturbed by their noisy discords, but patiently and gently, as she sang in full, rich tone, one by one yielded to the gentle influence and before the piece was finished all were in perfect concord. This incident brought very forcibly to me the experience of our great Leader, the Discoverer and Founder of Christian Science. We are told that there are about fifteen hundred million people on this planet. So if we have anything special to enlighten and brighten, strengthen and heal the mind of man, it must come through some one of this great number. In 1866, the Rev. Mary Baker Eddy struck the right chord, and notwithstanding the fact that carnal minds have screamed loudly to drown her sweet voice she has kept right on, singing in perfect harmony. One by one others have yielded to her gentle influence, until thousands upon thousands have joined in the grand chorus that "All is infinite Mind and its infinite manifestation, for God is All in all" (Science and Health, p. 468).

Correspondence.

Lectures at other Places.

Middletown, N. Y.—Frank H. Leonard, April 28.
Kearney, Neb.—Bicknell Young, May 27.
Silver Creek, N. Y.—Edward A. Kimball, June 6.
Rantoul, Ill.—Hon. Clarence A. Buskirk, June 17.
Montpelier, Vt.—Edward A. Kimball, July 18.
Littleton, N. H.—Edward A. Kimball, July 19.

The moral must be the measure of health. If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival.—EMERSON.

Cards in the German Periodical.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their cards inserted in the directory of *Der Christian Science Herald*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be the same as now prevails for the *Journal*. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Fruits Demanded.

THE general extension and rapid growth of the Christian Science movement has been such that we are always surprised when attention is called to some community wherein this truth has been known five, ten, or even fifteen years, but nevertheless the work is not found firmly established, and no perceptible gain is being made. Perhaps the few who maintain a church organization are meeting every Sunday and every Wednesday at the home of one of their number, or possibly they are meeting in a rented hall. Nothing is left undone in the way of signs on the building in which the services are held, and announcement of the time and place is never omitted from the newspapers, but the organization does not grow; the staid and decorous character of the services is not disturbed by the intrusion of an inquiring public, nor are there any additions to the little flock unless by the advent of some newcomer to the city, who has previously been identified with the movement in some other field. These additions are, however, usually more than offset by the withdrawal of those who move away, and, as a consequence, the church or society is in a languishing condition and eventually the work is abandoned unless some one from another field is prevailed upon to come and save it.

Fortunately cases such as we have described are rare, and this occasional ineffectiveness is more than offset by the activity of other communities which, so far as natural conditions are concerned, present no better field for Christian labor than do those wherein the work is at a standstill.

The explanation of the controlling conditions is not difficult. The work of healing the sick is not given the prominence which is invariably the forerunner of a vigorous and growing organization of Christian Scientists. If this healing work is not done, there is no basis upon which to organize a Christian Science church. If there are no "signs following," this is sufficient evidence that there is nothing present but the letter of Christian Science, "its dead body,—pulseless, cold, inanimate" (Science and Health, p. 113). "But," say these good people, "what can we do? We are not practitioners." "Then," we are almost tempted to answer, "you are not Christian Scientists. 'By their fruits ye shall know them.'" It would be no more inconsistent for one man to say, "I am a mathematician, but I can't do a sum in addition," than it is for another to say, "I am a Christian Scientist, but I can't heal the sick."

Christian Science churches can be successfully established on no other basis than that of Christ-healing. Jesus' teachings, in practical operation, inevitably result in the healing of the sick, and it is only through demonstration of the healing and redemptive power of his gospel that one can know that Christian Science is the Comforter, come to save a waiting and suffering world.

The Cause of Christian Science is not advanced, nor is humanity benefited by the formation of weak and struggling churches, having no one connected with them who is competent to undertake the healing of the sick; but every case of genuine healing through Christian Science does give evidence that the system discovered and taught by Mrs. Eddy

is true, and that it can save the race. When this is made clear in any community by the healing of the sick, there will be no dearth of accessions to our ranks, and every church founded upon this basis will prosper.

The demand upon every Christian Scientist is to "heal the sick," and those who entertain any doubt of their ability to do this should so apply themselves to the study of the Scriptures in the light of Science and Health, as to become certain that they understand the Principle and practice of this new-old gospel; then they will have no occasion to say, "I don't know enough about Science to heal the sick."

M.

Confirmed by Culture.

STUDENTS of English history are not surprised to learn that the chief political leader of the British empire is President of the Association for the Advancement of Science, and so intelligent in this field of thought as to deliver, at the late meeting of the Association, in Cambridge, an address which "exhibited a splendid grasp of an exceedingly difficult as well as novel scientific subject."

Mr. Gladstone was a conspicuous representative of a large number of British statesmen and Parliamentary leaders who have been no less distinguished for their literary or scientific attainments than for their political sagacity. No one, surely, would venture to say that the ability to wield the facile pen of a Disraeli, to think in Greek hexameters with a Gladstone, or to find recreation in solving the problems of the physical laboratory with a Salisbury, is essential to fitness for governmental leadership, but it is equally true that no one can question the significant relation of this breadth of culture in English statesmen, to those larger events of English history which have materially benefited many nations, and sensibly advanced the civilization of the world's thought.

The more vital interest of Mr. Balfour's address inheres, however, in the fact that he discussed, in what a prominent review has termed a "highly suggestive" way the theme which is just now engrossing the attention of the world: viz., the nature of matter. The latest investigation of the Curies, Professor Thomson, and others, which go to prove that "Matter is but a condition of energy" and wholly phenomenal, are accepted as the basis of his very pertinent and paradoxical declaration that to-day "Matter is explained, and is explained away." Phenomenal manifestations are reported to us only through the physical senses, which are being more and more generally discredited; and hence the distinguished speaker's far-reaching conviction that there is in the situation a suggestion of a "certain inevitable incoherence in any general scheme of thought which is built out of the material provided by natural Science alone," and that in the course of time such a scheme must be grounded in "an idealistic interpretation of the universe." This perception of the inadequacy and unsatisfactoriness of any attempted materialistic interpretation of nature, which physical Scientists are now so generally reaching, and the recognition that the only true and satisfying philosophy of things must be based on the proposition that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), came more than a generation ago to one who was not possessed of expert scientific learning, but who sought and found light upon the world's deepest problems in the study of the Word, and in prayer. That Mrs. Eddy should have thus reached an apprehension of Truth which in healing the sick has met the test of practical demonstrability that Jesus imposed, and that she should have presented to the world a philosophy of things and of experience which the most expert and scholarly authorities are being compelled to endorse,—these facts confirm yet more fully the truth of her simple explanation of her discovery; viz., that in her seeking she was divinely led and illumined.

W.

The Dignity of Labor.

THE ceaseless movement of the wheel of time brings our annual Labor Day with its appeal to all who think deeply of the welfare of their fellow-men. If these anniversaries teach us lessons worth remembering, each successive year should find us more responsive to their higher meaning. When Labor Day comes we hear a good deal about the dignity of labor, and yet we may question how many there are who could satisfactorily tell us in what the dignity of labor consists.

In an address to her students, our Leader once said, "Your work, well done, would dignify angels" (Miscellaneous Writings, p. 111), and is this not true of all worthy labor, whether manual or mental? There is no labor which does not call for some exercise of thought, and the more the intelligence expressed in a given task, the less toilsome it is and the greater the dignity of the work and the workman. The true workman really serves and expresses divine Principle, whether he scientifically understands this or not; and he finds that perfection is the imperative demand of Principle,—perfection in work and workman alike.

Longfellow's lines on the Alpine climber picture most vividly the man who ever presses on toward his lofty ideal, undaunted by the indifference of others, heeding nothing but the inspiration which urges his steps.

His brow was sad; his eye beneath
Flashed like a falchion from its sheath,
And like a silver clarion rung
The accents of that unknown tongue,
Excelsior!

How little is the demand expressed by this word recognized in the "endless toil and endeavor" of human existence.

The true end of all labor is the unfoldment of character, and if the Truth of being is kept in view the "workman of God" will never lose sight of his identification with the Divine purpose, and his work, whatever it be, can never be separated from a lofty concept of God and man.

Jesus' parable of the talents is a perpetual inspiration to all noble effort. We undoubtedly receive from divine Love in the ratio of our capacity, which should ever be enlarging. Why, then, should any man decide that he has but one "talent" and hasten to bury it in discontent, fear, or indolence? If our ideal is that of the highest service we may carry our talent into the world's great mart, and knowing that God reigns there and everywhere, we may prove that Christ's teaching respecting the reward of all honest labor, is true and demonstrable, whatever the material conditions surrounding us.

Like the Hebrew leaders of old, our Leader has shown "a genius for religion." She has also shown a genius for work. She has ever kept before her followers, both by precept and example, the divine demand for perfection which can only be met by expressing excellence in every least thing that we do. If her followers always keep these things in view, their hearts and hands will be strengthened by the inspiring promise of the Christ. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." K.

Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the Clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

Letters to our Leader.

Littleton, N. H., August 19, 1904.

My Dear Mrs. Eddy:—While spending the summer in this your native state, I want to thank you for the recent By-law on refraining from membership in organizations which exclude either sex. It would be difficult to state accurately the far-seeing wisdom of this By-law. It reaches forth with loving justice beyond the present ranks of Christian Scientists to meet a mighty need. It points to the near future when the women of this land will cease to be the taxed, wage-earning, but unrepresented portion of this justice-loving American people. Then will the educated intelligence among men and women govern this land, as at present it does the churches of our movement, all over the world. The wisdom that spake through you to ordain that the Sunday Lesson-Sermon should be delivered by man and woman, should be recognized as having again uttered her voice in this By-law. It rejoices the hearts of all Christian Scientists that such a by-law is possible, for it gives proof that your ability to lead this movement is vigorous with spiritual and physical well-being, and that your foresight is undimmed; that your counsel is not for your own benefit, nor yet only for the good of the Christian Scientist of to-day, but for those of the morrow,—for it is evident that you obey this command, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

Much love and grateful appreciation fill this letter, and I know that you will find them.

Faithfully yours,

JULIA RUGGLES.

Fairhaven, Richmond, Surrey, August 18, 1904.

Dear Leader:—Thinking that if perhaps you can spare a few moments to glance through them, I am enclosing two cuttings from the *Morning Post*, one of our leading English newspapers, which I know will interest you. One is from its correspondent at Tokio giving an account of the Japanese treatment of their wounded, wherein material remedies are practically unused, the wounds being simply washed with a disinfectant, and then, as an American army surgeon remarked to the correspondent, "They let the Lord do the rest, and he is doing it." Truly the "whole creation" which has been groaning and travailing in pain until now, is pausing, and lending a listening ear to the great truth which you first had the courage to voice, and are continuing to voice, clearly and distinctly above "error's awful din;" viz., that "All is infinite Mind and its infinite manifestation, for God is All in all."

The other cutting is a report of our Prime Minister's speech as president of the British Association, in which he states that matter is not merely explained but is explained away!

I cannot close this letter without expressing my grateful and most sincere thanks to you as the Discoverer of Christian Science,—the beautiful truth which has lifted me, and has enabled me to help several of my dear ones out of the slough of despair, on to the Rock "'gainst which the winds and waves can shock, oh, never more!"

Lovingly yours,

MARGARET J. BISHOP.

Dayton, O., September 2, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Perhaps the following will be of interest to you. A minister of the Christian church who has preached for fifty years, after reading your book, *Science and Health*, stated that it presented the clearest thought of Jesus and Christ he ever heard in all the fifty years of his ministerial work.

In our marriage ceremony, of which I mailed you an announcement, this same minister, at our request, read from the Bible and Science and Health. He spoke of Paul as the greatest Bible character of his day. His entire remarks were based upon the high sense of purity found in all your writings.

Affectionately, your student,

LLOYD B. COATE.

New York, August 20, 1904.

Dear Leader:—I am sending you by American Express a picture of "Jesus Blessing Bread," which is considered from an artist's standpoint very valuable. You are breaking (explaining) the *same bread* for this age in the same meek and humble way. The lesson this week, subject, "Christ Jesus," has helped to unfold a clearer sense of the true bread.

I want to express my love and gratitude to you,—God's messenger,—for all that Christian Science has done for me,—the physical healing as well as the spiritual uplifting.

A student of a faithful student of yours,

MISS HARRIET M. MARTIN.

San Francisco, July 16, 1904.

Dearly beloved Leader:—The little poem I enclose came to me in a very dark hour some three years ago. After writing it, my thought was cleared and a great demonstration of Truth made manifest. The dark clouds of fear and doubt were cleared away, and those applying for help were healed of their ailments. Words are inadequate to express the great love and gratitude I owe you for making plain to the world the glorious truth, as you have done in your various works and writings. I realize to a small extent the trials you have encountered in your ascent up the mount, making the way clear for all who will, to follow.

Nineteen years ago I was almost instantly healed and raised from a bed of suffering and pain, where I had been confined for several months, the trouble being ovarian tumor. I only escaped the surgeon's knife from the fact that they thought me too weak to survive the operation. The truth of this blessed Science was shown to me by a friend who called one morning, and arranged to send me a practitioner that afternoon. One hour after receiving the treatment I arose from my bed healed,—the so-called tumor had disappeared. I now know that it was never there, although then it seemed very real. My nurse declared me out of my head when I asked her for my clothes and proceeded to dress myself. While dressing, my body presented itself to my thought as very sore and tender, from the innumerable liniments and hot applications that had been used, and that I could not wear my clothes, but the thought came to me that the God who had awakened me from the hideous nightmare I had been in could take care of this false dream and dispel it. I discarded all bandages and dressed as usual, and never recollect when the soreness passed away. The next morning I went to Oakland, across the bay, to see the practitioner, making four changes from cars to boat and back again without any fatigue or inconvenience whatever. I immediately purchased Science and Health, and it has been my daily guide ever since, for it makes plain to me that blessed book, the Bible, whereas before it seemed vague and unintelligible.

While a great sense of gratitude goes out for the healing of the many claims of sin and sickness which flesh seems heir to, yet I am most grateful for the spiritual awakening which has come to me through the understanding of this blessed new old Truth. My husband, formerly a regular physician, is with me in this glorious work. God has been and is blessing our efforts, for which we are more thankful each day.

Yours in love,

ALICE E. LYONS.

Testimonies of Healing.

In December, 1899, I saw for the first time a copy of Science and Health, and took my first treatment for consumption. I had tried the best physicians in this province, including a specialist in Montreal, together with change of climate, but without success. My healing was slow, I was antagonistic, having no faith in Christian Science, and following a couple of weeks' treatment I would purchase and study all the books, pamphlets, etc., I could find that were against it. In this way I had to prove over and over again the power of Truth to destroy doubts and unbelief. However, I had nothing else to fall back upon, and this kept me at the investigation. After two years of this kind of work I decided to go to Boston and settle the question once and for all, whether or not Christian Science had a foundation of truth.

The town in which I live, although it has a population of twelve thousand, had not a single Scientist at that time, or any one who knew anything about it. My work, therefore, was all through reading. I became acquainted with a patient and loving practitioner in Cambridge, Mass., and arranged for treatment, and also to meet him for an hour every other day. I was honest in my desire to get at the truth, but it took over three weeks of incessant questioning before a slight glimmer of the truth in Christian Science was opened up to me. It came like a beam of light one morning. I had my questions all answered. I did not reach physical healing so quickly, but as the understanding has come slowly, and only by my coming out of and above tribulation, so has the healing. Still, from that day, I have not lost fifteen minutes from my business as publisher of a daily paper, on account of illness.

I can now see, with what has been met, that it was all only a belief, and could have been got rid of long ago, if I had only grasped the real and let go of the unreal. The physical healing is but a small part of the many blessings received. Harmony now prevails in both my home and my business, where previously there was irritation and trouble. Though a member of a church for fifteen years, Christian Science has provided the peace, and the assurance of God as all Love, which I had failed to find elsewhere.

I am beginning to understand a few of the trials and difficulties our dear Leader has passed through, and know that only through divine Love has she been able to see their nothingness. My love goes out to her for what she has suffered in demonstrating the Christ way by which I can help others as well as myself.

L. S. CHANNELL, Sherbrooke, Can.

Four years ago, one very dear to me came to Boston for the Communion service. I had a long talk with him, and he told me of Christian Science. It made very little impression at the time, although during the following year I heard of Christian Science in all directions, and felt there must be something in it, as it appealed to all sorts and conditions of men. I thought the ideas I had heard were beautiful, but the healing seemed so absurd that I could not possibly admit it to my common-sense intellect.

The following June I again met and talked with my father. I had worn glasses for several years, as I was supposed to have a very bad case of astigmatism. The glasses seemed to trouble my father and he talked a long time about Christian Science, and how it could and would make them unnecessary for me. The next morning, when I dressed, I thought, "Father talked so much about my glasses not being necessary. I will leave them off just to please him by trying, but I know I will soon need them, and of course it will give me a severe headache, as usual." Night came and I suddenly remembered I had not needed my glasses all day, and great was my surprise. That evening I lay down while reading and so put on the glasses again, since according to the belief of mortal mind law, that

was the greatest trial I could give my eyes. The next morning I thought, "I got along so well yesterday, I will try it again; of course I know it is foolishness, but I will do it just to please father."

Wonderful as it seems, I never wore my glasses again. I was entirely healed and yet I was ashamed of it, and for a while would not admit it.

I finally wrote my father, and I can now realize his joy and his later happiness when I was healed of other physical and moral ailments through a dear and loving friend. He can say, "I have no greater joy than to hear that my children walk in truth."

If a father feels this joy over his daughter's healing, her finding of Truth, how much greater must be Mrs. Eddy's joy and happiness that she has been able to show the way to so many. "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in." "And the king will answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." "Rejoice and be exceeding glad: for great is your reward in heaven."—M. S. MERRICK, Brookline, Mass.

Many years ago, when I first heard of Christian Science, my attitude toward what I thought it to be, was one of strong antagonism. I understood that it was only a method of healing disease, and that without material means. As time went on, I learned that several people whom I knew, and who were acknowledged to be intelligent and sensible, believed in it and claimed to have been healed by it, and though I had to admit that they were healed and by something that did not belong to medicine, yet I felt some disgust and a great deal of pity for any one who could be so deluded. But the time came when I too was in great need of something to help me. Although I had adhered faithfully to medicine for several years and had even resorted to surgery, I did not receive the health and strength so much desired, and was practically a nervous wreck with no hope of ever being well again. It was at this time that a dear friend who had been healed by Christian Science, urged me to try it.

I purchased a copy of Science and Health and began to read, hoping that as it had helped her it might help me, but I could not understand it in the least. Sometimes after reading, the book would be put aside with the thought that there was no use in trying to understand it. A copy of "Miscellaneous Writings" by Mrs. Eddy was loaned to me. That seemed a little clearer and I kept on reading, and finally decided to consult a practitioner. I applied to one of Mrs. Eddy's students and arranged to take Christian Science treatments. From the very beginning I began to realize that instead of being merely a physical remedy, it was a most beautiful new, yet old, religion, so full of hope and comfort that all things became new. It was indeed a revelation. Here surely was the "pearl of great price" I had been longing for all my life. I began to improve right away and in about five months was healed. Within a year, with the little understanding I then had, I was able to lay aside my glasses, which I had worn for over five years, and although that was five years ago I have not needed them since. This is only a very small part of the physical help received, for all of which I feel very grateful indeed, but, as every Christian Scientist knows, the physical help is only one of the many blessings this beautiful understanding of the Bible brings to us. Words are indeed inadequate to express my gratitude for a religion that is so practical that through the understanding it gives us of God and our relation to Him, we are enabled to overcome the difficulties of every kind that enter into our daily experiences. We learn how to live instead of how to die; that Life, not death, is the real, and that the teaching and example of Jesus are just as practical to-day as they ever were. He said, "the

Son of man is not come to destroy men's lives, but to save them," "I am come that they might have life, and that they might have it more abundantly," and Science and Health tells us that "Not death, but the understanding of Life, makes man immortal" (p. 485).

ADA C. MERRILL, Toledo, O.

God's protection, as revealed through the teachings of Christian Science, is proven to us every day. I would like to relate one incident which happened in our family not long ago. Our little daughter was leaning over the back veranda railing, when in some way she lost her balance and was plunged headlong to the ground, a distance of about ten feet, right into a rose-bed. She struck on her head, making quite a hole in the earth. A maid who saw her go down rushed to her assistance, but found her scrambling to her feet and exclaiming, "I am not hurt one bit." She was brought into the house, continuing to exclaim, "I am not hurt," as much as her mouth, filled with dirt, would allow. She was not harmed or even scratched in any way. After I had read to her from Science and Health at her request, she went to bed and slept soundly as usual until morning.

The next day she said to me, "Mamma, if I hadn't known Christian Science I might have been badly hurt yesterday," and when asked as to what she thought when falling, she replied, "I *knew* it couldn't hurt me." Those words from our text-book, found on page 14, are recalled: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints."

I have seen many ills overcome in our family, and I am thankful for both the physical healing and the spiritual uplifting. Words fail to express my gratitude to our dear Leader, who so patiently and lovingly guides us. I am also grateful for the periodicals which are so helpful to us.

IDA M. NORTON, New Britain, Conn.

It is eight years since I first began to investigate Christian Science. The first truth I grasped was that God is good and that He is all; hence all that is real is good (Science and Health, p. 113), and with that I began to demonstrate over sickness. It is still the foundation of my understanding, and becomes clearer with time. I have been helped so much by reading the demonstrations of others that I have often thought I would like to tell the Field some of the blessings which have occurred to me through Christian Science. Not long ago it was suggested, that if our problem seemed hard to demonstrate, we review our experiences of the past and gain courage thereby.

I soon had an opportunity to test this plan. I was awakened in the night by that unmistakable croup cough. My first sense was terror, but instantly it came to me to recall, as David did, how many times I had been delivered from the paw of the lion and the bear, and I was able to say, I have no fear, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I heard no more of the error, for the demonstration was made in less time than it takes me to write it. I fell asleep rejoicing in the truth that makes us free. I will speak of one more experience. I was reading in "Retrospection and Introspection," and came to this statement: "If you fall asleep, actually conscious of the Truth of Christian Science,—namely, that man's harmony is no more to be invaded than the rhythm of the universe,—you cannot awake in fear or suffering of any sort" (p. 84). "That is wonderful," I said, "and I must get the exact words fixed in my mind." A few nights later, I retired with a sense of pain in my right lung, so that I was unable to draw a long breath. I thought of the children sleeping upstairs, and to satisfy myself of their perfect safety, I recalled that which I had learned from "Retrospection and Introspection," and it then seemed to me the most remarkable statement our Leader had ever

made. I instantly noticed that the pain was entirely gone and I knew it was Truth that had healed me, for I was not thinking of a demonstration. I desire to live and reflect this truth so that others may be attracted to it.

MRS. J. A. R., Howell, Mich.

It is over a year ago that I met a Christian Scientist in the street and she stopped me and asked if the doctors were helping me. I told her that I had been under the doctor's care four years and they had not given any permanent benefit. I had what the doctors called paralysis, which left my legs so weak that I was unable to walk very far without the help of a stick. This lady told me that I could be healed, as hundreds of such cases as mine had been cured. I was delighted with her cheering words, and I consented to be treated. I knew that as God was the great Physician He could heal me. In a few months' time I began to improve, and could walk without a stick a distance of four miles. Friends of my parents began to discourage me and to talk against the treatment, and although my healing is slow they have not been able to do that, for I believe the work will be completed. I have bought Science and Health and am getting a beautiful understanding for myself. I have been uplifted with this glorious truth, and have felt and do feel the peace that passeth understanding, which I never before experienced, and I know, as it says in Science and Health, p. 254, "When we wait patiently on God, and seek Truth righteously, He directs our path."

My sister also has been greatly benefited by Christian Science, in the healing of what the doctors said was lung trouble. She was a regular attendant at an orthodox church, and used to believe in everything the clergyman said, until he preached against Christian Science and declared it was from the devil. Both of us are interested in Christian Science and attend the services. I am sure we cannot thank God enough nor be too grateful to Mrs. Eddy for this glorious truth, and we know the work will be done as it has been to others.

MISS A. WRAGG, Norwich, Eng.

Nearly a year ago my little boy was brought home from school by his teacher, who said that he was badly hurt, and as she undid the bandages on his hand I saw that one finger hung by a tiny piece of skin. I immediately sent for a physician, who dressed the finger, taking two stitches, but without the use of chloroform which he brought, and intended to use. That night the boy used both hands and was very happy through it all, never suffering or complaining. The finger is not stiff and he has perfect use of it. We had our trial, however, for the doctor said the bone was not uniting and that it would not unite, but it did. My oldest daughter was also lifted from death's door through Christian Science. I might mention many other instances of healing,—such as sprains, burns, and mumps. These have all been overcome by that same sweet assurance and calm trust in Truth that Mrs. Eddy has made possible through the teachings of "Science and Health with Key to the Scriptures." I feel very grateful to her, and also to those who stood by me so lovingly through all my trials, and hope that some day I may be able to do as much for others.

CARRIE R. PECK, Ludington, Mich.

I feel like a prodigal coming forward to acknowledge a father's blessing, so tardy have I been in expressing, through our periodicals, my gratitude for what Christian Science has done for me and my family; nevertheless, not a day, scarcely an hour, goes by, that my heart does not go out in gratitude to Truth, and to our dear Leader, through whom this healing revelation has come. Prior to being healed, there were conditions that confined me to my bed for days, unable to bear even the walking of any one across

the floor, sick with headaches that were a terror to me by day and night, and with acute stomach trouble. All this has passed away under the treatments of Christian Science. Is not this a proof of God's omnipotent care? I can never forget the patient, loving, tender attitude of the one who did the work for me. It has been an example for me in all these years of work for others. She was never discouraged, and so happy, when I finally realized that I was healed. I can never be grateful enough to our Leader, who is pointing the way, day by day, out of this wilderness of belief in evil.

MATTIE S. RICHARDSON, Oak Park, Ill.

I came to Christian Science for the healing of two ailments, one of which, according to mortal belief, was wearing out my very existence. I had been treated by the best physicians for years. Some of them would help me for a while, but would always say, "You must not lift, or your trouble will come back." Finally I was placed in a position where I had to lift an old grandmother who was bed-ridden, from one to six or seven times a day. I then turned to Christian Science and in three weeks I was entirely healed, so that I took care of her for two years, and I have never had the least return of my complaint. I have also been healed of a cancer on the liver, which had been growing for a year. One other ailment has been very slow of healing, but for what has been accomplished I can say I am truly thankful. I cannot express my love and gratitude to our Leader, Mrs. Eddy, through whom this wonderful truth has been revealed to the world. I am also grateful to my practitioner, who has kindly shown me the way.

MRS. MOLLIE BUCKMAN, Topeka, Kan.

Ten years ago my sister came to the college town where I had been studying to take me home, because my health had failed and I could no longer do any of my work. A distressing ailment—falling in unconscious spasms—had been growing upon me and coming at more and more frequent intervals, and I was nervously very much broken down. My twin sister at home had begun to learn of Christian Science, so I turned to it for help. I found, from the first, that it met my lifelong need of spiritual and mental guidance and support, and that the want of it had led me into the hard ways of mortal sense, and to ill health. Christian Science has truly given me the key to God's word, which is "a lamp unto my feet, and a light unto my path."

Gradually I grew stronger and better in all ways, too many to tell of, until the old troubles have been forgotten.

I am very thankful to Mrs. Eddy for the wonderful teaching of Christian Science and all she has done to establish the many ways through which its divine light comes to us.

I wish to point others who are in any kind of need, to Christian Science, which teaches of God and how to find Him as "our refuge and strength, a very present help in trouble."—MABEL CLARA ROBBINS, Marcy, N. Y.

It is now almost two years since the glorious healing rays of Christian Science dispelled for me the darkness of a depressed mental condition. Without God and without hope in the world, I was beginning to despair of ever having this chaotic condition unraveled; but, thanks for the blessed sunlight of truth as revealed to us in Science and Health by our beloved Leader, Mary Baker G. Eddy,—the very truth that Jesus spoke of when he said, "Ye shall know the truth, and the truth shall make you free,"—one treatment in Christian Science not only relieved me of a tobacco habit of sixteen years, but revealed to me a new heaven and a new earth,—a new understanding of the facts of being. The Bible, which I had practically discarded many years ago, has become my spiritual revelator and my guide to eternal life.

I have nothing but thoughts of gratitude for all who

helped to break the dam of mortal mind which seemingly surrounded me, and which kept from me the water of which if any man drink he shall never thirst again.

All honor, praise, and glory to our heavenly Father for the flood of truth that is breaking through and overflowing the Adam consciousness, for ere long "the day breaketh" and the watchman of the night shall enter into his rest.—W. A. HAY, Cleveland, O.

Within the last week three ailments have been met, and after this demonstration, trust in God as Love is perfect. It is a happy moment when we know that we have prayed aright in little things, and were heard as well as in the larger things. Years ago I used to be perplexed as to how one could find a remedy for all the ills in a growing family. I had observed that those who ran to a doctor every time, had more sickness than those who relied on their own resources. Now, thanks be to God as revealed in Christian Science, and to our Leader, we have a remedy for every ill.—MRS. A. K., Cortland, Neb.

For the benefit of those who are looking for rest and health, I am glad to testify to the great benefit I have received through Christian Science. For many years, as far back as I can remember, I had been a sufferer. The doctor was a frequent visitor in our home, and I took medicine constantly, feeling that I could not live without it. I am thankful to know that God takes care of me, and that I do not need medicine to be well. I am stronger and feel better than I ever did in my life before. I love Mrs. Eddy for all she has done for this suffering world. My greatest wish now is to help others to find this blessed truth which will make them free.

I. T. S., New Haven, Conn.

I would like to express my gratitude for what Christian Science has done for me in the past five and a half years. Before this time I was under a doctor's care for ear trouble with but temporary relief, and at times I could hardly hear at all. At this time a dear friend invited me to attend a Christian Science Sunday service, which I gladly did, and after attending several services I was entirely healed of the ear trouble, and not alone of this, but I was also healed of blood poisoning in a very short time, with the help of a practitioner. I am thankful for all the blessings that we have received. And although the way seemed very difficult at times, yet through divine Love,—the omnipresent God, we have always won the crown of rejoicing. For this we are very grateful to God, to Christian Science, to our beloved Leader, Mrs. Eddy, and to our teacher.

F. C. NIEMANN, Milwaukee, Wis.

I have long desired to express my gratitude for what Christian Science has done for me and my family by reading "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I was healed of profanity, the tobacco habit, and a bad temper, through the understanding that man is the image and likeness of God. I was also healed of kidney disease, rheumatism, dyspepsia of long standing, and weak eyes. What surprised me most, however, was this. I had had one finger thrown out of place some fifteen years before. It was crooked, but it became straight and useful. A bone in my foot had also been broken, leaving a bunch, which disappeared after I studied Christian Science and received class instruction. I am an entirely well man and for this I am very grateful. I am also glad that I have learned enough of Truth and Love to be able to heal others. I wish to express my thankful appreciation of our dear Leader, also of the *Sentinel* and *Journal*.—NEWTON R. FULLER, Salina, Kan.

I would like to join my voice with the others in praising God for His goodness, for His wonderful love "to the children of men." I have been a little over two years in Christian Science, and the peace of these years has been past all understanding. I can remember nothing but fear and dread most of my life, that grew instead of lessening as the years passed on,—grew until sickness and great heartache followed and death seemed fast treading upon their heels, when I was led to Christian Science. I knew it was the truth that I was looking for, and I never have doubted since the loving Scientist told again, "the old, old story of Jesus and his love." Before a week passed the joy and hope in my heart were unspeakable, the sickness driven out, and the fears so shown in their true colors, that I gladly buckled on the armor of God, ready to war with them. Some have been routed forever, others try at times to be heard, but I know who wars with me and I am not afraid. Most of my immediate family have come into Science, and I am trying to show my gratitude to God and to our Leader by my obedience to Him. He alone knows the darkness and suffering which her faithfulness, devotion, and self-sacrifice have brought me out of, and there is deep joy in my heart, knowing that her reward is with Him.

MAUD R. HARTZ, New York, N. Y.

While I am a Christian Scientist and have been a class student for some time, and have read all of Mrs. Eddy's books, I had never thought of treating against the tobacco habit. I was so deeply impressed with the prayer in the Manual beginning, "Thy kingdom come" (Church Manual, p. 57), that for days my consciousness was permeated with it.

One morning with tobacco in my mouth, a strange sensation came over me; for a few moments I could not understand it. The tobacco became distasteful and I threw it away, and soon after I realized the meaning of this experience. It was the passing of the desire for tobacco. It was an answer to the prayer, "rule out of me all sin."

I began the use of tobacco,—chewing and smoking,—at seven years of age. I was a slave to it for forty-two years. It has been nearly three months since this healing, and I have not had the least desire for tobacco since. I feel a great deal better, and have gained fifteen pounds in weight.

I am truly thankful for Christian Science and all its teachings, for I know it is the truth I have so long desired.

JESSE H. LOCKHART, Atlanta, Ga.

In a recent article in the *Sentinel* some one reminded us of the healing grace in all the words of our Leader, citing among others of her beautiful sayings "not matter but Mind satisfieth." This has always been very dear to me. The little lad in our house always repeats it for grace before eating. I would like to tell of my instantaneous healing one day last fall. I had been struggling for more than a day with a sense of defeat and despair, when the *Sentinel* came. I opened it and turned at once to find a word from our Leader. I found it in the "Card," "My beloved Students:—If your right hand is not to know what your left hand doeth, may I ask you to change hands." That was enough, the uplift came like a flash, the first joyous laugh for days found voice, and I was all well. The delicious humor and sweetness of it cast out the gloom, and I arose ready to lend a hand.

KATRINE KRUDOP, Manhattan, Kan.

We must make men realize that there is a God, that they are in His presence and His power. The more we make men feel that God is in the world, the more justice and righteousness there will be.—GEORGE A. GORDON.

From our Exchanges.

If God is holy, and this world and man are His creation, very evidently the world is not in a state answering to God's idea of it, or His desire for it. Something has gone wrong. There has emerged something which is not according to God's will, which ought never to have been there, which our deepest moral instincts tell us God can only look on with condemnation and abhorrence. Our own hearts condemn us, and God is greater than our hearts, and knoweth all things. This something which is wrong we are wont to call by the dark and terrible name of Sin. We dare not make light of it, or weaken it down into some transitory but necessary stage of human development, or tamper with the condemning testimony of our consciences regarding it. But if the world is in such a state of sin, a new problem arises which unaided reason can never solve or even guess at the true solution of. It is the old problem.—on the one hand, What is God's relation to sinners? and on the other, How is man to regain his right relations to God? How is he to get out of his wrong relations to God? And to these questions man can never from his own resources find an answer; it is God who must speak, man who must listen.

PROF. JAMES ORR, D.D.
The Watchman.

Man has within him a mysterious power which thinks of God, desires God, reaches out after God, seeks after God, enters into fellowship with God, feels the presence of God, and rejoices in His presence and love. Man is a physical being, an intellectual being, a social being, and a religious being. The religious power may be impaired, as the imagination or memory may be impaired. Those who refuse to hear the voice of God, and turn away from Him, will lose the power of faith if they persist in this course. That faculty which goes out after God and is so sensitive and quick in childhood may be obliterated. The inner light may become darkness. The tender heart may become hard as a stone. The eyes, once so keen to discern spiritual things, may be put out.

The dreadful thing about this spiritual suicide is that it is in the power of every one. No one can permanently injure us except ourselves. "All things work together for good to them that love God." Whatever others may do unto us will be mustered into our service. It is only the blow which we strike with our own hand that can harm.

The Christian Advocate.

It is a principle of sound ethics that to do right leads to clearer perception of the truth. Spiritual perception is developed by the practice of righteousness. The love of God for men is the pledge of the sinner's moral renewal. The possibilities are unlimited. Life is full of parables. Nature is rich in medicinal and remedial forces. The discoveries of science are mastering the causes and the evils of bodily disease. The sewage of a city may be treated in such a way as to produce a pure and innocuous water out of unspeakable vileness. God is teaching us that the sinner may be saved, not merely from a future hell, but from that which makes hell,—sin and ignorance and folly. But underlying the fact and process of salvation are these two fundamental principles: trust in the righteous and benevolent God and obedience to His righteous and beneficent will. These are essential to our peace and the fulfilment of our highest life.

PHILIP S. MOXOM, D.D.
The Homiletic Review.

Those who think that business and religion are incompatible would do well to consider what sort of business they are in, and how they are carrying it on. By-and-by they will be required to give an account of their stewardship.

The Examiner.

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Items of Interest.

National.

The great Packers' Strike, which began July 12, involved almost seventy-five thousand men in various cities, and has cost in round numbers, to the packers in damage, lost business to the railroads, and to the men in wages about fourteen million dollars, was declared off on the 8th. Those for whom places can be found are to be taken back at the wages prevailing before the strike was called. Otherwise there are no terms. The union stewards are to be abolished, the yards will remain "open" and the packers will reduce forces so that all employees can be given a full week's work. Nearly twenty thousand of the former striking butcher workmen and allied tradesmen have already been reemployed and are at work. Only some of the skilled men brought there to break the strike, and those who have acquired proficiency, will be retained by the packers.

Orders for the purchase of a large quantity of material necessary for carrying on the work at Panama have been given by the Isthmian Canal Commission. Proposals will be asked for supplying a very large quantity of cement; for one thousand steel dump cars to be used on the work now under way at the Culebra cut; for vitrified sewer pipe required in the sewer construction at Panama. By the terms of the treaty the Commission is given charge of the water supply and sewerage system of Panama and Colon, the work upon which has begun. A complete code of laws for the government of the canal strip has been prepared by the Commission and only awaits the approval of the Secretary of War to become effective.

The attendance at the St. Louis Exposition during the last week broke all records since the opening. There were 874,954 admissions, being almost 100,000 more than in any previous week. Altogether a total of 9,994,510 admissions have been recorded since the opening of the Exposition.

A very careful investigation conducted by the *Boston Transcript*, shows that the num-

ber of American buffaloes has increased from 1,024 in 1900 to at least 1,233 in 1904.

Foreign.

According to information obtained at Pekin the interests of Great Britain are well protected in the treaty with the Tibetans. The treaty binds them to agree to grant trading facilities, to demolish all forts between the Indian frontier and Gyantse, and repair all dangerous passes on the existing routes of travel, also to pay an indemnity of 7,500,000 rupees in three annual payments. British troops are to occupy the Chumbi Valley until the indemnity is paid and all other agreements fulfilled. In addition, the Tibetans agree not to sell, lease, or mortgage any Tibetan territory without Great Britain's consent, nor permit any foreign power to be concerned in the administration of the government.

Not less than ninety-three fortified places of modern type, some of them being nearly impregnable, guard at present the French frontier from Dunkirk to Nice. Most of them have been built since the Franco-Prussian war at a cost of \$400,000,000. France has to appropriate annually about \$1,000,000 for the maintenance of these fortresses. Recently not a few military men have expressed grave doubts as to the value of this chain of fortifications in time of war.

Owing to seizure of American vessels in 1834, Spain had many claims presented against her and agreed to submit these to arbitration. A court gave verdicts for about \$500,000 to American citizens. Spain has never paid anything on the principal, but has paid the interest every year since then. This Government simply agrees to transmit the money to the proper claimants or to their heirs. The annual check amounts to \$28,000 and has just been received at Washington.

Industrial and Commercial.

The commerce of the United States with its non-contiguous territories aggregated more than \$100,000,000 in the fiscal year just ended. The term non-contiguous territory includes Porto Rico, the Hawaiian Islands, the Philippine Islands, Guam, Tutula, and Alaska. To Porto Rico shipments of breadstuffs amounted to \$1,084,634, of which \$983,151 was flour; cotton shipments to \$1,670,005, of which \$1,090,076 was cotton cloths; iron and steel manufactures to \$1,013,061, and provisions \$1,192,016 while the total value of domestic merchandise shipped from the United States to Porto Rico was \$10,727,015, and of foreign merchandise, \$483,045.

The principal articles received from Porto Rico were sugar, valued at \$8,997,066; tobacco, \$1,721,062; fruits and nuts, \$426,979; coffee, \$279,461. Foreign goods to the value of \$145,914 were also shipped from Porto Rico to the United States. In addition to this, the exports from Porto Rico to foreign countries were \$4,436,478, and the imports from foreign countries amounted to \$1,958,969.

The shipments of domestic merchandise to Hawaii amounted to \$11,602,080, of which \$1,512,311 was breadstuffs, \$1,020,125 cotton manufactures, \$1,453,150 manufactures of iron and steel, \$962,763 mineral oil, and the remaining miscellaneous merchandise of all descriptions, chiefly manufactures. The merchandise received into the United States from the Hawaiian Islands during the year amounted to \$25,133,533 in value, of which sugar amounted to \$24,359,385, representing 736,491,992 pounds.

To the Philippine Islands the shipments of domestic merchandise from the United States amounted to \$4,831,860, of which \$778,767 was manufactures of iron and steel, \$322,259 cotton manufactures, \$268,575 manufactures of leather, \$418,883 refined mineral oil, \$311,191 provisions, and \$621,171 wood and manufactures thereof. From the Philippines the value of merchandise received from the United States was \$12,066,934, of which \$11,044,789 was manila hemp and \$884,160 sugar.

To Alaska the shipments from the United

States amounted to \$9,869,721 of domestic merchandise and \$295,389 of foreign goods. The principal shipments consisted of provisions, \$1,163,271 in value; manufactures of iron and steel, \$2,126,951, and wood and manufactures thereof, \$657,566. Canned salmon to the value of \$8,552,985 was shipped from Alaska to the United States. The shipments to the United States of gold produced from mines in Alaska amounted to \$6328,524. To Guam, the Midway Islands, and Tutula the shipments of domestic merchandise from the United States amounted to \$199,095, against \$39,614 in the preceding year.

One of the most notable works of modern engineering has recently been completed in Canada. It is a canal liftlock, the only one of its kind on the continent. It gives direct connection between Lake Huron and Lake Ontario. A natural system of navigable rivers and lakes provides a basis for such a connection, making possible a short cut across the country of about 200 miles, a saving of 250 miles as compared with the present route by way of Lake Erie. Of this total distance of 200 miles, about 20 miles will be canals.

The lakes making up this central section are of varying heights, the highest point, about midway, being 600 feet above the level of Lake Ontario. To overcome these differences in level a series of locks has been constructed. The largest of these locks is at Peterboro, where a drop of 66 feet has been overcome by the construction of an immense double hydraulic lift. This consists of two watertight steel boxes, in which vessels are raised or lowered from one reach to the other. These pontoons are each 150 feet long, 9 feet deep, and 38 feet wide, and the pistons on which they are supported are five feet in diameter. The change from one level to the other is made in twelve minutes, though the actual time of vertical motion is only one and one-half minutes. The lock is automatic, the gates and capstans being worked by hydraulic power. During operation there is a pressure of 600 pounds to the square inch, and the approximate weight of water in each pontoon is 1,300 tons. There are several locks of similar principle in Europe, but the Peterboro lock is the largest in the world, with the greatest presses, cylinders, and working stroke ever built.

The shipment of five thousand tons of Cape Breton coal to Vera Cruz, Mexico, to be tested by one of the great railways of that country, marks an important step in the development of the Nova Scotia coal trade. If the coal is found satisfactory by the railway authorities, it is likely that a regular trade will be opened up between Sydney and Vera Cruz.

Last year the vessels engaged in fishing in the West of England numbered 8,254 and afforded employment to some 41,539 men; their tonnage was 160,096 tons. The fisheries of Devon and Cornwall accounted for 1,097 vessels of 23,010 tons and the employment of 8,059 men.

The imports of foreign pig iron, scrap iron, old iron rails, structural iron, steel blooms, steel billets, steel wire rods, scrap steel, etc., which, during some months within the past two years have aggregated close on to 100,000 tons, fell to 4,928 tons in August.

Negotiations have been practically concluded whereby the Harriman railway interests will place orders with the United States Steel Corporation and other steel companies for 100,000 tons of steel rails at \$28 a ton.

General.

The rails of the Mexican Gulf Railway in many places are laid on mahogany sleepers, and the bridges built of white marble. In West Mexico is a line with ebony sleepers, and the ballast of silver ore drawn from old mines beside the track. The engineers constructing these railways had no other material on the route, and found it cheaper to use these seeming extravagances than to import the ordinary material.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Ministry of Bitter Herbs.

KATHARINE J. SMITH.

TO-DAY, I drew from the grass a slender, benighted dandelion blossom, ripe and ready for its sowing, and watched the tiny unnumbered seeds floating so gaily away. Gently and steadily they journeyed outward and upward, glistening like silver motes in the rain-washed air.

"Why are they thus fashioned, and what keeps them from falling?" I questioned, and the response to my thought proved an interesting lesson in physics, and gave an enriched conception of the manifestations of Truth.

Catching one of the drifting atoms I saw that the seed was provided with an airy filament of down, forming a perfectly proportioned parachute which sustained and guided a seed many times its weight. All my life I had watched these midget airships of nature come and go, bearing abroad their freight of fruit from the parent granary; yet I had never in this wise even endeavored to apprehend that infinite Principle which governs what we call physics as well as metaphysics. Many outstripped my sense of sight, for "the wind bloweth where it listeth;" some traveled in fairy squadrons, noiseless in their contact, unharmed in their collisions, till, lingeringly, each tiny craft found anchor in the long grasses, in thickets of field daisies, and under the dark leaves of fern and phlox.

I still held the gaunt, bald stem of what I had thought a benighted blossom, and I had been reminded that truth is infinitely prolific. The seed goes out, a seeming wanderer, but never a vagabond. Its gossamer rigging silvered with light, gives it gentle descent through the rarefied air, and its dissemination is broad. Respecting neither roadside, field, nor garden, stony ground nor reeking marsh, rugged, invincible, bitter, but wholesome, the little plant is found everywhere rising in fealty to the light above, a springtide glory of yellow blossoms.

Is any manifestation of Truth ever benighted? As I thought upon the course of these little mariners, I found the answer to my query.

Startled into humility by the lesson I had already learned, I thought yet further of the flavor of this golden-bloom, and was reminded how often I had been surprised and exasperated by the bitter experience which, to the novice in Christian Science, so frequently attends the simple yet sublime disclosures of Truth. How often in the weakness of spiritual famine, have I fallen with avidity upon these wholesome herbs, to rebel later, because I found their "digestion bitter."

Our revered Leader says, "When you approach nearer and nearer to this divine Principle, when you eat the divine body thereof, thus partaking of the nature, or primal elements, of Truth and Love, do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs, for the Israelites of old, at the Paschal meal, thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" (Science and Health, p. 559).

All too early and too often we forget the noontide glory that shines above the bitter experience,—forget the gentle dissemination of divine Love; how noiselessly and with what healing it fell upon our own arid acres, fields which only Truth could reclaim and grace with green and gold.

Only when our thought has grown transparent enough to see that which is clear, clearly, shall we be possessed of the God-like ability to know, and the God-like power to do. With what gratitude and obedience then should we acknowledge the salutary ministry of bitter herbs, and strive to silence our questionings in the activities of quest. Trusting Truth with the afterwhile, experience shall grow sweet and we shall more fittingly render love unto her whose pure and fertile thought came forth from God's granary in witness of His word: "And I will make the place of my feet glorious."

O, beautiful, mellowed thought, which came to silver our own with the white light of measureless Love, and strew His gold at our unsandalled feet.

A Word Concerning Discouragement.

BLANCHE H. HOGUE.

THE feeling of discouragement is a phase of human experience with which every mortal is more or less familiar. It besets almost every effort which is not immediately successful, and claims to be the natural accompaniment of all anxiety and disappointment in human affairs. It makes its inroads, in varying degrees, upon every life, because of the very nature of the daily problems; and every man desires to be rid of it.

While Christian Science opens an unfailing way of escape from this condition of thought, nevertheless, many students have found that they are at times just as heavily discouraged as they were before becoming Christian Scientists. The one great difference between the two mental situations, however, is that, in the old pathways, one submitted more or less to the arguments of discouragement until time or experience, changing the circumstance, revived hope, whereas Christian Science offers an intelligent, effectual way of dealing with all discouragement. The teaching of Christian Science does not promise immediate release from all trial, temptation, and cross-bearing, nor does it assure complete immunity, at once, from the many adversities which tend to dishearten and dismay mankind. But from the moment the revelation and logic of Christian Science penetrates the mind and heart of a student, that man or that woman is better equipped for the battle against adverse conditions, and is fortified, in growing measure, against the suggestions of discouragement accompanying such conditions. And this, because encouragement is not dependent upon outward circumstances, but upon the ever-present indwelling expectation of the triumph of righteousness which Christian Science fosters in its adherents.

One reason why the student of Christian Science is tempted to be discouraged, perhaps more sorely discouraged than ever before in his life, is because his first knowledge of Christian Science unveils to him a perfect model, sets

it before him as *his* model, and insists that, as speedily as possible, he mould his thoughts and deeds to conform to its exalted requirements. This ideal once in his heart, nothing short of his best effort contents him, and the results, even of the best he can accomplish, are often so far from the perfection perceived, that the comparison, in itself, would argue for discouragement. Often the student is prone to overlook the fact that the recognition of his own failure, coupled with the clear understanding of the reasons therefor, is the greatest possible cause for encouragement. In the old way, he may have been accustomed to excuse his shortcomings under the common belief that "human nature is not expected to be perfect." In the new way, the same imperfections cause him more pain, because he is more keenly alive to the demand for perfection. With the divine command "Be ye therefore perfect" standing as the continual monitor of each hour and each day, it is not unnatural that the old inclinations and habits of thought should, by sharp contrast, seem disheartening. The perfect standard causes thought to condemn more swiftly than before, the inherent traits of the human nature; and the quickened desire for righteousness, exposing more clearly the nature of error, seems at times to exaggerate the sense of error's stubbornness. The means by which to redeem this situation, however, come in the same hour which demands the redemption, because the knowledge that the way of escape from evil has been found, stimulates hope and supplies the quality of courage which silences all possible arguments for discouragement.

The young students in Christian Science are prone to believe that other students, and particularly the more experienced ones, have less to discourage them and more to rejoice them than does the beginner. This may be true in some ways, but in no way is any Christian Scientist released from the attack of that argument which would discourage if it could, until he has learned *why* he need not be discouraged. The older student may have one advantage over the beginner, in that he has learned, in greater measure, how to refuse to be discouraged when the temptation does confront him. For he has acquired, in the degree of his growth, a larger view of the question of salvation, which shows him that many of the things which seem discouraging are, if handled rightly, stepping-stones to greater strength and deeper joy. A limited vision may see reasons for discouragement in many elements which are really instrumental in pushing a problem to a happy solution, while that clear faith which sees to the end, or trusts if it does not see, bends all untoward circumstances to prove Paul's statement that "All things work together for good to them that love God." Each Christian Scientist has but to look back upon past experiences, to admit that much which discouraged him might well have encouraged him had he retained his broad outlook and remained upon his loftiest pinnacles of thought instead of going down into the valleys of false evidence. He thus learns to guard his mental position, in the midst of trying or disappointing experience, that he may not lose the vision which trusts to the end, and is never robbed of its joy.

In *Science and Health*, page 450, we find, "The Christian Scientist has enlisted to lessen evil, disease, and death." There is no discharge from this warfare until all error shall be overcome, and at every stage of the battle error will lift what voice it has, in the attempt to stay the righteous effort toward its destruction. It rests with the individual student, whether he shall entertain or silence these suggestions. The way can be one of discouragement and complaint, or it can be one of encouragement and gratitude. Two students may go through the same kind of experience: one will lament because of it, and wonder why he has so much to meet, while the other rejoices in spite of it, and is thankful that he has a knowledge of the truth with which he meets it. One burdens himself and others by listening to the

error, the other cheers and inspires all about him by refusing to listen to anything but the truth.

Richard Chevenix Trench has said,—

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gold
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied;
And hearts in poorest huts admire
How love has in their aid,
Love that not ever seems to tire,
Such rich provision made.

Surely those hearts which "with thankful love are filled," cannot suffer discouragement. The mental attitude, not the external situation, decides the question.

The mental refusal to listen to error, is the one scientific way to exclude discouragement from experience. It is self-evident that the undestroyed error remaining to-day in the life of any Christian Scientist could well discourage him, had he not learned to shut out the voice which argues against the success of righteousness. And on the other hand, no Christian Scientist has any excuse for discouragement, if he will measure justly his Christian progress, and adjust his reason to the necessary lessons of his spiritual growth. Mrs. Eddy has written (page 389, *Miscellaneous Writings*).—

Oh! make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

Those students of Christian Science who can honestly join their Leader in this prayer, wield a mighty battle-axe against all that would dishearten or discourage. They have a God-given control over every situation, and "renew their strength" from day to day.

Mrs. Eddy's book, "Science and Health with Key to the Scriptures," teaches its student why evil is not real; why it has no power; why it is not to be honored nor feared. Can one who is growing into the possession of such knowledge, consistently yield to discouragement? The student can deal intelligently with each argument of discouragement when he knows that the evidence about which error is saying, "You are discouraged," is unreal, untrue, and powerless; for he can give enlightened reasons for not believing it, and thus demolish its claims. That one knows enough about the "eternal Right," to be discouraged with ways and conditions that are wrong, is, paradoxical as it may seem, reason for encouragement, and should lead thought at once into the ways of activity and gladness; for it means that the worthless and unsatisfactory nature of evil has become more apparent, and a hope is aroused, and an effort made, in the right direction.

Christian Science promises so much more than any system of religion or therapeutics, that impatience for an immediate fruition often leads to needless discouragements. But those who are tempted, in looking at the instantaneous healing of others, to be downcast because their own victories over sin and disease seem delayed, need to remember that this growth in righteousness is an individual work, and the blessing comes no sooner than room has been made to receive it. The instantaneous healing may be the fruit of many hours of purifying suffering, before the hem of Christ's garment had been discerned, while another man may need to learn these same purifying lessons *after* he has recognized the way in which he must walk. This is one of the lessons which may be learned from the Master's parable recorded in the twentieth chapter of Matthew's Gospel.

It may have seemed to him who had toiled all day in the vineyard that those who came in at the eleventh hour and received the same penny, were unfairly rewarded for a less service. But such an one must remember that while he was privileged to work in the shelter and protection of the vineyard, under the loving guidance and care of the husbandman, his brother, in those same hours, may have been toiling painfully, or waiting miserably, in the loneliness and bitterness outside the gates, and thus have earned an instantaneous healing in that eleventh hour when he did seek and find the vineyard. Each had lived and served the measure of his twelve hours somewhere, in some way, else his reward had not been assured, for the Lord of the vineyard is just. And shall that man who has the comfort and inspiration of working *within* the knowledge of God, for a wage which can come only when the twelve hours are fulfilled, be discouraged because his hours seem long, or because he sees the twelfth-hour healing of one whose service and preparation have, perhaps, been made unseen in the eleven hours of mortal mind's market-place outside the vineyard? Rather should he know that each one who receives his "penny," has performed his appointed task, whether his actual entrance to the vineyard were early or late; and that the Master of the vineyard alone knows what those empty hours of waiting without Christian Science have earned for the one who at last finds its shelter. This one thing, however, all can know: that whatever may have been the individual experiences of these twelve hours, there was not one moment when discouragement was entitled to place or power, for the honest effort to seek and serve the Lord of the vineyard had been leading thought upward at every step, and the blessing had been assured from the first hour of right desire.

Gratitude.

MARTHA KEEP SINCLAIR.

IN the Wednesday evening meetings we often hear the expression of a deep sense of gratitude for what Christian Science has done for the speaker. It is natural for all to feel thankful when they have come out of a sense of bondage into a glorious realization of freedom. There is, however, a still deeper feeling, and it is that which every practitioner realizes when a patient is lifted out of sin and disease into a life of purity and health.

Men and women often come to Christian Science for help when all material remedies have failed. It is inspiring to see the step daily growing stronger, the eyes growing brighter, to see their efforts to understand, when you point out to them the lessons they must learn, and then some day to see them bound into your presence and tell you that they feel they now realize the meaning of the spiritual birth and that they are not mystified as was Nicodemus when Jesus told him he must be born again to enter into the kingdom of heaven. What joy it also brings to see their early demonstrations growing larger as time goes on, and finally, when they bid you good-bye and start out on their career, depending upon God, divine Principle, as revealed to them in the Bible and Science and Health, for their daily manna,—to see all this brings to the heart a feeling of gratitude which words cannot express and God alone can know,—a psalm of thanksgiving for the privilege of having demonstrated for some one the deep truths of this beautiful Science,—this must be experienced to be understood.

No matter for how short a period one may be treated, when that patient leaves the practitioner he should know something of the Science which has healed him. If a patient become discouraged because he is not quickly healed, and ceases to be treated, even then he can take with him such seeds of truth that in spite of error those seeds will spring up and bear fruit. Christian Scientists are and should be the most grateful people in the world, for they are daily proving that, as God's children, they do not need medicine;

that they do not need great wealth for great happiness; that they do not need worldly pleasures; that they are listening for the still, small voice, and that what they hear keeps them happily employed about their Father's business.

The Harmony of Life.

C. L. E.

THE need of the hour, what is it? It is love. Is there aught else that can effect a lasting healing of earth's woes? Our life-work should be to discover the infinite character of divine Love in its multifarious manifestations. In Love are infolded and unfolded all the virtues known in heaven.

No Christian Scientist asserts that only Christian Scientists can love, but they have learned, in all humility, that Christian Science alone reveals the true concept of divine Love. Each individual must discover for himself his true and only selfhood, his selfhood of spirituality, of love. As each one does this, infinity will resound with unnumbered chords at-one. Then does one God, one Mind appear as All in all, and known. The loving heart can but think rightly, and thinking rightly, is ever beholding the perfect manifestation of Spirit.

In her deeply inspiring work, "Retrospection and Introspection," Mrs. Eddy has written, "The rare bequests of Christian Science are costly, and they have won fields of battle, from which the dainty borrower would have fled. Ceaseless toil, self-renunciation, and love, have cleared its pathway" (p. 46). Do we appreciate sufficiently what unselfed love in one individual can do, has done for mankind, and thus gain the inspiration which it affords? We should ever and anon feel that wellspring of Truth and Love flowing out from within us, of which Christ speaks.

It is an unselfed love that we need. In her message of 1902 our Leader said, "Kindle the watchfires of unselfed love, and they throw a light upon the uncomplaining agony in the life of our Lord" (p. 28). The atmosphere of a loving life glows in the dark places of mortal mind, melts its hatred, quells its doubts, breaks its inactivity. We can only love as we have lived, and only really live in proportion as we love. All through our Leader's works, which bespeak her life, we catch the rhythm of a love-song, such as earth has not known till now. We may echo the strain, blending with it our own drawn from God,—the infinite Soul and Principle thereof,—and thus swell the anthems of heavenly harmony. For there is infinite variety in Love's manifestations; each individual can draw from this sourceless source and so verify the first commandment and the interpretation thereof in Science and Health (p. 340.)

Self-forgetfulness, self-renunciation, then, voice love as their Principle. 'Tis ours, the restfulness born from the realization that every good thought is omnipotent and always has been; that nothing erroneous can ever strut in triumph or even exist, because it has no part in Life or omnipotence. We know that we need never look for a present reward; for to do this, would show a lack of faith in the power of Truth. We should just live a life that reflects God as Life, each doing his own work, each realizing the nothingness of material selfhood, the reality of spiritual being.

Hungering for good, we shall ceaselessly be filled, as we have been so far, only more abundantly, because Truth's hour is come. The claims of material sense fade into oblivion "like wrecks of a dissolving dream." The mellow chimes of Truth's church universal, awaken the good in man. The glory of being is unfolding. Christ's kingdom is come.

Aimighty God, grant me Thy grace to be faithful in action, and not anxious about success. My only concern is to do Thy will and to lose myself in Thee, when engaged in duty.—FENELON.

Selected Articles.

We are informed that "each self has a distinct state of consciousness," and that "each human being is thus an individual with two distinct phases of existence." If it be supposed that "each self" is as real as the other, using the word "real" in its metaphysical sense to mean that which is eternal and indestructible, then Christian Science is unalterably opposed to such teaching. There can be but one real individual, any other being a pretence or belief of self.

That our critic has not grasped the vital distinction made by Mrs. Eddy between the term "Mind" used as a synonym for God and "mind" used by her as equivalent to the general human consciousness, appears from his reference to a supposed "contradiction" in her use of the word mind. If he will scan her works closely he will find the distinction carefully defined and scrupulously indicated by capitalizing the term Mind when synonymous with God. Thus when Mrs. Eddy refers to matter as a product of mind, she means by the latter the carnal mind of which St. Paul speaks. Has any one ever defined matter more satisfactorily? Can a definition of matter be given except in terms of mind?

The futile speculations of the schools may be of interest to those who have not tried them and found them wanting, but after a test of the certainties and proofs of the Christ knowledge, the former shrink into insignificance. Not all the learning of the ages can weigh in the balance against a word which fell from the lips of Jesus, the Christ. His chosen disciples were modest men, untaught and unlearned, mostly fishermen, but they proved that they had more real knowledge than all the physicians and priests of their day when they healed the sick and saved the sinner.

In rejecting the advice of the critic to return to the barren fields and dry husks of human theory, I am reminded of that passage of the Scriptures, full of profound meaning to all who may have yielded to pride of intellect.—

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

W. D. McCrackan.

New York Advertiser-Gazette.

After returning from Capernaum, where he did not many mighty works because of their unbelief, Jesus stood up in the synagogue at Nazareth and read that memorable and dramatic passage from Isaiah's prophecy which foretold the very incident which he was then bringing about. After closing the book, as if to anticipate the criticism of his audience, he said, "Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country."

Does not this passage plainly indicate our Saviour's recognition of the need of a proper condition of receptivity in the minds of the people before he could demonstrate the spiritual power with which he was endowed without measure? To the woman who was healed of an issue of blood, he said, "Thy faith hath made thee whole."

The majority of cases healed in Christian Science have come from the large class who had previously suffered many things of many physicians, and were nothing better, but rather grew worse. The writer has now before him a letter from a lady who testifies that she was restored to health in Christian Science after an invalidism of more than ten years, resulting from an accident which had injured the spine. This case had been under the treatment of well-known specialists in New York City, and had been pronounced beyond the scope of material aid. The patient was under Christian Science treatment for some months

prior to her recovery, which shows that patience and perseverance may be demanded in dealing with tenacious cases.

Although it is claimed for Christian Science that it is the true method of healing the sick, and is a rediscovery of the Principle by which Jesus wrought so many wonderful works, its practitioners have not yet gained sufficient knowledge of the subject to guarantee immediate results in all cases.

RICHARD P. VERRALL.

New York Globe.

Frequently a truth may be driven home by clothing it under another name, whereas if left without such garnishments, it would be held in disdain and doors would be barricaded against it. A striking example of this is set forth by an editorial in the magazine *Madame* for August, in which the lofty optimism to which utterance is given bears a striking resemblance to the doctrine preached by Mrs. Eddy in her Science and Health. Among other things, the editorial says,—

"The way to avoid contagion is to keep the mind pure and sweet, having due regard also for the body. Cultivate optimism and hopefulness and avoid gloomy thoughts and forebodings. Seek the society of those who are buoyant and helpful, and if at any time you are overtaken with the realization that your lot is not what it should be, think of the condition of many who are not so fortunate as yourself and who are suffering from actual want. The woman who would avoid microbes will not fear them. Courage and the consciousness of right living and high thinking are the enemies of disease."

Editorial Copper County (Mich.) News.

If Christian Science is illogical because it heals a man through his mind rather than through his stomach, then Jesus was illogical, because this is the precise manner in which he healed and taught his followers to heal.

Proceeding from the standpoint of common sense, we should at all times strive to deal with cause rather than with effect, and this is the reason why Christian Science strives to correct a man's sinful thoughts in order to enable him to enjoy better health. It is a fact generally recognized that suffering results from sin, therefore in directing its hardest blows at sin Christian Science tends to correct the inclination to be sick and to suffer.

If there is one thing above all others which the Christian Scientist strives to accomplish, it is the overcoming of evil and selfishness in himself. The hostility which the Christian Scientist may arouse through being misunderstood does not deter him from pressing forward, confident that the time is rapidly approaching when Christian Science will be better understood and appreciated, and until then he is willing to bear with those who may not fully understand his motives and aims.

ALBERT E. MILLER.

Greensburg (Pa.) Star.

Simple Trust.

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of life, light, beauty, everywhere,
Eternal goodness here and there!

I know He is, and what He is
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal Love and Fatherhood;
And trust Him as His children should.

J. G. WHITTIER.

Among the Churches.

A Shining Light.

Perhaps it would be helpful to the Field to know what one church, with a membership of about two hundred and twenty-five, has done and is doing in response to the resolution, unanimously adopted at the annual meeting of The Mother Church held June 18, 1902, pledging to contribute, in behalf of the members present and the Christian Scientists of the world, any portion of two million dollars necessary for the completion of an auditorium for The Mother Church.

Within two weeks of the time the call went forth, members of this church assembled with hearts filled with gratitude for the inestimable blessings that had come into the lives of each through Christian Science, and, united in the desire to express that gratitude by an immediate response to the above resolution, voted to withdraw from the Building Fund of the church the sum of twenty-five hundred dollars and forward it to the Treasurer of the Building Fund of The Mother Church, which was accordingly done. The members at this meeting expressed a great sense of joy at the opportunity presented to co-operate in the glorious work in hand,—the erection of a temple to stand as a fitting symbol of the strength and grandeur of the Cause of Christian Science and a testimonial worthy the life and labor of our revered and honored Leader. As a result of this united thought and earnest desire, over fifteen thousand dollars has been sent to the treasurer of the fund at this date. Realizing the need of continued effort toward systematic and regular giving until the work is complete, it was unanimously voted at a recent meeting that monthly contributions be made, and to this end envelopes have been distributed to each member with the words "Building Fund of The Mother Church" plainly printed thereon. These are now coming in steadily, each bearing its message of love and loyalty, and testifying to the inexhaustible nature of its Source.

The Psalmist David said, "All this store that we have prepared to build thee an house . . . cometh of thine hand, and is all thine own," knowing this, we can willingly, cheerfully give, rejoicing in the opportunity thus presented to show forth the praises of him who hath called us out of darkness into his marvelous light.

GEORGE S. HADDOCK, *Treas.*

First Church of Christ, Scientist, Roxbury, Mass.

Faithful Children.

It is with real pleasure that I testify to the practical help of the children in our little Sunday School of sixty members. They give so lovingly, work so faithfully, when there is a call for larger giving than usual, that I feel they are a beautiful example to the members of the church in that regard.

With their Sunday offerings they provide flowers, and palms for the services of the church each week. They have given this year eighty dollars toward our lot fund, a copy of Science and Health to the West Duluth Library, a year's subscription for the *Journal* to be placed in the same library, also a renewal for the *Journal* and *Sentinel* for the public library of our own city. They also pay for the distribution of Christian Science literature under the direction of one of the officers of the church. At Christmas time they decided that their gift should go toward the building of the new Mother Church, recognizing it as the greatest avenue of growth to our Cause, also that the opportunity to obey this call is *now*, that possibly before another Christmas came the privilege of giving to it would be closed. In the six or eight weeks of preparation for it, they had one hundred dollars ready, which was sent on with loving greetings soon after Christmas. The responsiveness and the love

of the "little ones" is a constant inspiration, and surely they are leading us on to larger apprehensions of the truth that makes free.—MARY E. HUNTER, *Superintendent*.

Duluth, January 20, 1904.

Reading Room Work in Oklahoma City.

The Reading Room Association in Oklahoma City was organized June 26, 1901, with fifteen charter members, and forty-seven names have been enrolled in all.

The Association began with a literature fund of twenty-one dollars. The value of stock on hand June, 1904, is one hundred and twenty-five dollars, and four hundred dollars was handled during the year just passed. During the year, there have been sold through the reading room 41 copies of Science and Health, 125 *Journals*, 371 *Sentinels*, and 225 *Quarterlies*.

The Literature Committee has supplied the railway stations from time to time; a copy of Science and Health was placed on the Y. M. C. A. reading table at the secretary's request, and a year ago two copies of Science and Health and one of "Miscellaneous Writings," together with the *Sentinel* and *Journal*, were placed in the Carnegie Public Library. Recently the librarian stated to the Literature Committee that the supply did not meet the demand, and expressed the desire that more copies of Science and Health be supplied, and any other of Mrs. Eddy's works as well. Accordingly, two more copies of Science and Health, one for reference and one for the circulatory department, were furnished by the reading room, and other works of our Leader have been furnished by individual donation. The librarian of the public library stated that the *Journals* and *Sentinels* are being preserved, and will be bound at the end of each year.

On the afternoon of March 12, 1904, regular services were begun at the jail and have been continued each Sunday since, with good attendance and marked interest on the part of the prisoners. Literature is furnished them from time to time, while a Bible, Science and Health, *Quarterly*, and Hymnal have been provided for their use, and several are interested enough to go over the lesson during the week. We have always had the respectful attention of the prisoners, as well as the kindly co-operation of the jailer, and feel that good work is being done there, while the Scientists who are engaged in this work are not losing anything by the effort; for as Will Carleton has said,—

He who leads his brother toward the sky,
Will in the journey bring himself more nigh.

J. N. L., *Secretary*.

First Church of Christ, Scientist, of Galveston, Texas, has presented to the New Rosenberg Library, thirteen of the published works of our Leader, together with one year's subscription to each of our periodicals. A very kind letter of thanks and appreciation was received from the librarian.

—*Correspondence*.

God's plans, like lilies pure and white unfold;
We must not tear the close-shut leaves apart,—
Time will reveal the calyxes of gold.

Anon.

Notice.

THE Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the Clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"Testimonies of Healing."

WE are in receipt of a letter from a friend, a Christian Scientist, who calls attention to the unsatisfactory nature of the subject-matter and character of some of the testimonies given at our Wednesday evening meetings; "testimonies" which do not conform in any manner to the rules of evidence, and which fail to carry conviction to the sincere seeker for truth who, for the first time, upon the solicitation of some friend, has attended one of these meetings. We regret to say that there is considerable justification for this complaint.

The chief trouble with such talks as our friend refers to, is that they are what lawyers call hearsay testimony, and as such they would be ruled out of any court. What the inquirer wishes to know is that some person with whom he is brought into personal contact has been healed. A statement that some person of whom the speaker has heard through some other person has been healed by Christian Science, does not carry much weight with the man who is investigating, neither does the account of cases in which the speaker has acted as practitioner. The most valuable and helpful testimony is that of the persons who have been healed, and if those who speak at the Wednesday evening meetings will bear this in mind and express themselves accordingly, much will be added to the usefulness of the meetings, and the reasonable demands of the investigator will be met.

In this connection, we recall the case of a prominent lawyer who was almost persuaded in his own mind to take Christian Science treatment, but prior to doing so attended a testimony meeting in one of the large cities. It so happened that not one of the persons who spoke at this meeting told of his own healing; one told of the healing of a person living in another city, others told of remarkable cases which they had heard of, still others preached and exhorted, but during the entire time devoted to testimonies no one made a statement which he could accept as conclusive, or within that definition of evidence which he had been taught to use in the practice of his profession. Next day in recounting this experience to a practitioner he said that so far as the meeting was concerned not one word had been spoken which proved to him that any one in that great congregation had been healed by Christian Science, but fortunately, he had entered into conversation with a gentleman who was in attendance at the meeting, and who, during their conversation, gave the particulars of his own perfect healing through Christian Science treatment of the effects of a wound which several years of medical treatment had failed to reach. This conversation had done the work which the meeting had entirely failed to do, and the lawyer was willing to trust his case to Christian Science.

In conclusion, let us urge upon those who wish to benefit their fellow-mortals at these meetings, that the best thing any one can do is to give a concise and conservative account of his own healing. This is something which every Christian Scientist may do, and in the doing of it, more will be accomplished for humanity than is possible by recounting the experience of others, or by the utterance of words unsupported by works.

M.

"Moral Obligations."

It is very clear that one of the most important religious movements of modern times has resulted from the study of the Bible in connection with the passages from Science and Health which, together with Scriptural selections, constitute their Lesson-Sermons. A number of years ago it became very apparent that uniformity in our Sunday services was the need of the hour, and to meet this need, our Leader, divinely directed, as we believe, ordained the Bible and Science and Health as the only pastor in all the churches of this denomination. The wisdom of this step was the more evident to all honest truth-seekers, because it compelled them to "search the Scriptures" for themselves and not leave to another the work of gaining that true understanding of God which is life eternal.

In the Manual of The Mother Church, the duties of Readers are clearly defined. The section "Moral Obligations," reads in part, "The Readers must devote a suitable portion of their time to preparation for reading the Sunday lesson,—a lesson on which the prosperity of Christian Science largely depends" (Art. IV., page 31). From this we see the high estimate which our Leader places upon the importance of the Lesson-Sermon to our Cause; also the obligation which rests upon every Reader to study it properly. Surely no Christian Scientist, whether Reader or lay member can be misled by subtle error to believe he has "grown so spiritual" that the daily study of God's word is no longer a necessity for him. No one is exempt from this requirement. Mrs. Eddy says in "Miscellaneous Writings," p. 264, "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action." She also says, "The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory" (Miscellaneous Writings, p. 364). All who faithfully study the Bible as illuminated by the truth contained in Science and Health gladly acknowledge that they are more than compensated for the time thus spent. By this means they are healed, enlightened, uplifted, and so fitted to feed the hungry with that bread which satisfies and heals.

Jesus once said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christian Science re-enforces his words in teaching the necessity for a constant denial of self, with all it implies. Above all, it emphasizes the necessity for following Christ. There are many who ostentatiously display some "cross" they are carrying, but who quite forget to deny self, and follow where Christ, Truth, leads. If it be a cross to deny the vain desires of self in order to study faithfully and intelligently our Lesson-Sermons, let us take it up; for by it we shall assuredly gain our crown, and while on our way to this consummation we shall be far more conscious of the joy of "following" than of the effort and sacrifice required in cross-bearing, and in the denial of self, for "When the Word is made flesh,—that is, rendered practical, this eternal truth will be understood; and sickness, sin, and death, will yield to it, even as they did more than eighteen centuries ago" (Miscellaneous Writings, p. 182).

K.

The Equipment of Experience.

THE web of human life is of so involved a pattern, and the countless threads which enter into its composition are thrown by so many hands, that much of it may remain a meaningless and unintelligible tangle for most of us until that hour of spiritual awakening which illumines not only the path of the future but the experiences of the past.

Nothing more surely saps energy and interdicts progress in any line of endeavor than the depressing confusion which results from the inability to perceive the value and true relations of whole chapters, perchance, of our life history; and one of the earliest satisfactions of those who have received the light of Christian Science is realized in the dis-

covery that many an experience which has hitherto meant nothing more than disappointment and defeat, now assumes new and significant relations to their spiritual life and usefulness. They perceive that things which they had always regarded as valueless, in fact as disabilities, when analyzed and understood through Christian Science, yield them a distinct gain,—add sensibly to their equipment for effective ministry to others.

Shorn of its deceptiveness by "the sword of Spirit," the most regrettable incident of our history may thus add to the intelligence of our diagnosis of those abnormal mental conditions which Jesus has said we should heal. The personal advantage is therefore doubled; we find an interpretation of the medley of our own past life, and this in turn furnishes us the wisdom by which we may penetrate the citadel of other lives; for it is thus that we acquire the sympathetic touch, the quick discernment, the authoritative judgment which render it possible for us to serve at once, when otherwise we could only stand and wait.

Our equipment for usefulness is enriched furthermore by the incidental acquirement of general information, that intelligent embrace of human life and conditions which places us upon common ground with men, and which enables us to approach them in ways that allay prejudice and awaken interest. "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself" (Science and Health, p. 195). To possess the Mind and motives that were in Christ Jesus,—this is the fundamental requirement of all those who would serve God and help their fellow-men; but we may not forget how constantly and how tactfully our Lord utilized his acquaintance with every-day matters as the illustrative means of lifting the thought and awaking that spirit of inquiry which leads to self-disclosure and true teachableness. The teacher's largest serviceability lies in what he knows of truth, but his success will depend in no small degree upon his knowledge of the present intelligence, disposition, tastes, aspirations, prejudices, surrounding conditions, etc., of his pupils, for these furnish the basis of effective illustration and tactful approach. Next to our spiritual furnishing, breadth and versatility of intelligence with winsomeness of address, best equip us to instruct and inspire others.

If one wanted to reach the ear, and influence the opinions of a husbandman, he would find it to his advantage if he were so familiar with farming as to be able to talk in an interesting way upon that subject, and if in speaking to such a man regarding spiritual things he could happily elucidate his thought by references to the facts and experiences of farm life, his vantage would be distinct and immediate. The ministry of Jesus and of Paul give much evidence that their consideration for forms of presentation was secondary only to their consideration for the truths presented; and, impelled by their example, those who covet the largest usefulness as exponents of Christian truth, will not only seek to apprehend that truth and embody it in their lives, but they will be alert to profit by every incidental means of enlarging their practical availability as channels through which the divine Wisdom is to be communicated to every condition and aspect of human need. All the experiences and acquirements of the past, and all the gains of wholesome knowledge in the present, are to "work together for good," when apprehended and utilized in the light of Truth.

W.

Meeting of General Association of Teachers.

THE annual meeting of the General Association of Teachers will be held in First Church of Christ, Scientist, Chicago, at 9 A.M., Monday and Tuesday, October 24 and 25. Admission to these meetings will be by card only. The Secretary will mail cards to all members now enrolled.

All non-members, including those who were not present

at the meeting of 1903, who are eligible according to Section 1, Article XXXIII., of The Mother Church By-laws, and who desire to become members of this Association should apply by letter to WILLIAM B. JOHNSON, C.S.D., Secretary of the Executive Board, 239 Huntington Avenue, Boston, Mass. These applications must be in his hands on or before October 10.

The Needy Benefited.

MRS. EDDY'S KIND OFFER OF FREE SHOES TO THE POOR
MADE THE MOST OF.

Mr. William A. Thompson has been a very busy man for the last few days, supervising the distribution of free shoes to needy children, in accordance with the kind offer and liberal provision therefor made by Mrs. Mary B. G. Eddy. Mr. Thompson's store was kept open until eleven o'clock Thursday night to accommodate the boys and girls who asked for shoes, and many more applications were received yesterday.—*Concord (N. H.) Monitor*.

Letters to our Leader.

The following letter recently received by Mrs. Eddy was accompanied by a gift of \$101 in gold, and sent in a silver box.—EDS.

Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Revered Leader, Pastor Emeritus, and Benefactor:— Only gratitude and love can make return for the priceless benefits which, through the blessing of divine Love, you have freely and impersonally bestowed upon me, in common with all humanity, by your Christ-like work, life, and published writings. When sick, and broken in heart, overwhelmed with debts and a cruel sense of human injustice, of wrongs, the shadow of death around me and my fatherless children, I was delivered from the depths and healed while reading your volume,—the book of God and man.—"Science and Health with Key to the Scriptures." O, that my poor pen could give a true thought of all that these simple words mean to me,—love yearning Godward,—brotherly love toward humanity.

The gratitude and love which this offering conveys, are but a tithe of that which is yours, as the direct result of your labor. The "love currency" (Now and Then by Mary Baker G. Eddy) came to me, from the sick who were healed, the aged, sorrowing, who were comforted through your ministry, wherein you are forever blessing and blessed in giving the Science of Christian healing (as did our Master, Christ Jesus) to the world through Christian Science,—the holy Comforter. Immanuel, "coming now again, as was promised aforetime, 'to preach deliverance to the captives [of sense]'" (Science and Health, Pref. p. xi.).

I earnestly desire not to impose upon our Leader's time, so valued, so treasured by every student of Divine Science. I hope to send a moment of cheer for "love's labor," not lost, and with the silent blessing of love, in just acknowledgment of more enlightened faith and joy and hope in untold unfoldings, which have come to me, through you, the Discoverer and Founder of Christian Science. The searching of the Scriptures, and the continued study of your works, Science and Health, "Miscellaneous Writings," "Unity of Good," "Retrospection and Introspection" (although I am not an instructed student), have enabled me to draw nearer to God in times of need. Love has sheltered me from the "noisome pestilence" in flying to the Rock that is higher than I. "Exalted thoughts" have borne me up, and God has provided me a "table in the wilderness." Cases of healing have resulted, faults been overcome through your "Messages" and poems, and your "Crumbs" have fed me with the bread of Life, and cast out fear. The wisdom

of your life and work is the result of your love to God and man, and it is blessing and enlightening the thought of this age beyond estimate. God has indeed poured "the riches of His love into the understanding and affections" of you, His child, "And infinite Love is reflected in love" (*Science and Health*, p. 17).

Day by day I earnestly look to our Father-Mother God, to know His will, and strive for a more Christ-like life; to prove what is that pure and perfect will of God.

With reverent love, yours in Truth,

MARY H. NOOE.

Concord, N. H.

Dear Leader and Teacher:—While visiting in your home city, I feel like a little child who has found its long-looked-for home, and ask if I may take a few moments of your precious time to express my heartfelt love and gratitude to you for what your book, *Science and Health*, has done for me. Through the reading of this divinely inspired volume, I was healed of an internal physical trouble, and for the last five years this sacred book, with your other writings, has been my only healer and teacher, "a pillar of cloud by day and of fire by night, leading up to divine heights" (*Science and Health*, p. 566), and showing me how to help and heal others. Your own words express what is in my heart,—“my book is not all you know of me—but your knowledge with its magnitude of meaning uncovers my life, and your heart has discovered it” (Letter to The Mother Church, June, 1903).

Dear Teacher, I want to sit down at your feet and hear these words of the great Master, "Follow me; and let the dead bury their dead." Will you accept these little flowers as the sign of those I have gathered for you on my journey "from sense to Soul." I am striving each day to be obedient to what you have given me that I may be your true, loving follower.

GRACE MERIAM COLBY, Orange, N. J.

Hartford, Conn., August 8, 1904.

Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

Dear Leader:—I was traveling recently, from the West, on one of the luxurious trains of the New York Central Railroad, made up entirely of sleeping cars, observation and library car. This latter is fitted up with a small library for the use of passengers. I picked up the catalogue of contents and read the announcement that the library contained only twenty books, especially selected for that train by one of the best-known libraries in the country, The Booklover's, and there, in the list, appeared *Science and Health* by Mary Baker G. Eddy.

I don't know why I was surprised, but I certainly was very pleased, and felt just as if I had suddenly met an old friend. And so I had. You may already know that your book is thus circulated and recommended to the traveling public on one of our greatest trunk systems, but I thought that if you did not, it would be interesting news. It was significant, to me, that the utterance of Truth has found its way into at least one of the country's great arteries, where thought is pulsating in constant circulation, and I was happy to think it was thus doing its kindly and healing work.

My meeting with Truth's impartation that day, was a benediction, and there must be many others who have been similarly blessed, and who thank you, as I do, for all that you are doing, without ever knowing it.

Faithfully and lovingly yours,

WILLARD S. MATTOX.

It is not necessary to interpret life, it is only necessary to live.—*The Outlook*.

Testimonies of Healing.

I will ransom them from the power of the grave; I will redeem them from death.—HOSEA.

The days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to life instead of death.—*Science and Health*, p. 202.

About the year 1896 there appeared in *The Christian Science Journal*, in full detail, a beautiful testimony of healing in connection with the case of my father, a very aged gentleman, who, under the doctor's care, was dying. His case had been pronounced utterly hopeless on account of his extreme age and the malignant form of the disease. My sister, who is a Christian Scientist, sent word to her teacher in Toronto, Ont., asking her to take the case, which she did. Other members of the family were opposed to Christian Science treatment and argued in favor of the doctors, who continued to make their visits. The home was filled with confusion and conflicting thought; but the practitioner, not knowing of the disagreement in the family, continued treatment. The doctors were encouraged to keep the case in their own hands, while his daughters urged to have them dismissed and Christian Science given a fairer trial.

At last the instruments and all other material means ceased to give any relief, spells of unconsciousness were followed by the conscious agonizing struggle with death, and the doctors acknowledged that the case had passed beyond their skill. All this time the Scientist had been declaring that the truth would be victorious. Finally the family agreed to let the father decide for himself between Christian Science and *materia medica*. During an interval of consciousness his daughter whispered, "Father, will you take Christian Science treatment, or continue with the doctors?" Placing his hands in the attitude of prayer, the seemingly dying father moaned, "O give me Christian Science!"

With renewed courage the practitioner went on with the work; the beautiful promise in Hosea was fulfilled, and he was ransomed from the grave,—redeemed from death.

Years passed, and the aged pilgrim, whose days of earthly pilgrimage had multiplied instead of diminished, lived on until the one hundredth year came and went. When entering upon the second century the fear of death appeared again, and some weeks ago we received the message that our father was passing away. Before our arrival at home two local doctors and a physician from Jersey City had been called in. Each in turn said that under the circumstances he could not recover, and the rumor spread from place to place that death was expected momentarily. The neighbors expressed themselves as not surprised, seeing that he was a man of such great age. He was so weak that he could not raise his arms, and lay gasping for breath; his mind was wandering, and he was racked with spasms of pain; his feet were cold in death, while the perspiration was on his brow. The body which was in a state of mortification was a shocking sight. Over the abdomen and reaching as far as the heart, round the sides to the back, and extending in two long points up the shoulders, the body was black, and elsewhere the flesh was streaked and mottled with an angry red. The physicians said no one ever recovered after reaching such a stage; it was impossible; it had never been known. When the physician from Jersey City called he said, after seeing the body, "This is gangrene, he will never recover, his time is short," and left a prescription for a preparation designed to overcome the odor of mortification. The doctor in attendance left, saying all was over, that when the mortification touched the heart death would be instantaneous. Fear and gloom filled the home, but when the message was received that the end was near, the case was given once again into the care of the same faithful Christian Scientist, who so many years before had demonstrated so clearly that death was powerless. In a moment of sweet solemnity of thought and recognition of the infinite power of God to heal human sorrows, Isaiah's words, "And behold

at eventide trouble; and before morning he [the enemy] is not," were fulfilled in our home. As soon as the practitioner began the work a change for the better took place. At times error came up in different forms only to die away in the presence of the omnipotent. Gradually the healing went on. He grew strong and partook of food with his own hands, instead of depending upon others to help him. His thought ceased to wander and rested in divine Mind; the warm glow of life came into the icy feet; the mortified portions of the body assumed a mottled appearance, and finally all the discoloration disappeared, and he was healed. An indescribable holy hush, that told of the presence of One who is infinite, fell over the home; all was peace and quietness,—a foretaste of eternal repose.

Rumors of death had been widely circulated, and the people were astonished at his sudden recovery. One aged man, deeply impressed, remarked with gravity, "Strange, but there must be something in it." Another, a stranger passing through the place on business, was told of the case, and accepted some literature to take to his home many miles distant. As far as sixty miles away the story was told,—the story telling now of life instead of death. Men, unconsciously impressed by the influence of a holy presence, approached with unusual gentleness, and looked in silent respect at the beautiful, transfigured face, with the grey hair falling back from a brow smooth and fair, and the snow-white beard flowing from cheeks faintly tinged with the bloom of health. With grace he greeted them all, and with a strong voice and in a bright, intelligent way recounted anecdotes of the days of their fathers and grandfathers. The healing verified the promise in the book of Job, "And thine age shall be clearer than the noonday."

In the beautiful biographical sketch of our Leader, Mrs. Eddy, written by Hon. Henry Robinson, we find the following touching paragraph:—

"Nobody could have imagined then that to that free, sweet-faced, breeze-kissed, country girl it would be given to dispel superstitious ignorance, to awaken the world from the dreadful incubus of materiality, to teach the children of men that God and man are co-existent and inseparable, that He is the all-pervading divine Principle, and that death holds no mastery over Life."

Thousands are being liberated from that "dreadful incubus," and from the thought that death does hold mastery over life; and the healing of our father adds one more case to the already extended list. Born amid the density of the materialistic environments of war, rebellion, tyranny, and profligacy, in the dark, superstitious days of the reign of George III., he has lived to see the "guiding star of Truth" (Science and Health, Pref. p. vii.) "with healing in his wings" rising out of the wreckage of the ancient order of things, and flooding the earth with the clear, holy light in which God is revealed to man; all as the fulfilling of Mrs. Eddy's momentous mission. Having seen a hundred years of life's uncertainties, and the slow breaking up of theories, dogmas, and creeds, up to the ushering in of this bright day of peace and righteousness, this hoary centenarian's plain remark in recognition of Mrs. Eddy's labors, "She is a good woman doing God's will on earth," outweighs all the criticisms of those who do not understand her.

MILDRED R. BELL, Woodstock, Ont.

About two years ago I was taken very sick and a physician was called in who said I had cerebro-spinal meningitis in its worst form, but he thought he could help me. I began to get worse instead of better, and was not able to leave my bed for five months. I could not raise my head from my pillow without its causing me terrible pain, and ice was kept on the back of my neck day and night. After suffering for some time I was able to be up and around the house. I had not been up more than four weeks when I was stricken down again, and for three months more I lay

in bed suffering that dreadful pain. I was so nervous that I would almost scream if any one walked across the floor or talked to me. There were weeks at a time that I could not get any sleep. The doctors gave me some very powerful medicine, but it did no good. All they would allow me to eat was beef tea and milk, and I could not take that without its distressing me, so they said that I had an ulcer of the stomach. As I did not improve any, my physician said that he could do no more for me, and he would like to have a specialist see me. The specialist came, but he could not help me. I was discouraged and the way grew so dark that I seemed to see the shadow of death drawing nearer and nearer.

One day as I lay there in bed, God sent one of His children to me. She came and talked with me, and asked me if I would not like to be healed in Christian Science. I told her that I had not the faith to believe in it, and did not think it could help me. She then bade me good-by and left me. She had not been gone more than two hours when all that terrible pain from which I had been suffering for the past eight months left me. I felt so much better that the next day I sent for a practitioner. She came, gave me a treatment, and the next day I got out of bed, dressed myself, and ate dinner with the rest of the family. I had only four weeks' treatment and was healed.

It is over a year since I was healed, and I feel better than I ever did. My friends are pleased to see how I have gained, and I am thankful each day to God and to our Leader, Mrs. Eddy, also to the practitioner who led me to this bright and blessed path. I know that infinite Mind is all, and I read the Bible and Science and Health every day, and learn therefrom that God is ever present and ready to help, and I trust in Him. My faith is planted on a rock that is immovable.—ALICE DEITZ, Glenwood, N. Y.

In a recent article on "Modern Bible Study," I read as follows: "The genuinely scientific temper is by no means easily acquired, for it combines fine poise of mind, humility of intellect, indomitable courage, and exhaustless self-abnegation," and that as a resultant of earnest study "pursued with the single aim of learning the truth," we had a deeper reverence for the Bible. As I pondered, it seemed to me impossible for us fully to express our gratitude to our Leader for her self-abnegation and courage, which resulted in our being given "Science and Health with Key to the Scriptures." This book has brought to me more reverence for the Bible and a better understanding, how to apply its truths to all conditions that may arise in mortal thought; it has developed my sense, morally and physically, and proved "a very present help" in all problems that confront me in business or in the home.

I was led to Christian Science through curiosity as to what it taught, and through the reading of Science and Health I was healed of many troubles of long standing. I had been a sufferer for seventeen years, never knowing what it was to be free from pain in that time, and physicians had said that I could never be well unless I underwent an operation, though none could determine the nature of the trouble.

While reading Science and Health I learned of the Principle of being, and told my husband that if I was correct in my understanding of it, truth was applicable to my work and business as well as to my health; that I would commence applying it in the kitchen, and if I found that I possessed the right understanding I would also apply it to my sense of suffering. He gave his consent, though strongly opposed to what he conceived Christian Science to be. On Sunday I read the text-book and on Monday I commenced to work. The change in me was so marked, that all thought I had taken leave of my senses, and I had, for I knew that the testimony of the senses was not to be relied upon if Science and Health were true, and I believed

it was. I had always been subject to great distress while going up stairs, and could not lift anything heavy nor reach higher than my head without suffering severe pain. On Tuesday my husband noticed I was not asking for assistance in the heavy work, as had been my previous custom. He remonstrated with me, and I explained to him that while it had not occurred to me that I was not requesting help to perform the heavier duties, I knew I was able to do whatever was necessary for me to do, and so went right along without ever seeking human aid. On Wednesday afternoon I called to him and inquired if he had seen what I was doing. He answered, "I saw you run up stairs and thought you were a little careless." It was a fact that I had been running up those stairs since Monday morning and was so free from former ills that I had never noticed what I was doing. It is needless to say that I did not find it necessary to treat myself for the long-standing ailments which had burdened my existence for so many years,—they had disappeared at the recognition of God as divine Principle. Four years have passed since that first reading, and each day, yes, every hour, of those years has been full of the demonstration of omnipotent, omnipresent good.

A friend,—not a believer in Christian Science,—who had known me for years, remarked upon the improvement in me, and said, that if Mrs. Eddy had done nothing else than what had been done for me her work had not been in vain, and she was deserving of the love and gratitude of all who held me in esteem. Our family is only one of the thousands which have come into the realization of that peace "which passeth all understanding," through the courage and self-abnegation of one woman,—our beloved Leader.

We are a family of three living in the mountains four miles from the nearest neighbor, fourteen miles from a post-office, and thirty miles from a railroad. For six months of the year we are snow-bound and see no one, yet there is not a drop of medicine in our house, nor is there any liquor kept there. We employ no material remedies of any nature, but depend entirely upon the one Physician, as taught in Science and Health. We were told that we would not be able to receive our mail here during the winter. I knew the *Journal*, *Sentinel*, and *Quarterly* were requisite to our study. We go over a section of the Lesson-Sermon each evening, and the whole lesson each Sunday, so holding the thought that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). I was never anxious, and through the courtesy of our one neighbor,—four miles distant,—our mail was brought that far once a week and my husband went over for it on snow-shoes. The entire trip to the post-office was made on snow-shoes, the party meeting the stage there. Some weeks the stage was unable to reach the office, owing to the accumulation of snow between the town and the desert, and so the driver would carry the mail sacks in on his back, covering the distance on skis, and we missed not a single issue of the periodicals.

I have had the privilege of class instruction, am a member of The Mother Church, and have nearly all Mrs. Eddy's published works. They have been the gifts of my husband, he having ceased to oppose the truth when he saw it in its proper light. The Concordance to Science and Health has arrived recently, and is greatly appreciated.

I know that I am a better woman mentally, physically, and morally since acquiring the understanding of divine Principle, and I am thankful, to the "Father of lights" from whom cometh every good and perfect gift, and to our Leader, who tells us to follow her, "only so far as she follows Christ" (Message to The Mother Church, June, 1901, p. 51).—MRS. ADELAIDE F. FRYAR, Doble, Cal.

It is with a heart full of gratitude to God that I write of my healing through Christian Science. It is more than

five years since I was healed of an organic disease after having been told by the physician that I could not live a month without a surgical operation, and he gave no hope that I would live through it, for he said my heart was in a very weak state at this time. A friend who had been healed in Christian Science after many years of suffering, came to me in my trouble and told me that she knew I could be healed through that same agency. It did not seem possible, as I had suffered for more than thirteen years, had two slight operations, and had what was considered the best medical treatment both in the West and South, also in Philadelphia and New York, but with only temporary relief.

During my treatment in Christian Science for this trouble I was also healed of a great many minor ailments. I had worn glasses for twenty years, having had to put them on when only a child, but I have had no need of them for five years. It has been my privilege to see many cases of healing since I came to Christian Science, in many instances where just the spoken word did the work.

This passage in our dear text-book, "Science and Health with Key to the Scriptures," has always been a great help to me, "To those leaning on the sustaining infinite, to-day is big with blessings" (Preface, p. vii).

MRS. MAGGIE P. RAMSEY, Brooklyn, N. Y.

About seven years ago I was drawn to Christian Science by a relative whose many afflictions had given place to health and harmony, and whose loving gratitude was reflected in every word and deed. The thought came to me, God indeed healeth all our diseases.

My first reading of Science and Health was without understanding. I was full of darkness and gloom, and it was laid aside for a time. The good seed had been sown, however, and ere long the reading was resumed, and with such interest that my afflictions disappeared "like mist before the morning sun." Asthma (thought to be hereditary), neuralgia in an aggravated form, and besides these, the tobacco and liquor habit of many years' standing, left me. Bless the Lord, "He sent his word" and healed me,—for the reading of Science and Health brought to my consciousness the truth that makes free.

Day by day, I am striving to live nearer to God and to reflect more of Love. Words are inadequate to express my gratitude to God, to the great Wayshower, and to Mrs. Eddy for the many blessings that have come to me through the understanding gained from the reading of Science and Health in connection with the Bible.—S., Shellman, Ga.

I desire to express my gratitude for the wonderful blessings Christian Science has shown me, to express my love for our dear Leader, Mrs. Eddy, and to thank God that she was so well prepared to bring again to the world this beautiful truth, and that she has been so wonderfully led and supported in holding it up to the world so that we all might know it and be free.

Christian Science was first brought to me through the healing of my wife in three treatments, when beyond the aid of *materia medica*. Notwithstanding this wonderful blessing, I was not convinced, but suffered on six months longer with serious stomach trouble, nervous prostration, palpitation of the heart, piles, fistula, fistula abscess, and carbuncles which it seemed impossible to check, before I would even consent to accept treatment, and was seemingly driven to accept it on account of my wretched condition and terrible suffering. I was partially relieved after two or three treatments, and my lesser troubles were one by one lost sight of, but the full relief was not acquired until after six months of study and labor on the part of myself and my practitioner. Then the light came to me all at once. It was brought to me by a thought expressed in the *Sentinel*,

showing that now are we free, now are we healed, now are we the children of God,—a God of Love, who gives nothing but good, that all we have to do is to accept, to understand this; to know it continually; and that our work is to seek “first the kingdom of God, and his righteousness,” as commanded by Jesus, that all good may come to us. As I realized this truth I arose from my chair, went out into the open air and walked more than half an hour, thanking God, whereas I had walked very little in many months before, and that little at the expense of severe pain.

The trouble was met, at last I was free, and I remained free nearly a year, when by allowing business cares and hurry to take possession of me and keep me from my study, I forgot to seek first the kingdom of God, forgot to know continually that God is all Love. It then became hard for me to realize the allness of God and to deny the possibility of evil. I became unhappy, unsuccessful in my business, and this state was harder to overcome than the former, but, thank God, through the kindness of Christian Science friends, the help of study and a constant desire to know Truth, I am again set free. Again the peace that passeth all understanding is mine, again I am seeking first the kingdom of God and His righteousness, and all things good are being added unto me.—success in business and in all things else. I am very thankful.—FRANK E. WOODLEY, Los Angeles, Cal.

In Isaiah we read, “I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them.” To me these promises are being fulfilled. For several years, I had been pursued by the fear of ultimate helplessness from rheumatism, and when all material remedies failed, I sought relief in Christian Science, not realizing how much greater was my need of spiritual healing.

As progress was made in the study of this Science, I found that all thought gives an account of itself,—is manifested or expressed,—the good after its kind, the evil after its kind, and that if I would banish pain, and have freedom of action, instead of looking to the body and outside agencies for relief, it must be sought in the mental realm, and that only as I learned to think aright could I hope for improved physical conditions. So, as I look back, I no longer wonder that an entire year went by before I could say, as did the Psalmist, “O Lord my God, I cried unto thee, and thou hast healed me,” for it was truth alone, that probed “the self-inflicted wounds of selfishness, malice, envy, and hate” (Science and Health, p. 462), that enabled me to realize that “sorrow is not the master of joy” (p. 304), and that in all God’s fair universe there is nothing to disturb or to make afraid. I am happy to express my gratitude for this healing truth which, in so far as we understand and apply it, does indeed replace discord with harmony.—A. S. W., Chicago, Ill.

When I look back over the last four years,—those blessed years in which God has proved Himself to us an ever-present help,—I do not know what special mercy to relate. Among the countless ones, I can hardly say which was the greatest, so I will go back to the beginning,—to the first dawning of the truth. One morning I was sitting with my baby, then three years old, in my lap, her little body all burning with fever and her little face so listless. In front of us stood the medicine chest, with its rows of little glass idols. I had given her some pellets of an old stand-by remedy, and had said to her, “Now God will make my baby better,” when, all of a sudden, her eyes grew bright and looking up at me with such a puzzled look, she said, “You are really playing you are God, aren’t you, mamma?” That was all, but how much there was to me in those words! How clear it all seemed. I had heard quite a little about

Christian Science from my sister, but had fought against it with might and main; but now, the scales had fallen from my eyes. No more should my children’s sweet trust be shaken. No more would I lead them astray. I had never known how much I could learn from them. “And a little child shall lead them.”—AIMEE YOUNG, Pasadena, Cal.

I had been a great sufferer for thirty years with pain in my left side, also dyspepsia. I nearly starved myself, living on graham bread in hopes to find relief, and tried various remedies, but received no benefit. Eight years ago a sister from the East visited me. She was a Christian Scientist and told me that it was not necessary for me to suffer, that God could make me well. I consented to take treatments; in two weeks I commenced getting better and in a month I was healed. Since then I have been studying the Bible and Science and Health, and have been able to help myself and others. I thank God every day for this great truth that has been brought to light for suffering humanity’s sake, through our dear Leader and Teacher, Mrs. Eddy, and I am striving with God’s help to gain a better understanding of the truth.—MRS. M. A. LEE, Alta, Cal.

The time has come when I can no longer withhold my expression of gratitude for the great gift of Christian Science. This blessed truth found me five years ago, sick, discouraged, despairing, and it has indeed been for me “the Sun of righteousness,” “with healing in his wings.” Through the realization of a dear faithful practitioner I was healed in a few weeks of two ailments from which I had suffered for years, and I have remained free ever since. Other ailments were more obstinate, and have only been met by the overcoming and healing of self, and I wish to testify to the help received in this battle from one who has been my guide since coming into this Science, whose unselfish patient life has been a constant inspiration to me.

As I go on in Christian Science, and find that “the way winds and widens in the valley,” and that “up the hill it is straight and narrow” (Miscellaneous Writings, p. 323), my heart turns often in wonder and reverence to our dear Leader, and my earnest daily prayer is that I may have grace to follow her “as she follows Christ” (Message, 1902).
CELIA E. MOXLEY, Montville, Conn.

Nearly five years ago, after trying *materia medica* in vain for relief, and after being told that there was no help for me, a dear friend of my sister told us of Christian Science, and that I could be healed. After talking it over a little, I asked her for treatment, and since that time Christian Science has been our only medicine. Error has often tried to tempt me to go back to material means, but I am glad to say that I have held firmly to Truth. For the encouragement of those who think their healing is slow, I would say, Keep right on, and the healing will surely come, if you are faithful. The road has been long and rough, and the battle with error very severe; but the light is breaking and I shall soon be free. I have had nearly four years’ treatment altogether, and to mortal sense, I do not manifest perfect health yet; but I am so much better in many ways, that I know that I shall be perfectly healed. Every day makes me more thankful for Christian Science; and I wish to express my gratitude to Mrs. Eddy for this blessed message of Truth that is healing so many, and to the many dear friends who have worked so faithfully for me, and helped me over the rough places. I also wish to say that I am thankful for the *Sentinel* and *Journal*. I always find something to help in them, and I hope my testimony will help some who may be tempted to feel discouraged.

J. F. W., Port Huron, Mich.

From Our Exchanges.

One's creed is not always the final test of one's religion. The widow who ostensibly worshiped Baal was better than her creed. She showed that by the beautiful trustfulness and generosity of her nature. God judges not by the detail of ceremonial observance, but by the essential spirit.

The Christian Advocate.

"The final expression of life," says a writer in *The New York Observer*, "is not a question-mark, but a spiritual affirmation. The true life is framed in positives, not negatives. The search must end in a finding. The truth of the whole matter was, with a fine moral and philosophical insight, divined by Augustine ages ago, when he said, 'Thou, O Lord, hast made the soul of man for thyself, and man's soul is fore'er restless until it rests in Thee.'"

It occurs to almost every one who takes pains to run over the main facts in the history of the Christian Church, that most of the heresies that, at various periods, have divided and weakened Christian forces, can be traced to a lack of a sense of proportion in the minds of devout men. They have seen one or two things so clearly that they have failed to see that other things were also true. Doubtless it is not given to any one mind to hold all the truth in exact poise and proportion, but the nearer the human mind can approach this ideal the nearer it comes to the truth. The Apostle Paul exhorts the believers at Rome to prophesy "according to the proportion of the faith." And that is a counsel which good men have often forgotten.

The Watchman.

The enemies of life are best conquered by facing them, and, though we go down like the sailor wrecked by a tempest, we can carry hence with us a spirit self-mastered and serene. There is no loss but moral loss. In the game of life no true man is ever beaten. He only is beaten who consents to defeat, and weakly runs from the field. Life is like a game in that it has many risks; and the widest and best life incurs most risks. He who risks most wins most, is the law of the spirit. For whether he wins or loses the immediate objects of his desire, he always gains in fulness of life and courage of heart.

REV. JOHN M. WILSON.
The Christian Register.

In the quiet hour, when we peer into the secret places of our hearts and take account of controlling motives, we shall be filled with shame and self-reproach if we detect the presence of such love for popular applause as renders us insensible to the claims of duty. Neither can we escape self-condemnation if a clear vision reveals that which we have called "laudable ambition" as nothing less than our selfishness decked out in the garments of worthy purpose. The church of Christ needs nothing more than men and women who will "count all things to be loss for the excellency of the knowledge of Christ Jesus."—*The Standard.*

On all questions relating to the fundamental doctrines of salvation, the evangelical denominations were never so nearly at one as they are to-day. The differences are mainly verbal; the spirit is essentially the same. There is no substantial reason why the Presbyterian, Reformed, Methodist, Congregationalist and other evangelical bodies should not come together as one body. Only man-made barriers keep them asunder.—*The Examiner.*

When we look at the world in a narrow way, how small it seems! When we look at it in a mean way, how mean it is! When we look at it selfishly, how selfish it is! But when we look at it with a broad, generous, and helpful spirit, what a beautiful world it is, and what wonderful people we find in it!—*The Christian Register.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

After experiments covering a period of twenty-eight months, the United States naval "liquid fuel" board announces that it regards the engineering and mechanical features of the liquid fuel problem practically and satisfactorily solved. The board says: "For mercantile purposes the commercial and transportation features of the problem are existing bars which limit the use of oil fuel in merchant ships. For naval purposes there is the additional and serious difficulty to be overcome of providing a satisfactory and safe structural arrangement for carrying an adequate 'bunker supply.'"

Fifty-five delegates of the Lower Austrian Trade Association of Vienna, who have just completed a tour of the United States to study the industrial and commercial methods of the country, were the guests last week of the Boston Chamber of Commerce.

About thirty-five of the forty-three young Americans who have won Rhodes Scholarships at Oxford sailed from Boston in the Cunarder Ivernia this week. The members of the party represent all sections of the United States, and a special reservation of twenty staterooms was set aside for their use on the promenade deck of the steamer. The making up of this party is due to one of the number, who early in the summer wrote to Oxford asking for the names and addresses of the American winners of scholarships. This obtained, he wrote to each suggesting their traveling together from Boston to Liverpool, and most of them signified their willingness to do so.

The armament and ammunition of the Russian transport *Lena*, which recently put in at San Francisco, has been removed. Admiral Goodrich, commanding the Pacific Station, has forwarded to the Navy Department a full report of the agreement he entered into with her captain for the parole of her officers and crew. This provides for their freedom of the city of San Francisco, but they may not go beyond the bounds of the city during the continuance of the present war.

Foreign.

Count Tisza, the Hungarian Minister of the Interior, has rendered a decision prohibiting a Mormon propaganda in Hungary on the ground that such a movement is undesirable for both state and religious reasons. The immediate occasion of the decision was the expulsion of two Mormon missionaries who came from Salt Lake City to Temesvar eighteen months ago and attempted to organize a Mormon community among Hungarians who had formerly resided in Utah. The two missionaries were promptly expelled, whereupon their Hungarian friends appealed to the Minister of the Interior, the result being the present decision.

The departure of the British Tibetan expedition was fixed for September 23. By the Emperor's orders the Chinese amban has proclaimed Tashi, lama of Shigatse, to succeed to the spiritual dignities of the Dalai-Lama. The Tashi Lama has been friendly to the British mission from the outset.

Peter Karageorgevitch was crowned King of Servia on the 21st ult. There were no hostile demonstrations, and no attempt to carry out the numerous threats which had been made against the King.

The Russian protest against the Anglo-Tibetan treaty has been presented at Peking. The Russian Minister is understood to have called the attention of the Chinese Foreign Board to the fact that China would abandon her suzerainty over Tibet if she ratified the treaty, thus creating a British protectorate. It is stated that Russia's representation to Great Britain in respect to Tibet is based on the apparent differences in the assurances given the Russian Ambassador to Great Britain, June 2, and the published terms of the Anglo-Tibetan treaty. It is not expected in diplomatic quarters that the incident will result in any complications, as Russia's interest in Tibet is to a large extent academic. It is stated that China objects to the Anglo-Tibetan treaty on the ground that it infringes Chinese sovereign rights.

The Cuban Senate has ratified a treaty of friendship and commerce with Italy, the first entered into with a European nation.

Industrial and Commercial.

According to statistics compiled by the Geological Survey, the United States last year produced 34,430 short tons of crude borax, valued at \$661,400. The production of 1902 was 17,404 short tons of refined borax, valued at \$2,447,614, and 2,600 short tons of crude borax, valued at \$91,000. In 1903 the United States consumed 37,758 short tons of graphite, valued at \$1,598,589. The value of the total home production was only \$225,554.

It is reported that Government contracts have been signed for fifty sub-marine signal bells to be placed for the protection of the Canadian coast. Signals also are being placed on the Portland lightship, Boston lightship, Pollock Rip shoals, Vineyard Sound, Nantucket shoals, Brenton's Reef, Cornfield shoals lightship, Fire Island, Sandy Hook, and Overfalls, Philadelphia.

In reviewing the tropical fruit trade for the last year, it is shown that New Orleans holds the record for being the largest receiving point for tropical fruits. This is by reason of its geographical position and its close proximity to Central and South America. The total importations of bananas and coconuts into United States ports during the fiscal year from July 1, 1903, to June 30, 1904, aggregate 27,000,000 bunches of bananas and 75,000,000 coconuts, of which New Orleans received 9,000,000 bunches of bananas, Mobile, 4,000,000; Baltimore, 3,000,000; Philadelphia, 2,500,000; New York, 4,500,000; Boston, 4,000,000.

The exports of manufactures from the United Kingdom grew from \$964,540,000 in 1880 to \$1,142,595,000 in 1903, an increase of 18.46 per cent; France, a growth from \$339,186,000 in 1880 to \$405,794,000 in 1903, a

gain of 19.64 per cent; Germany, an increase from \$460,279,000 in 1880 to \$780,926,000 in 1903, an increase of 69.66 per cent; while the United States shows a growth from \$102,856,015 in 1880 to \$452,445,629 in 1904, an increase of 339.85 per cent.

The President of the Missouri Pacific Immigration Bureau reports that while the bureau has been in operation only a year, the number of passengers given transportation during the past year was 4,700. To these 1,056,542 acres of land, aggregating in value \$15,057,944, have been sold. Thirty-seven factories and industries have been established through the direct efforts of 273 members of the bureau.

An overland railroad is to be built in Guatemala. It will be 270 miles long from ocean to ocean, and will be completed within twelve months. It is proposed to run a line of steamers connecting with New York on the Atlantic side and another line on the Pacific connecting with San Francisco.

General.

During the lifetime of the present generation the Alps have been pierced four times by tunnels. The first of these was the Mont Cenis tunnel in France, which is nearly eight miles long, and was fourteen years in construction, finished thirty-four years ago; next came the St. Gothard, nine and a quarter miles long, which was nine and a half years in construction, and was completed twenty-four years ago; then came the Aarberg, six and a half miles long, three and a half years in building, and completed twenty-one years ago. The Simplon, the latest and longest, is twelve and a half miles long, its greatest altitude above the level of the sea being 2,314 feet, while the altitude of Mont Cenis is 4,248 feet. The work has been done with artistic completeness. The entrance is approached by a series of smaller tunnels which extend all the way from Lake Maggiore. The greatest obstacles which the enterprise has been compelled to meet have been water and heat. During the first three months of 1902 the work on the Italian end advanced only fifty feet, so many were the springs that were met and so great was the volume of water which had to be cared for. The temperature in many places ranged from 95 to 107 degrees. The completion of this tunnel will give direct communication between Milan and Paris and London.

Boston ranks fourth in postal business, according to the annual report of the Boston Post Office. The report shows an increase in business of \$301,769 over last year, the gross receipts of the central office and stations amounting to \$4,185,508.30. The only cities which exceed Boston in gross receipts are New York, Chicago, and Philadelphia.

Miss Annie S. Peck, the well-known mountain climber, will attempt the ascent of Mt. Sorata, in the Andes, which is between twenty-one and twenty-five thousand feet high. It is her intention also to visit the crater of Sahama, the highest volcano in the world, and to climb Mt. Huascan, the altitude of which is said to be about twenty-five thousand feet.

Until recently it was almost universally believed that petroleum was, like coal, derived from fossil vegetation or possibly from animals or fishes of some long past age. Now it is asserted by many scientific men that it may not be of organic origin, but may be due to subterranean chemical action.

All of the five planetary satellites discovered since 1846 have been found by Americans. They include Hyperion, the seventh satellite of Saturn, Demos and Phobos, the little moons of Mars, and Phoebe, the ninth moon of Saturn.

A miniature portrait of Mary, Queen of Scots, by N. Hilliard, was sold in London the other day for \$4,305.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Views of a Clergyman.

We are pleased to publish the following letter from Rev. T. A. Goodwin, a prominent Methodist clergyman of Indianapolis, Ind., which appeared in *The Indianapolis News* of September 20. Dr. Goodwin's letter discloses great liberality of thought and true Christian fellowship. The justice of his plea should appeal to all who are seeking the Christ in the way of his appointing.

To the Editor of *The News*.

Sir:—I was greatly surprised at the tone of a paper in last Friday's *News* from Dr. Lucas. It does him great injustice in the opinion of those who do not know him personally, for whatever else he may lack, all who know him will write him a lover of his fellow-men; whereas, a stranger reading the paper is sure to classify him with the least lovable characters in all Bible stories, the coterie of Pharisees that surrounded the young man who was happy in his restored sight and who was recognizing and praising the Christ as the immediate instrument. They could not deny the fact, that was too palpable, but it seemed to afford them some comfort to shake his faith in the instrument and take away much of the joy of the new experience without benefiting any one thereby.

There are scores, if not hundreds, of men and women in Indianapolis of assured sincerity, culture, and social standing who are happy in having recovered from a wide range of diseases through Christian Science. And the healed are not the only witnesses, but their families and friends are cognizant of the facts. Indeed, Dr. Lucas does not deny that there are some such cases. He cannot; but he attributes them to hypnotism or suggestion or something of that sort, just as the Pharisees of the long ago tried to minify the work of the Man who went about doing good.

Unconsciously, I am sure, Dr. Lucas puts himself in another unenviable light. A long paragraph, epitomized, is a challenge to Christian Science healers to get together a lot of invalids and prove their profession by healing them. A similar challenge was made to the Christ when his revilers called upon Him to prove his Messiahship by coming down from the cross. There was no argument against the Christ in this challenge; neither is there any argument against Christian Science in the corresponding challenge of Dr. Lucas.

I was surprised that a man so well versed in Bible history should try to bring into contempt the fact that faith in the subject, if not also in the friends, is a necessary factor in the healing process. Does not Dr. Lucas recall that the Christ himself sometimes could not succeed, and that the historian records that it was for the want of faith on the part of the subjects? Christian Science cannot heal any one who does not in his heart resolve to live a pure life, following the commandments of the Master.

Personally I do not intend to try to suppress this cult, and unless Dr. Lucas has some better instrument than ridicule, I think he might as well give up the job.

One thing, however, I greatly deplore. I wish they could get along without organizing a distinct church. To my thinking, it would be vastly better if the believers in Christian Science could remain in the several churches in which they have had church homes. But this seems impossible unless they are willing to be sneered at from the pulpit whenever the preacher has nothing else at easy command to say.

So far as I know, there are but one or two Christian pulpits in this city that do not occasionally speak disparagingly, if not untruthfully, of Christian Science in the presence and to the grief of some of the most intelligent and religious of the congregation, who have been benefited, as they believe, through it in person or in some loved one. . . . Meanwhile, it would be a wholesome revelation for Dr. Lucas and other pastors to drop into their mid-week prayer meeting and see a crowded house of happy, intelligent men and women, while at their respective prayer meetings empty seats are conspicuous. T. A. GOODWIN.

The Value of Understanding.

MARY B. EASTON.

As we advance in Christian Science we begin to perceive the truth respecting every-day facts; with the poet we find—
tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

I was very much impressed by the lesson conveyed in a recent communication to the *Sentinel* respecting the removal of an ink spot from a counterpane. The possessor thought the stain irremovable because it had not yielded to her best effort, but another person's wise and more persistent application of the same means did the work. The law of limitation was broken and the owner learned the scientific fact that error has no power or tenacity.

A little household incident imparted to me a similar lesson lately, with the added truth that, upon investigation, we often find how small is the obstacle that seems to hinder demonstration.

I had allowed myself to accept the fact, that one of the clamps which held the pillows of a folding bed in place had gotten out of order and no longer worked freely. It seemed of little consequence in this case, and so, after several attempts to adjust it, I contented myself by deciding to put up with what seemed inevitable. Day by day, I submitted to an inconvenience, as I was not in my own house and did not care to make trouble.

I was greatly surprised, however, one morning, when the maid solved the difficulty by a gentle shove of the bed spring to one side. The clamp was all right, but there had been a slight encroachment upon its territory and action. I was much interested in the discovery, and in the spiritual truth thereby revealed to scientific thought. I had learned a vital lesson of the utter nothingness of human discord, however stubborn it seems, and of the simplicity of the remedy to one who understands, and I am tempted to send out the illustration as a possible help to others. How little a thing was needed to set right what

had been a trial to my unaided sense! The wrong was in my lack of perception, not in the clasp. May that not often be the hindrance in our daily work as Scientists for ourselves and others?

May we not live so honestly as to see clearly, knowing neither stress nor strain, haste nor waste, lack nor loss,—resting in a divine repose? We shall then have no room for error, and we shall perceive the remedy for every difficulty. How high the privilege, and yet how simple and natural the operation! Sublimity is ever akin to simplicity.

Seeing, accepting the discord, and nerving ourselves with strong endeavor to defeat it, we but add further complication to an already confused thought. How can we thus expect a clear discernment and detect hidden error? There is no room for dismay or toilsome effort in the reflection of Truth. Such effort belongs to the human concept only. If it creeps into our treatments, it must be ejected as an intruder. It is like a thief who climbs up some other way, and it will rob us of our demonstration if we are not alert.

After the Pentecostal illumination, we hear of no failures in apostolic healing. Thought had been lifted above material sense; the word was direct, to the point; the result swift, certain. In the new illumination of this latter-day understanding of Truth, we have not yet reached that perfect obedience which repeats the primitive days of inspired Christianity. We are told, however, that there are greater works yet to be done, and that we shall do them.

Every encouragement is ours to persevere and realize growth of understanding. We have a noteworthy example of what unswerving faithfulness can accomplish in the great work of her whose wise leadership has made it possible for us to stand upon the threshold of wondrous possibilities. May we prove worthy of the call, "Come up higher," voiced to-day through her life and work. The rapid growth and larger fruitage of that work is unparalleled in the world's history. What may we not expect from the future of a movement so sublimely inaugurated?

May God bless our dear Leader with ever-increasing power, and may He help each one of us to stand in our lot, girt about with high and holy purpose. Then will the gates be lifted up, "and the King of glory shall come in."

Seeking Aright.

C. SNOWDEN.

"SEEK, and ye shall find; knock, and it shall be opened unto you." This injunction by our Lord constitutes the only method whereby we may plainly discern spiritual truth.

Owing, perhaps, to a habit long formed of holding an attitude receptive rather than antagonistic to religious instruction, and always with a deep desire to know the truth rather than to accept creed or dogma, or mere belief, and aiming to have no opinion until the standpoint presented was clearly comprehended, I was enabled thus to receive more quickly the light that everywhere radiates in the teachings of Christian Science. Like many others, however, when Christian Science was first brought to my attention, I was inclined to regard it jocularly, and with a "mild degree of suspicion." It might be sound, I thought, but more likely it would prove to be a fad, a mystic's dream, or a mercenary scheme. But since the law supposes innocence until guilt is proven, and since evidence, pro and con, is necessary before a verdict is determined upon, I would form no opinion for or against until the case was clearly presented; moreover, I would allow no preconceived notions, or prejudices, to warp my judgment and cause a foregone conclusion, and so I was readily persuaded to listen to the evidence and consult the recognized authority, the Scientist's text-book.

The purchase of "Science and Health with Key to the

Scriptures" was suggested as the necessary first step to a clear understanding. Probably, thought I, this is the *summa summarum*, the why and the wherefore of the whole matter,—a publisher's scheme to sell books. My expectations as to the logical value of the work was not quite up to par; doubtless, it would be an easy matter to sift it and find naught but dross, glaring and illogical, but I had decided to "hear the evidence" fairly and impartially, and it was against my rule to pre-determine a verdict, or allow prejudice to direct my intelligence.

The book was purchased. I had not read three pages before I perceived that I was in the presence of a master mind. I was impressed with the high order of literary attainment therein displayed; of the fair and logical reasoning when the author was taken at her request to consider fairly the disadvantage she was at in writing on a purely spiritual subject in the language of physics. I found Science and Health not only a work to be respected for its noble, lofty purpose, but also for its erudition; its cogent, logical reasoning, and its correct deductions. From that moment I had tolerant respect for Christian Science, and a live interest in "hearing the evidence."

In my novitiate days, the period of my skepticism, I of course found many apparently contradictory statements,—the little leaven had not yet begun its work,—but as I also found most statements self-evident truths, I waived the doubtful ones, and awaited further light, further growth, and I did not have to wait long. Soon I found that I had not rightly comprehended,—that the apparent conflict of testimony was only my own darkened vision's interpretation,—in fact, there was no conflict, now that I had attained to the correct viewpoint. And right here let me say that, in seeking evidence on both sides of the question, I have read many criticisms adverse to Christian Science by scholarly writers, divines, and others, whose preconceived tenets and church dogmas had caused them to read amiss, even as I had done, and whose violent opposition to the man of straw which they so vigorously attacked was everywhere apparent. I have read from books and sermons which attempted to ridicule and disprove the teachings of Christian Science; but I have never yet failed to find that these critics had not reached the spiritual viewpoint so necessary for a clear, not even to say a fair, understanding of what Mrs. Eddy was striving to make apparent, and does make clearly apparent to all who approach her work with a proper spirit, free from preconceived notions and their resultant prejudices. Truly "eyes have they, but they see not: they have ears, but they hear not." I soon saw that even the system of capitalization used in the text-book has an all-important significance. Reared in the atmosphere of the publishing business, I early grasped this important fact. For instance: Life (God); life (the mortal dream of entity or being); Truth (God); truth (a divine idea, an actuality, or a correct statement of being); Mind (God); mortal mind (the false evolutions, or supposed thought-action of the material brain); Love (God); love (a sentiment of affection), etc.

I should like to speak of the fundamental truths of Christian Science as they appeared to me, but I cannot do more than cite these simple, self-evident propositions; namely, truth is the opposite of the false, or error; they cannot possibly co-exist. Truth alone is real. Likewise Spirit is the opposite of matter; both cannot exist in truth (or fact), hence, if Spirit is real, matter *must be* unreal. It cannot be otherwise, because truth and falsehood are opposites. To maintain the reality of the material creation, therefore, is incompatible with the maintenance of the truth of spiritual existence. God is omnipotent, and His power is shared with none other. Man, His image, cannot be material, because, if so, he would not reflect God, be His image.

I am young in Christian Science, but I have learned that its practice means steady growth; that its greatest blessing is spiritual uplifting, a sustaining grace, a "witnessing of the Spirit." Its teaching is purely spiritual, and he who

looks for aught else, or approaches it in any other attitude than that of an honest desire to discern Christ, will be disappointed, and will remain in darkness. I have learned that it is much easier to overcome human weaknesses in Christian Science than out of it; that, if you are a Christian Scientist you will strive to live it, and not merely talk of it. These things I know. "By their fruits ye shall know them," and of such are the fruits of Christian Science. Physical healing is a secondary consideration; but I have experienced in my family that "miracle" which is no miracle in the realm of Spirit.

Dear reader, if you truly desire to know these things, follow Jesus' admonition precisely and without deviation: "Seek, and ye shall find; knock, and it shall be opened unto you."

"The windows of heaven."

E. T. M.

To demonstrate that there is plenty, seems to be quite a hard problem, and we so often hear the remark, when another opportunity presents itself to help in a good work, "Well, I will have to dig up something."

It suddenly occurred to me after hearing this remark, that we were looking in the wrong direction for our resources; that we should look up, not down, that we should lift up clean hands, in childlike faith, and receive all that we may need from God, the giver of every good and perfect gift.

We must, however, remember that there is something for us to do before we can realize the promises, and it is this: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We are required to bring "all the tithes into the storehouse," and prove God therewith. If we measured what we wish to receive by our pledges and contributions to the cause of Truth, the showers from heaven might not be very plentiful. Can we hope to realize the supply of our own need if we are withholding our liberal support from the Church and its work? We too often forget that "Ceasing to give, we cease to have; such is the law of love."

Surrounded on every side by evidences of divine Love, should we not try to give, even as we wish to receive? "Underneath are the everlasting arms," "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." He is indeed our shelter from fear and distress, and He hides us in His pavilion.

It is surely clear that the hand which is ready to receive must give out in the same measure. The understanding given through Science and Health, has truly opened "the windows of heaven" for us, and from them have flowed such steady streams of good that we can hardly realize or receive it all.

We can most truly show our gratitude by being the "cheerful givers" loved of God, ever remembering that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

Relative Values.

F. B. HOMANS.

It seems strange that man clings to the frailty of human beliefs concerning health, strength, wealth, intelligence, and friends, and fears to trust God. One may think that he has health and yet believe that a draught from an open window will induce colds, consumption, and death. He boasts of his strength, and yet believes that a banana-peel may throw him down and paralyze the nerves until he cannot lift a cup of water to his lips. He believes that by a single turn of the wheel of fortune his wealth may be lost and he will be reduced to poverty; that friends are turned to

enemies by a slanderous report; that great intellect may be turned to drivelling idiocy by sudden news, or a blow on the head; yet men spend a lifetime striving to acquire material possessions, which at best can be held only for a few years and then yield to what is called death, while one successful effort to gain an understanding of divine Love will bring more pleasure, happiness, and contentment than all else combined; and this understanding can never be taken away or lost.

Mark Twain once said he was worth one million and fifty dollars. He said he had managed to make the fifty dollars out of lecturing and publishing his books; and his wife was worth the odd million.

I can also make the statement that I am worth one million and fifty dollars, having the fifty dollars in cash and being the happy possessor of a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which is worth the million. It has been proved to me many times that this little book, measured by its real value, is worth more than one million dollars. The amount named will buy a fine house, land, clothes, and food. It also brings care, worry, trouble, and it may be lost very easily. It cannot buy friends, nor does it bring health. It does not buy love, nor can it bring real happiness, contentment, joy, or peace; while a partial understanding of Christian Science brings friends, and real friends; it brings love, and the purest love; it brings health, happiness, contentment, peace, and joy; and incidentally it brings food and raiment, houses and lands. It never brings care and worry and it cannot be lost. What more can a man ask for? I can truthfully say that if I had to choose between the truth which Science and Health has revealed to me, and a million dollars, I should not hesitate for one moment in choosing the former.

When we learn to realize that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), we can very readily speak of this dear little book as a priceless gem, and our love and gratitude to its author, our Leader, can be easily understood.

The Higher Motive.

ALLEN L. CLARK.

A DEAR friend once suggested that when we attended the Communion service of The Mother Church we should go with the idea of giving rather than receiving a blessing. It is needless to say that with this thought of manifesting love for all who crossed our pathway, uppermost in our consciousness, we in turn received a greater blessing. The love of giving brought its own reward.

In contributing to The Mother Church Building Fund it is well for us to cultivate a loving desire to give, rather than to give from a sense of duty. If we feel that we have done our duty we are apt to take in the suggestion that it is high time some one else was doing his before we do any more. If it is true that "the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (Science and Health, p. 2), why should we not have reason to expect confidently that a loving desire to contribute toward this commendable enterprise will also be blessed?

Only recently an individual who desired to contribute, set aside all he had at the time for the fund. It was a mere pittance, ten cents, but before the day had passed he was able to add a dollar and a half to it, besides having his immediate needs supplied. Mortal mind appealed to his sense of pride and argued, "Do not hand it in yet, but wait until you can make a better showing on the subscription book. Pocketing pride, he tendered his contributions, and a few minutes later was able to give five dollars.

This loving desire to give prompted others to give also, so that from this small beginning the fund was largely increased. What would be the result if we all and always gave from a sense of loving to give?

Selected Articles.

Segregation of the Sexes.

The *Excelsior* has received the following communication from the Publication Committee of The First Church of Christ, Scientist, which it publishes with pleasure.

Boston, Mass., August 9, 1904.

Editor *Excelsior*, Omaha, Neb.

Dear Sir:—In responding to your request to write something on the much-mooted By-law of the Christian Science Church providing against the segregation of the sexes in fraternal organizations, I would say, that never having made this subject a special study, I am not sure my opinion is of much value. This By-law, as I understand it, has not been "principally aimed at membership in the woman's club;" indeed, it is not intended to interfere with any clubs or organizations, but simply to emphasize the attitude of Christian Scientists in regard to such organizations.

I have access to everything which appears in the public press, pro and con, on this subject, and I find that the majority favor Mrs. Eddy's action. It has long been noted that the growing interest in clubs and organizations outside the church and home, and especially those clubs which segregate the sexes, have supported rather than discouraged the growing tendency to disunion in the church and home. There seems to be an increase in the habit of evading the duty of making up any deficiency that may exist in the happiness of the home, and instead, an inclination to seek pleasure and satisfaction elsewhere. The action of the Christian Science Church is not intended to deprecate in any degree the good accomplished by fraternal orders, but simply points to another way of doing it. Charitable and philanthropic work could be done in the church quite as effectually as in other fraternal organizations, and the church should also supply all social needs.

The Christian Science Church, however, does not propose to dictate terms to other denominations nor to interfere in any way with the fraternal organizations and clubs; it only asks the privilege of accomplishing within itself the ends for which such organizations are instituted, thereby unifying the motives and efforts of its members.

We think Christian Scientists recognize the much good which is being accomplished by the fraternal organizations, and might even go so far as to admit that they are accomplishing what the church does not undertake; but that does not really affect the fact that the church might supply all of real value that is furnished by the clubs if she but recognized that as a part of her duty and tried to do it.

In any event, the Christian Science denomination may justly claim the privilege which it grants to all others; viz., that of choosing its own course, while it bids Godspeed to any organization which tends in any degree toward the welfare of mankind.

Thousands of clergymen have expressed themselves in accord with the advice of Mrs. Eddy regarding clubs and fraternal organizations, and the bold stand which she has taken commands the admiration of the general public.

Yours sincerely,

ALFRED FARLOW.

Christian Science does not rest upon psychological laws, as the critic surmises, but upon those very laws of God, which are properly described as "immutable, undeviating in their effects." Plainly, then, if the individual can avail himself of these changeless laws, he will be governed harmoniously, and such government will be scientific in the best and fullest sense of that term. Jesus healed according to law. His practice was scientific, because it was unerring and precise. He never failed. Therefore his practice was Christian practice, and the science of his prac-

tice was necessarily Christian Science. The effects produced to-day, in the beginning of the twentieth century, in the healing of disease by Christian Science, are traceable to the same undeviating laws which Jesus made use of. They are just as available to-day as they were in his day. The laws which heal are not new. Our individual understanding of them is new for us. The healing to-day is not perfect, simply because mortals have not the full understanding of God's eternal laws, as Jesus had. Christian Scientists are honestly striving for the same Mind which was in Christ Jesus, for we know that it is that Mind which heals.

WILLARD S. MATTOX.

Putnam (Conn.) *Patriot*.

A Letter to the Editor.

Editor of the *Sentinel*:—On a certain occasion, the writer was doing a piece of work wherein many people were interested, and he frequently wondered whether he was doing it to their satisfaction, when to his glad surprise he received a kindly letter from an editor, stating that his services were acceptable and were fully appreciated. Recalling this happy experience, he is prompted to indite this note commending the leading editorial in the current number of our *Sentinel*. It is fine, and well calculated to offset certain errors of method which are prevalent in the *Field* and which needed just such a kindly word of admonition from one whose vantage-point enables him to speak timely and wisely. No one will so misread the article as to suppose that none but the testimonies of those healed, and given by the individuals themselves, are suitable, or wanted, because the editorial says explicitly, "The subject-matter and character of *some* of the testimonies given," and the further remark that "there is considerable justification" shows unmistakably that the purpose is not to rule out *all* of the particular kind of testimony of which your friend complains.

The writer finds the editorial very helpful, and he thinks he but voices the sentiments of many. He has watched the progress of a given meeting, and when the element for which you call was noticeably lacking, he gave his own testimony over again, although he had given it several times in more places than one, and this, by the way, is a point he would urge; namely, that a good testimony will bear repeating. He would like to suggest an amendment to what you have so well said, and that is that more emphasis be put upon that portion of your article which refers to the recounting of cases healed by the person who tells about them. The writer has known of some instances where the entire time allotted for testimonies was taken up by practitioners, Wednesday after Wednesday, and this is positively hurtful. It is not apparent on such occasions, whether there are those in attendance who would spontaneously tell of their own healing, because certain persons take up all the time, they actually monopolize the hour, so that those who have recently been healed, and who are timid, are crowded out.

Thank you again for your timely words; let us have more of the same tenor, for we are greatly obliged to those in positions to decide fairly, who will thus give us out of their storehouses of valued information. Mutual co-operation bespeaks greater progress in all unselfish movements.

Fraternally,

G. H. K.

September 26, 1904.

Man cannot reach his full stature in the market-place, or in association with the excited throng. The wilderness must form the counterpart of the thoroughfare—great breadths of contemplation alternating with great breadths of service.—JOSEPH PARKER.

The Lectures.

Oneonta, N. Y.

On Sunday, September 11, Mr. Edward A. Kimball delivered a lecture at the theatre in Oneonta, on the subject, Christian Science. Mr. Kimball was introduced by Mr. Franklin Blake, First Reader of First Church of Christ, Scientist, of Oneonta, whose remarks were in part as follows:—

When asked the other day why I was a Christian Scientist, I replied that it was because I could not help being one. Like many of you, I was for several years an earnest worker in another church, but since I first heard of Christian Science it has had for me an irresistible attraction. I have found it a demonstrable, provable, every-day, working religion,—what I had searched for during many years, and you will find that to be the experience of every Christian Scientist.

We are very grateful for all the good and for all the help that has come to us through the other churches, but Christian Science has unfolded to us such a larger sense of God, such a deeper and fuller understanding of the Bible, such a truer sense of man and of our relation to each other, that we are impelled to follow its teachings so far as we can understand them.

To those who have not been attracted by the other churches, we offer a simple truth that is provable from its minutest detail to its largest problems. In proportion as it is understood it can be demonstrated.—*Correspondence.*

Battle Creek, Mich.

Christian Scientists held an unusually instructive and enjoyable session at Independent Congregational Church, Thursday evening, September 8. The speaker of the evening was introduced by Hon. Charles Austin in the following words:—

Ladies and Gentlemen:—We are assembled to hear an exposition of the doctrine of Christian Science which claims its right to respectful consideration. Its followers have healed the sick by tens of thousands, and it is useless to answer this by sneers and ridicule. It has brought cheer and religious hope to the hearts of hundreds of thousands, and this cannot be met by the anathemas of its opponents. It is meet that this gospel of hope should have had its inception in this sunny land of ours.

The gentleman who will expound this hopeful doctrine to us to-night is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, of Boston, Mass. Whatever our belief may be, he should command our respectful attention. I esteem it an honor and now have the pleasure to introduce to you Mr. Bicknell Young of Chicago.—*The Battle Creek Moon.*

Detroit, Mich.

Judge Septimus J. Hanna of Colorado Springs, delivered a lecture on Christian Science at Second Church of Christ, Scientist, Sunday afternoon, September 4. Judge Hanna was introduced by Mayor Maybury, who said among other things, "Never in my judgment in the history of the world has the Bible been more intelligently studied; the purpose and person of Christ Jesus more carefully noted, more broadly considered than in the day in which we live. It is very certain that in past ages his divine person was not comprehended as it is by the intelligent world of this later day. His coming and his person, as we all know, was the culmination of many truths which the world had long known in a fragmentary way. But the coming of the divine person was to be the culmination of all these truths in one."

Detroit Times.

Bradford, Pa.

Judge William G. Ewing of Chicago, lectured before an audience that nearly filled the church last evening [May 24]. His lecture was on Christian Science, and so interesting and plain spoken was the judge's presentation of the subject that every one present, not already familiar with Christian Science and its teachings went away with a clearer and better understanding of the new faith.—*Bradford Star.*

Judge Ewing was introduced by Hon. R. B. Stone, who spoke as follows:—

A personal friend, who is a believer in Christian Science, invited me to attend this meeting, and I shall be pleased to listen and learn what it is that my friend believes in. Several of my acquaintances have become disciples of this faith, and I am curious to know the secret which has added to their personal qualities a certain charm of placid good cheer, and enabled them complacently to withstand all sorts of misfortune. If they have, indeed, been taught the white art which the great poet scouted as unattainable,—the art to

minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,

then they have a message which the common people will hear gladly.

I am not an advocate of Christian Science, nor do I endorse beforehand what the speaker of the evening may say, but I do testify, not from statistical tables, but from my own observation in traveling over wide areas of this country, especially through the West,—that this religious movement is growing with marvelous rapidity. One of its accredited representatives is here to speak for it to-night. I have the pleasure of presenting Judge William G. Ewing, of Chicago, who is a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Massachusetts.

Vinalhaven, Me.

A lecture on Christian Science was given in Vinalhaven by William D. McCrackan of New York, in Memorial Hall, August 23. The hall was well filled with an attentive and interested audience composed of representative citizens, the intelligent and thinking people of the town.

The lecturer was introduced by Professor T. L. Roberts, Director of Music in the schools of Utica, N. Y., a former resident of Vinalhaven. Professor Roberts spoke of himself as a living example of the power of Christian Science to heal the sick, and his own testimony made a very fitting introduction to the subject of the evening.

Correspondence.

Lectures at Other Places.

Wilmington, N. C.—Bicknell Young, June 7.
Millville, Pa.—Frank H. Leonard, August 25.
Greenville, Pa.—Edward A. Kimball, September 8.
Jackson, Mich.—Judge Septimus J. Hanna, September 8.
Kansas City Mo.—Judge William G. Ewing, Sept. 11.
Monmouth, Ill.—Bicknell Young, September 12.
Amsterdam, N. Y.—Edward A. Kimball, September 13.
Herkimer, N. Y.—Edward A. Kimball, September 18.

Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the Clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Take Notice.

ALL inquiries coming directly or indirectly from a member of The Mother Church, which relate in any manner to keeping or breaking one of its By-laws, shall be addressed to the Christian Science Board of Directors, and not to the Pastor Emeritus.

MARY BAKER EDDY.

A Notable Book.

THE following telegrams prefaced the delivery to Rev. Mary Baker Eddy at her home, Pleasant View, on Tuesday last, of four magnificently bound copies of the edition *de luxe* of "Bohemia," a notable book just published by the International League of Press Clubs.

Philadelphia, Pa., September 25, 1904.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Your especially made volumes "Bohemia" ready for delivery Monday. Shall we deliver them to your representatives here, or would it be more agreeable to have official presentation by League representative? We are more than anxious to have your wishes gratified. Answer.

JAMES S. MCCARTNEY.

Concord, N. H., September 25, 1904.

Mr. James S. McCartney,

Care of *Philadelphia Record*, Philadelphia, Pa.

I deeply appreciate your courtesy, kindness, veracity, but beg to be excused from further official favors bestowed on me by the honorable League's representative, however much I value the proposition thereof.

MARY BAKER EDDY.

The Journalist in its issue of August 6 says of this book, "It is the most novel and complete newspaper symposium of literature and art ever published. In its more than six hundred pages 'Bohemia' gives to the discriminating reading world the best efforts of the greatest writers, artists, and caricaturists identified with the American press, and with these contributions are published able articles expressly prepared by the President of the United States Theodore Roosevelt, ex-President Grover Cleveland, President Diaz of Mexico, King Leopold of Belgium, Admiral Dewey, Rear-Admiral Schley, Rear-Admiral Sigsbee, General Miles, Chief Justice Fuller, Cardinal Gibbons, Sir Henry Irving, Mrs. Mary Baker G. Eddy, Rev. Edward Everett Hale, Rabbi Joseph Krauskopf, Col. William Jennings Bryan, George B. Cortelyou, Secretary of State John Hay, and scores of the world's great men, all of whom have cheerfully joined in the great work under the general direction of the International League of Press Clubs. The book itself has intrinsic value almost equal to its literary worth, but it will be treasured forever because of its distinctively unique character, an imitation of which will never be attempted. 'Bohemia' stands alone."

Those who have seen the copies specially bound for Mrs. Eddy pronounce them the very acme of perfection, both from the printer's and the binder's point of view. These

books are bound in full levant, handsomely decorated with inlaid leathers, in various designs, and ornamented with letters stamped in gold. The covers differ in style, and on the back of each is the announcement that this volume has been "Made expressly for Rev. Mary Baker G. Eddy."

It is gratifying to learn that Mrs. Eddy has been selected by the representative newspaper men, who have compiled this book on behalf of the International League of Press Clubs, as the one woman, out of the great number whose names have been associated with religious achievement, to be represented in so great a work. This is evidence that true merit must command the attention and respect of those who have the widest opportunities to know and appreciate the world's great leaders,—those who have rendered the most important service to the cause of human progress.

The following is taken from the *Concord Monitor's* very interesting account of the delivery of these books to Mrs. Eddy.

"Mr. Albert E. Miller of Philadelphia, member of the Christian Science Publication Committee, was in Concord to-day as the personal messenger of the International League of Press Clubs, bearing to the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, four copies of 'Bohemia.'"

"'Bohemia' is a monumental work undertaken by the League on behalf of the proposed Journalists' Home, and has been issued under the managing-editorship of Colonel Alex K. McClure, one of America's best-known journalists. It is probably the most novel and complete symposium of literature and art ever published.

"Mrs. Eddy was one of the first women invited to contribute to 'Bohemia,' and she is the only writer of her sex who treats of a religious subject, her theme, 'Fundamental Christian Science,' being most compactly yet illuminatingly treated. Accompanying her article is a sketch of Mrs. Eddy by Judge William G. Ewing of Chicago.

"The League has expended great care in the making of the volumes which were to-day delivered to Mrs. Eddy, and of the special numbered autograph copies of the author's edition *de luxe*, hers are numbers one, two, three, and four. The four volumes are differently bound, one in royal blue levant, one in tan levant, one in green levant, and the fourth in crushed royal levant in a beautiful shade of green. The bindings are all richly tooled and ornamented with gold, with inlaid leather ornamentation in dainty flower designs. They are lined with leather inserted panels and faced with rich watered silk.

"Mrs. Eddy's volumes left the bindery yesterday, and were brought here by special messenger. The number succeeding hers is to go to the King of the Belgians, and will be taken to his majesty by the American minister at Brussels, Mr. Lawrence Townsend, who chanced to be at the bindery when Mrs. Eddy's volumes were delivered to the messenger.

"It is a notable fact that Mrs. Eddy's is the only contribution in the book which deals with other than a literary or personal theme, and this will be taken as another indication of the widening scope of her recognition and influences and will be hailed gladly by her thousands of students throughout the world. Certain it is that the jewels of her thought never lay in richer casket than is afforded them in the volumes of 'Bohemia.'"

M.

• A Better Way.

THE editor of a prominent daily voices a very general protest when he says that if things continue at their present pace, every man who hopes to retain a vestige of his strength and comfort will have to keep a scientific valet about him all the time to sterilize his toothpicks before he uses them, and perform a thousand other kindred services, in keeping with the petty requirements of modern medical dictation.

New theories respecting the material sources of disease are constantly being exploited, and they have not only brought into discredit the ideas which were so recently honored as scientific and authoritative, but they have imposed such an ever-increasing number and variety of exactions that a much-burdened and oft-befooled humanity is getting rather tired of the dance, though the pipers be ever so scientific and distinguished.

Even the devotees of *materia medica* are beginning to realize that, at their present rate of increase, the task of forestalling and defeating all the swarming enemies of health and happiness is not only a hopeless undertaking, but that the anxious and persistent care it demands speedily becomes in itself one of the most serious and menacing things in the way of our comfort and well-being. Experience is proving that incessant watchfulness for the body, the tireless endeavor to forefend hygienically all its possible ills, does not secure immunity from them; but, on the contrary, that it supplies the most favorable conditions for the encroachment of dreaded maladies.

Our editor declares that this "fussy foolishness" of medical requirement is making a great many people "disgusted with the whole business of scientific preservation of health," and he longs for the return of the reign of good-old-grandmother common-sense. He is in close sympathy with the prophet when he cried out, "They have healed the hurt of my people slightly, saying, Peace, peace; when there is no peace. Heal me, O Lord, and I shall be healed; save me, and I shall be saved."

As one considers the facts which have thus moved our brother, and remembers that all this inglorious and annoying subjection to materiality is discountenanced and condemned by the life and teaching of the great Wayshower, he cannot help wondering that thinking, Christian people should have allowed these colossal presumptions and impositions of error to remain so long unchallenged. The spiritual philosophy of the prevention and cure of sickness which Jesus taught does not authorize the conclusion that the seeds of disease are located in matter. He declared that here, as everywhere, causation is mental; that sin,—wrong thought and determination,—is the explanation of all disharmony, and that spiritual apprehension, the knowing of truth, is its one "divinely appointed" specific. "The divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies error, heals the sick, overthrows false evidence, and refutes materialistic logic" (Science and Health, p. 120). This truth reasserted and demonstrated in Christian Science healing lifts thought from the vain *material* endeavor to prevent and overcome disease, to a restful realization of the immediate and eternal supremacy of Truth; it brings the comforting assurance of the constant protection and safety of him whose mind is stayed on God. The discouraging struggle to discover the occasion and remedy the effects of disease in and through matter, thus gives place to spiritual aspiration, an intelligent effort to acquire and maintain the Mind that was in Christ Jesus, that the law which made him superior to every temptation and assault of evil may be manifest in us. And in view of the abundant proofs of the present efficiency of this true faith, which Christian Science has given, it would seem that no one could doubt that it is the better way.

W.

Environment.

WHEN failure overtakes mortals, as it often does, they are apt to lay the blame for their misfortunes upon their environment, and they may fail to see that in so doing they are conceding the domination of matter, and practically admitting that mental capacity is the vassal of chance and change. Not only is the teaching of the Bible opposed to such a belief, the facts are against it. History shows

that true greatness is wholly independent of external circumstances; it not only exists in spite of them, but even finds occasion for mental unfoldment in what seem to be most adverse conditions. The poet evidently understood this who said,—

Do battle with the leagued world
If worthy, truly brave;
And make each adverse circumstance
A helper or a slave.

The record of those who have lived to advance the cause of freedom and right by proving that man represents mind, not matter; that he is superior to the mere accidents of time and place, may be found in every land. Moral and spiritual greatness finds its heaven everywhere; it recognizes the Divine presence and power as supreme over all the threatenings of error. This is finely illustrated in St. Paul's experience. When compelled by human injustice to spend over two years in the Roman garrison at Cæsarea, he employed his time in sowing the seeds of truth among the soldiers and in learning through their severe discipline the tactics and possible efficiency of a soldier of Jesus Christ. Later, when awaiting his trial in Rome, though living "in his own hired house," he was still a prisoner, guarded by a soldier to whom he was chained. These soldiers were members of the imperial guard, and a new one was detailed each month for this service. It would not be possible to conceive of a greater contrast than that which they must have discovered between Paul's pure and lofty discourse, his demonstrations of the Christ-power, and the nameless infamies of Nero's palace with which they were so familiar. It is clear, however, that through Paul's superiority to circumstances, the glorious light of Truth found its way to the hearts of many. One after another of these guards accepted the gospel of Christ and carried its healing message back to the palace and to far distant lands. No words can more eloquently tell the story of the triumph of good, than those of the letter to the Philippians in which Paul speaks of "the saints" that are of Cæsar's household. Was not this consummation worth all that he endured of persecution, distress, peril, and the sword? Does it not prove that a man inspired by Truth may find in every place and condition an opportunity to do noble things, achieve success, be truly great?

In the life of our Leader we may see that her seeming hindrances were but an incentive to heroic deeds, the fruit of which brings healing to all who are willing to accept the Christ method. Her years of suffering, her failure to find help in drugs or in mortal mind but prompted her to seek and find the truth which is now blessing the world.

As Truth is understood and obeyed, the material environment is mastered and ultimately changed. The wilderness of disappointed human hopes is cleared of its thorns and brambles, and instead we find the blossomings of spiritual promise, the proofs of truth and love.

K.

Letters to our Leader.

Philadelphia, September 17, 1904.

Mrs. M. B. G. Eddy.

Dear Leader:—I feel that this money belongs to you (for The Mother Church if you wish). It came from such pure love and gratitude, expressing such a complete change of thought toward you and the truth of which you have told us, that it seems consecrated to our Cause.

A lady suffering from extreme nervousness asked me about Science, but would not take treatment, as she could not see why her own prayers should not be as good as those I had learned from Christian Science. Some time after this her daughter came to me saying that her mother was past help in medicine, and beyond refusing or accepting treatment, so, though she seemed to feel bitterly toward Christian Science, she asked for help, as there was nothing else, and their doctor approved of it. She said, "It is

Mrs. Eddy I cannot accept." I talked to her, and realized how unnatural it was that God's honest children should be deceived into thinking they had something against His messenger of health and harmony, and that evil could not so deceive them, or rob them of the one Mind. The healing was beautiful. I had not felt like charging them anything, as they seemed to need what they had, and this gift was a surprise and joy, as it proved their understanding of the value of what they had received.

Yours with loving gratitude,

MARY J. MOORE.

[The check for twenty-five dollars which accompanied this letter was sent to Mr. Chase for the Building Fund of The Mother Church.—Eds.]

Chicago, Ill., July 27, 1904.

Dear Mrs. Eddy:—Though words can never say what your address to the Concord church means to me, yet my love and thanks demand expression. For what it means to me and to the world, my gratitude grows, as I realize that your words speak to each one according to the measure of his faithfulness and consecration to infinite Love, and his consequent understanding and ability to do "the works."

Since this last visit to Concord, the desire goes forth, more than ever before, for meekness, wisdom, love enough to enable me to follow steadfastly in the way of Truth; and more than ever before, goes forth love for you and thankfulness for your work. The appearance of every new By-law brings rejoicing in your wisdom; and yet, it brings grief that our eyes are so dull and our ears so hard of hearing and our steps so lagging, that we need them.

That I may follow more closely in the footsteps of Jesus the Christ, and so, lovingly, in yours, is my prayer.

With unspeakable love, sincerely yours,

ANNA T. ROBINSON.

Rev. Mary Baker Eddy.

Beloved Leader:—Last Sunday after the regular service our First Reader read your dedicatory address to the Concord Church, and I desire to express to you my love and gratitude for this added blessing. Every one in the congregation listened with rapt attention, and we feel that we cannot be too grateful for all you have done for us and for the whole world. We feel that each message sent out is not for one church but for all, for "whatever blesses one blesses all" (Science and Health, p. 206).

Yours gratefully and lovingly,

Atlanta, Ga., July 28, 1904.

MINNIE McLEOD.

Lecture of The Mother Church.

A lecture on Christian Science, under the auspices of The Mother Church, will be delivered by Rev. Arthur R. Vosburgh, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Huntington and Massachusetts Avenues, Thursday evening, October 13, 1904, at eight o'clock. The lecture is free and the public will be cordially welcomed.

Meeting of General Association of Teachers.

Reduced rates have been granted for this meeting by the railroads in the Central Traffic Association, the Trunk Line Association, the Western Passenger Association, and the New England Passenger Association, of one fare and a third on the certificate plan, provided one hundred or more of these certificates are presented at the meeting. Those who wish to avail themselves of this privilege must secure certificates when purchasing tickets to Chicago, and they should consult their local ticket agents for more detailed information.

Testimonies of Healing.

It has only been six months since I came into Christian Science, but in that time my life has taken such an entirely different direction that I feel strongly the desire to tell others about it. I did not come to the light through physical healing. The light came to me when it seemed as if every other avenue were cut off. I had just finished my college course, which had been obtained at the expenditure of great effort and not a little sacrifice; but before I was through my senior year I realized that I had not gotten out of my college experience what I had hoped might come. My life seemed just as barren, and happiness seemed farther away than when I entered. I was unhappy and discontented. Nothing that I had planned seemed likely to come to pass.

When I first heard of Christian Science it struck me as worse than foolish,—as hopelessly transcendental. I did not know what it was that I wanted, I only knew that, whatever it was, I did not have it. Then sorrow came to me and every promise of happiness was suddenly swept out of my reach and I was left stranded on the desolate sands of the utter failure of all my human endeavor. Then, through a faithful friend, the light was brought to me, and I followed it, largely because it was the only visible issue out of the darkness that had settled about me.

To-day, my life is a very different one. Contentment has taken the place of unrest, and faith has displaced distrust. I have had many demonstrations of the surety of my hope in the healing of sickness since then. A very sore finger that had every indication of blood-poisoning was overcome in a night. One experience in particular stands out very clearly. I was suffering from a backache that had, for years, invariably appeared whenever I sewed on a machine. I had planned to attend Judge Hanna's lecture, but concluded in the afternoon that I did not feel equal to the trip across the bay to San Francisco. I, however, finally decided to go in spite of the fact that I felt no better. During the first part of the lecture I found it difficult to follow the words of the speaker, because of my own discomfort. But when the Judge began to repeat the 91st Psalm, my pain dropped from me as gently and completely as if it had been a discarded garment, and it has never returned.

It is, of course, impossible to tell of the many blessings which have come through the realization that I am, in truth, a child of God. I am heartily grateful to Mrs. Eddy, whose faithful following of her spiritual guidance has resulted in giving to this generation "Science and Health with Key to the Scriptures."

MARTHA M. GODDIS, Eastland, Cal.

I desire to tell how thankful I am to God for sending the light to me, through our dear Leader, Mrs. Eddy; and to the dear practitioners who did so much for me.

About seventeen years ago, I was in a very critical condition, caused by constipation. I had tried everything that the doctors prescribed, but nothing did me any good. I learned that a Christian Science practitioner was in the city, and I thought I would send for her and see if there was any good in the treatments. Like many others, I doubted, but in a short time I was healed. I bought Science and Health, but laid it aside and paid little attention to it.

In a number of years I found myself once more an invalid, with a complication of diseases,—rheumatism, congestion of the blood, and stomach trouble. I was almost ready to pass out, and said to my family that I would not be with them long, as I found myself growing weaker each day. I then decided to try Christian Science, and my sister sent for a practitioner, who arrived at ten o'clock in the morning. After laying all my sorrows and troubles before her, she declared them to be unreal, and said I should eat my dinner. My sister looked at her in amazement, and

exclaimed, "She can't eat that, she has been living on a milk diet." I said, "I shall eat my dinner, and it will not hurt me; God has provided this meal for me," and my demonstration was made. It did not hurt me, and I began to improve from that minute. My healing was slow, but I never was discouraged, for some of my ailments were healed instantaneously. I had suffered all my life from sick headache. My family would not leave me alone when I had a severe attack of it, as I would faint away. At times I would have two or three of these severe attacks in a week. I was also a great sufferer from neuralgia,—did not dare to go out on windy days, or sit in a draft. I am now healed of all my complaints through Christian Science and am perfectly well.

I have not only been helped physically, but it has been a spiritual uplifting, and a benefit to me financially, as I take the truth into my business every day, knowing that all I have comes from God.

I have not taken a drop of medicine for four years, and I rely only on God's sustaining grace. Before this time we would not think of retiring without plenty of medicine in the house for fear I should get sick in the night. I had the privilege of class instruction a year ago, and am now able to make many beautiful demonstrations for myself and others. I am happy to be a member of The Mother Church.

MRS. CLARA E. LEE, Lancaster, O.

I count it a gracious privilege to give my experience in Christian Science. Divine Love found me wandering lonely and without hope for relief from sin and disease. Finally, a year ago last June, the thing that I most feared came upon me. I had to send for a physician who performed what he termed a minor operation, which was very painful, and he finally told me that I would have to go to the hospital and have a major operation performed. Fortunately for me, he had a more serious case to attend and put me off. At this juncture divine Love led me to seek Christian Science, and I found to my entire satisfaction that I could be healed and would be healed. I began treatment, and discharged my physician, who told me that I was foolish, and would have to return to him, and that his work would then be all the more painful for me and harder for him. I thank God that I did not listen to error and go back, but held to Christian Science, and great has been my reward. Through the help of my practitioner and the study of Science and Health, I have been completely and permanently healed of chills and fever, constipation, severe and regular spells of headache, and, above all else, I have gained a clearer understanding of the Holy Bible and my true relationship to God. I count my blessings daily, and I can see what God has done.

I desire to return thanks to God, and to our beloved Leader, also to the practitioner who has been so patient and earnest in her desire to help me and bring me into my inheritance.

I am looking forward with great joy to the blessing of having class instruction, and to pass on to my fellowman the crumbs I have gathered from our Father's table. I cannot close without saying that my wife has been healed of several ailments, and that we get great help from the *Sentinel* and *Journal*.—N. B. DAHL, Warren, Pa.

One day last October, while walking through the beautiful woods, I picked up a spray of poison ivy. When I saw what it was, I quickly threw it on the ground. On the following day I suffered from headache, and during the night the pain increased in severity. In the morning I could scarcely open my right eye, and on looking in the mirror, I saw two dark, swollen crimson streaks on my face under the affected eye; then I remembered touching the poison ivy, and I was overcome by fear. Nineteen years ago, I had been poisoned in the same way, and for some

years the eruption appeared annually. Though I suffered much during those periodical attacks, my suffering at this time was more acute, as blood-poisoning now affected my hand; all the right side of the face was swollen, and the inflammation was spreading to the other side of the face. In the morning, I telegraphed for help, which I received immediately. I felt like a little child in my dependence upon our Father-Mother God, and as I experienced this sweet relief I sang Mrs. Eddy's beautiful hymn, "O'er waiting harpstrings of the mind" (Miscellaneous Writings, p. 396).

In a few days every trace of the eruptive disfiguration had disappeared, and the place affected by blood-poisoning changed in hue from black to a natural flesh color.

From the age of ten I read the Bible, and always wished to understand Genesis and Revelation, but gave up the study in despair, until Christian Science shone as Love's sunlight into my heart and life. The Lesson-Sermons are a daily help and comfort. I realize that I am surrounded by the Love that casts out fear.

In December I had severe cold, mumps, and tonsillitis. I did not, however, miss an hour from my duties, but was able to overcome these ailments, powerful though they seemed to be, through the knowledge of their nothingness.

After such proofs of God's care and goodness, and in the realization of my many blessings since Christian Science came into my life, I was ready, as never before, to say, "I will praise the name of God with a song, and will magnify Him with thanksgiving."

I am thankful to God, to the great Wayshower, and to our dear Leader for the message she has given to suffering humanity through her book, *Science and Health*, also to the teacher from whom I had class instruction.

LOTTIE W. DOWE, Lanark, Ont.

It has been my great privilege to know of the blessings of Christian Science, to have learned a little of this Christ-truth that heals and saves.

When I first heard of Christian Science I had been deaf in the right ear for about seven years, but after a few months' study of this truth, the hearing came suddenly and permanently. At the birth of my little son I experienced no pain. A recent attack of grip yielded to treatment in a few hours, and so it is with every case of sickness; it no sooner appears than it begins to disappear. One evening during the summer my little son fell from an upper story on some rough boards that had just been laid into a platform, striking his head on the pedal of a bicycle. The error tried hard to make itself seen and felt, but in a short time he went soundly to sleep, awaking but once during the night. He was ready in the morning for his trip to the kindergarden.

I am grateful to Mrs. Eddy for this light and for her untiring efforts to make the way clear to us, and to my dear teacher and all those who have helped me to see this truth.

ANNIE E. FORRESTER, Thorold, Ont.

August 18, 1902, I was taken down with what three doctors pronounced Bright's disease, and they stated that I would not live a year, or if I did succeed in living longer, I would be mentally unbalanced. On December 6, 1902, my wife presented me with *Science and Health* as a birthday gift, and it was indeed the best present I ever received. Since that time I have been reading it and attending the Second Church here. I have not used any medicine since, nor has any one in our home. I am in the finest of health and have lost all my bad habits. This truth has brought a great spiritual uplifting to all of us, and words cannot express my gratitude to Mrs. Eddy and to all who have helped me to the same.—T. VOLLMER, Chicago, Ill.

Verily man's extremity is God's opportunity. This was proven to me when all material remedies had failed and I allowed myself to be healed through Christian Science.

About eighteen months ago I was taken down with a severe attack of appendicitis. For eight hours I suffered almost unbearable agony. I called in a physician who gave me medicine which relieved me, but I had to remain in my bed for three weeks on account of soreness, and after getting up there was always a weakness that never left me. I continued to try everything I could to relieve the soreness and weakness, changed my physician, took patent medicines, electricity, and whatever else I could hear of, but could not gain any more strength. Again I was attacked with another severe cramping spell, which made me much weaker. My physicians, after doing all that they could to relieve me of the pain, advised me to try a change of climate. I tried a change of climate for two months, and had to return home still worse, weaker, and having nervous spells. About every third day I was confined to my bed. At this point I began to lose all hope, having grown weary of the many failures to receive help. I asked my physicians if they could not help me any more, and they told me medicine could do no more for me, and the only thing that could save me was to undergo an operation, and that would be very dangerous, because I was so weak and had heart trouble, but that it was the only possible chance. Darkness seemed to prevail, but a dear friend who knew of my extremity told me of Christian Science, and asked me to give it at least a fair trial. Feeling that there was nothing more for me in *materia medica*, I accepted it very gladly. After the first treatment I never had another nervous spell, and in two weeks was able to attend to my work and improved rapidly every day. In six weeks I was perfectly well, having gained some fifteen pounds in flesh. Thus the verity of our Master's saying was proved to me, "Ye shall know the truth, and the truth shall make you free." We have had many demonstrations in our family since. I am glad to say that through my healing my wife and a number of relatives have been led to see the beauty and power of Christian Science, and have accepted its teachings.

I know all that I owe to Christian Science, and am deeply thankful to God for this blessed truth that we have received through the never-ceasing love and labor of our dear Leader. I am also very grateful to the practitioners who are so faithfully voicing this word of Truth.

T. W. G., Campbell, Cal.

Gratitude for the understanding of Christian Science which I have, and for the benefits I have received from it, impels me to give the Field a partial account of what Truth has done for me. I never could express all I have experienced of its blessings. I first heard of Christian Science fifteen years ago through a dear friend of the family. At this time I and my two small sons felt the healing power of Truth through this friend's work for us, and within the past seven years I have been healed of nervous prostration in its worst form by a practitioner, who afterwards became my teacher.

Through my own understanding I was healed of kidney trouble when an operation was said by the physician to be necessary, and because of which I had been refused by an insurance company. I was also healed of weak eyes, which rendered the wearing of glasses a necessity, and what seems to me most wonderful, of a chronic trouble that had seemed to be a part of my existence, and which caused me such agony that in childhood, when in the paroxysms, I would scream until the neighbors a long distance away would hear me. The pain, which came upon me at irregular but never-failing intervals, was with me through all my life until two years ago, so that I knew nothing of existence except accompanied by it. Physicians were consulted: gallons of medicine were taken, but nothing was ever found that made the trouble any less severe. One physician said, not many years ago, "Well, you say you always have had

it, and I guess you always will have it." At the time he made this remark I had drifted back to medicine after the first healing of myself and sons, nine years previous. This verdict served to arouse me, and I instantly thought, "I will not suffer from it always while the understanding of Christian Science is for us."

From that time I turned away entirely from medicine and came to Christian Science wholly and unreservedly; but it was five years later that this special trouble was destroyed. It had always seemed so real to me that I had not the courage to try to destroy it until at last I saw that it was disobedient and dishonest for a Christian Scientist to be harboring any such lie as this; so, the next time it manifested itself I calmly and obediently declared the truth. In an hour the pain had ceased and it has never appeared since. No one, who has not been freed from some life-long horror can understand my feeling of gratitude for deliverance from even this one evil.

When we failed to keep a dear one here with us, every feeling of sorrow and loss was destroyed through the loving help of friends. This last experience is wonderful. That what has seemed so real in the old way of thinking may be absolutely blotted out, is a great blessing.

For all this and much more I feel grateful that God revealed Himself to our Leader, that she was ready to receive the revelation, and that we are waiting and watching for more of the truth. I also have a deep sense of gratitude and love for all those who have helped me by treatments, teaching, and by the crumbs they have so generously let fall from their well-laden tables of understanding. Mrs. Eddy's writings, together with all the other Christian Science publications are a rich mine of wealth to me.

I am overwhelmed by a sense of gratitude for what I have and what I am through the understanding of Christian Science.—Mrs. G. M. H., Kansas City, Mo.

I first heard of Christian Science some twelve years ago, and was healed of a severe ailment while attending a morning service, that being the only service I ever attended till some four years later. I paid very little attention to it then, although suffering from many diseases, among them rheumatism, sick headache, chronic constipation, weak back, and neuralgia. I dared not eat what I wanted for fear of terrible distress in my stomach. At the birth of my fifth child, a little boy, the attending physician said there was no use in trying to dress the little one, for it could not live longer than a few hours at most. After he had left the house I insisted that the child be dressed and asked my mother if she would care for it, and with the help of a friend she succeeded in getting it cared for. The next day we called the physician and he treated it for some five or six weeks, then gave it up to die. We employed two other physicians, who gave the same verdict. The baby suffered terribly, did not grow, and we could get no food that seemed to agree with him.

After five months of weary watching, waiting, and praying for help in every way except the right way, I was convinced there was no help for him, and I was willing to seek God through Christian Science,—was willing to do anything required of me,—if only my child might be spared. I immediately called on a practitioner and asked her to take the case. She said she would not take it until she saw the child, and wanted me to bring him to her. I told her I could not do that as he had never been out of doors and was so feeble that he could not survive the journey.—two and a half miles. She immediately replied, "God is his life." I left her, believing her every word.

On arriving at my home I found that the child had been sleeping naturally for two hours,—the first natural sleep he had ever had. He slept quietly until four o'clock in the morning, when I awakened him to feed him and he was healed. He has remained healthy and strong, and we have had an-

other little son born to us; he has never taken any medicine, and is seven years old. We have six children, and from that day till this I have never taken any medicine nor used it for the five younger children.

I am thankful to God for every trial that I have had to undergo. It has given me a chance to prove Christian Science and to *know* that it is of God. I send these lines as a slight token of love and gratitude to divine Love.

ELLA V. CHENEY, Hart, Mich.

About sixteen months ago, when away from home on a visit, I was suddenly taken ill with what the physician called neuralgia of the heart. I was taken home, and day after day grew worse, becoming delirious and remaining in that condition for days at a time, not even recognizing members of the family. For three months I was under the constant care of physicians, three different doctors having attended me. Our family physician pronounced my trouble "nervous intoxication," brought on by hard work. The nervous system was overtaxed, bringing about a complication of troubles that all material means tried failed to relieve. Members of the family tell me that the spells I had were in many respects similar to those of delirium tremens in their hideous forms, all the symptoms of drunkenness, from its mild form to its very worst, often manifesting the disposition of a demon, instead of the Christian life I was striving to live when in normal condition. The family were afraid to leave me alone for fear that I would take my life. It was apparent to all that unless help from some source soon came it meant insanity.

Relatives suggested trying Christian Science, but some of the family very much opposed it, saying they would rather bury me than come in touch with it. My cousin had been wondrously healed in Christian Science. My condition grew still worse and it seemed almost impossible to govern me any longer. At times I was so wild that the family thought it dangerous to be with me. My mother, realizing this condition, consented to have a Christian Science practitioner called. I was in such a condition that I could not retain even broth in my stomach. The first treatment brought great relief, and in two weeks I could eat anything I wanted. The spells gradually grew less and became lighter until, at the expiration of a few weeks, I was entirely well, and I am now enjoying excellent health,—better health than I have had for several years. Words cannot express my love and gratitude to Christ and to our Leader, Mrs. Eddy, for bringing to us so great a salvation.

MRS. EDNA KEMP-SIDES, Dayton, O.

Four years ago my little boy had an abscess on his jaw, and for eight months he could not rest, night or day. We doctored constantly, but nothing seemed to have any effect upon it. I used every kind of poultice that could be made, he took bottle after bottle of medicine, but it kept growing worse all the time. There were twenty places open and discharging, and his neck was swollen to such an extent that the poor child looked frightful. The doctors called it a carious and ulcerated condition of the jaw-bone, and thought it would be necessary to remove a portion of the bone and insert a silver plate, but we would not consent to an operation. At last, when we had given up all hope of the child ever recovering, a friend told us of Christian Science, and gave us some literature to read. We read it over and over again, and wondered if it could be possible for our darling boy to be healed by this means. We made up our minds that there could be no harm in trying, and called on a practitioner in Dayton, O. This was on Wednesday, and the following Sunday, to the surprise of all who knew the child, the ulcers had entirely healed over. In a few more treatments he was entirely well, and has never taken any medicine since that time. Words cannot express

the gratitude I feel for what Christian Science has done for us.—MRS. ELLA THURSTON, Eaton, O.

I am a little boy ten years old. I wanted a copy of Science and Health, but I did not want to ask my papa for the money, so I went out to find some work. A man gave me some work on Saturday for a while, then I went and cleaned pavements until I made five dollars and got my book. I go to Sunday School every Sunday. I love to learn of the truth. I have been in Christian Science about two years. I thank Mrs. Eddy for telling us about Love and Truth.—HARRY JOHNSON, Marion, O.

My gratitude to Christian Science cannot be expressed in words. Before knowing about this truth which makes man free, I was always tired and never felt strong. Eight years before I had a severe attack of malarial fever, from which I did not seem to recover, as it would return every spring and fall, and always kept me in bed a few weeks. I am entirely free from it now, and have been for over five years. I have also laid aside glasses. I hardly know what it is to feel tired now, and I feel truly thankful to our dear Leader and all who have helped to show me the way.

M. A. K., Chicago, Ill.

I would like to express my gratitude for Christian Science. My papa, mamma, brother, and myself have been in Science a little over a year. We have been healed of many ailments which have come to us, and now we have almost perfect health in every way. One thing which had bothered me ever since I was a very small child, was that when I went out into the wind my hands would chap and bleed, but through the truth I have been able to make my own demonstration over that trouble and many others. We now have learned that God does not make sickness and is always ready to heal us. I am twelve years old.

With gratitude to God and to Mrs. Eddy, our dear Leader, and also to the good Christian Scientists of Walla Walla for leading us into the light of Truth, I will now close my testimony.—HAZEL J. MILLER, Walla Walla, Wash.

I was not an invalid when Christian Science found me, nevertheless, I was troubled with several physical ailments, chief among which was catarrh in one of its most annoying forms that had been my constant companion for twenty years. At this time I was visiting relatives in a town where a cousin was under Christian Science treatment. She knew little about its teachings, but was sure it was just the thing I needed to cure my catarrh. I thought otherwise, but in spite of my objections I was induced to take treatment.

During the first two treatments I felt belittled and thought I was permitting others to make a fool of me, until I realized that I had been healed of indigestion, which had troubled me for two years. I then became interested and commenced to study. Treatments were continued about six weeks during which time I received a number of benefits.

Shortly after this I moved to another country where I had no Christian Science associates. Alone in my studies and efforts to affect a cure, it was nearly two years before the catarrh finally and completely disappeared. Looking back over those years I find myself healthier, happier, and better than I ever was before, for which I feel very thankful and realize that the benefits that may be derived from a study of Christian Science are priceless. Even more than healing of physical ailments is the peace and freedom which it brings, in the proportion that we live the truth and demonstrate it in our lives.—J. E. STEFFINS, Tacoma, Wash.

From our Exchanges.

For the average man or woman, the easiest part of the Christian life is the assent to doctrinal statements and the observance of certain religious forms. The most difficult task is to reproduce, in ourselves, the spirit of our Master, and so show forth his spirit in home and community relations. The first is important, the second is absolutely essential to Christian influence. We meet people constantly who know little and care less about our theological views, but who are carefully noting the presence or the absence of the "mind which was in Christ Jesus." If they find us genuine, honest, kind, unselfish, helpful, the religious profession which we make commends itself to their judgment and gets a grip upon their hearts. If these personal qualities are conspicuous only because of their absence, we should not think it strange that on-lookers doubt the value, if not the reality, of the religious experience to which we lay claim.

If our testimony is to have any value it must be unmistakably genuine. A wooden smile, representing nothing deeper than our facial muscles, is only a cartoon of kindly feeling, and insults those for whose benefit it is assumed. A sham meekness deceives no one and disgusts the thoughtful. The graces which we assume to possess must be rooted in the heart or they are worse than vain. The world is quick to distinguish between the genuine and the counterfeit, and will accept the one and reject the other as quickly in conduct and character as in currency.

It is doubtless true that a man may be honest and kind and patient and yet not be a Christian. The trouble is that we seem to assume that one may be a Christian and refuse to give these graces a place in his life. There is a constant tendency on the part of many Christians to undervalue those qualities which are essential to every right character, and to live as if the possession of these virtues were a matter of indifference. Some people seem to say, "These are things that any man may have. I have something better. I have been born again, have been baptized, and am a member of the church. Therefore, I am under no obligation to give attention to the amenities of life, to control my temper or to show consideration for the feelings of others." Probably we do not consciously commit ourselves to any such proposition, but our attitude and actions often give people reason to suppose that such is our conviction.—*The Standard*.

To many readers of the Bible heaven is a remote realm and departed souls are aliens from all the scenes of this earth; but to others, the same volume seems to make the two worlds but one, with only a thin veil of sense lying between. They recognize but one family in heaven and earth, and learn that the beloved go forth, not to journey away forever, but to come back to sit with us in our solitudes and inspire us in our noble efforts to unite great love with love, and mingle thought with thought.

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W. S. RAINSFORD, D.D.
Homiletic Review.

It is by contrasts largely that men are convicted of sin, and led to cry out, "What must I do to be saved?" When the Christians whom worldly people know, try to be as much like the world as possible and not forfeit heaven, they are as useless as they can well be, as witnesses to the realities of Christianity.—*The Examiner*.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

An American engineer, with a party of young college graduates, has made discoveries about the Panama Canal which make it possible to solve the baffling problem of the Chagres River freshets by diverting the stream to the Pacific coast. The party spent four months in tracing the course and the source of this river, whose spring freshets, sometimes forty feet high, so far have proved an insuperable obstacle to a sea level canal project. By the use of the data collected it is found possible to divert the Chagres from the Caribbean slope to the Pacific side of the isthmus. This could be done at an approximate cost of \$16,000,000, releasing \$20,000,000 of the \$36,000,000 destined for the construction of locks.

When the American engineers made their survey it was planned to control the river by a dam and a series of locks. This dam would have produced an artificial lake some 14,000 acres in area. The Chagres, according to the plans, would bring to this dam the surface flow from nearly 500 square miles of high ground that the river drains. During the rainy season the Chagres rises with almost incredible rapidity. To control these risings it was intended to form the artificial lake, a gigantic easeway in the connecting dam, a smaller easeway around the locks at Pedro Miguel, and still another spillway on the western side of the artificial lake, which was to be named Lake Bohio. This spillway was to be a mile in length, and when the flow of the Chagres overtaxed the capacity of the lake the water would run over the top of the spillway down into the Pena Blanca swamp, and, flowing over the surface of the swamp would discharge into the Caribbean Sea. This, up to the present survey, was regarded as the best practical solution of this difficult problem.

The American Minister to Panama has sailed for New York to discuss with the President, it is said, the settlement of the question of sovereignty over the Canal Zone in connection with the opening of ports, the collection of duties, and the establishment of postoffices in the zone, the questions of exercising the good offices of the United

States in adjudicating the Costa-Rican-Panama boundary dispute, the resumption of relations with Colombia, the exclusion of the Panama Lottery from the Zone, the condemnation of property within the Zone belonging to Panama, the conflict between the concessions Panama has granted to wireless telegraph companies, and the regular payment or dismissal of the Colon fire claims. It is the wish of Panama to negotiate a new treaty covering points that were not settled by the Canal Convention.

Mr. Peary, the Arctic explorer, addressing the Eighth International Geographical Congress, announced that the new Arctic ship which is now being built for him at Portland, Me., is designed to break its way in a literal sense through a part of the fields of ice which have hitherto proven such a serious barrier to exploration. "My plan of campaign," said he, "is to force our ship to the north shores of Grant Land, taking on board at Whale Sound the pick and flower of the Eskimos with whom I worked and lived so long, to go into winter quarters on that shore, and to start with the earliest returning light on a sledge journey across the central Polar pack." It is the intention of the commander to break his way through the ice-encumbered channels extending northward from Cape Sabine to the Polar Basin.

The first Universal Congress of Lawyers and Jurists, held under the auspices of the American Bar Association, convened at St. Louis last week in Festival Hall, at the conclusion of the American Bar Association convention. Eminent lawyers and jurists from all over the world were in attendance. The following resolution, on which the committee of nations had favorably reported, was adopted by the congress:—

"Resolved, That the Universal Congress of Lawyers and Jurists sympathizing with all movements to bring about peace among nations by international friendly agreement, welcomes the announcement of the President of the United States that he proposes to call a new conference."

A party made up of members of the Society of Chemical Industry has been touring the United States. The party is made up of some of the most distinguished chemists in all parts of the world. This tour is made for the purpose of studying industrial development. They have traveled in a special private train.

Porto Rico's 1,007 public schools opened last week with 60,000 pupils enrolled. In the first school year during American occupation there were 800 schools, with 25,000 pupils.

Foreign.

The electric railroad between Lima and Callao, the second enterprise of its kind in Peru, is in operation. Like its predecessor, that between Lima, Chorillos, and the other near-by seaside resorts, the Lima-Callao road is equipped with American power machinery and American cars, both open and closed. The roadbed and track were laid by an American firm. The new road, which is run by the overhead trolley system, covers the 8.6 miles between Lima and Callao in a little over twenty minutes. It runs cars every fifteen minutes and has lowered by one-half the fares formerly existing on the steam railroad. The new railroad has thus far been unable to obtain permission to run through the principal streets of Lima, but it is believed that the obstacles to electric traction through the main streets of Lima will soon be removed. The road runs through the main streets of Callao, and has besides a prolongation of some mile and a half to La Punta, a seaside resort a short distance farther down the coast. The new road fills a long-felt want of frequent and cheap communication between the capital city and its port.

The eruption of Mount Vesuvius last week is said to have been more violent than at any time since 1872. Red hot stones were

hurled to a height of sixteen hundred feet, falling down on the flanks of the mountain with a deafening sound. The director of the observatory says that between five o'clock Sunday morning and six o'clock in the afternoon his instruments registered 1,844 violent explosions, and that one stone thrown out weighed about two tons. Lava flowing from the crater melted the metal of the Funicular Railway, destroyed the upper station, and burned the wooden huts in which the guides lived. All vegetation within a radius of one mile of the crater has disappeared. The eruption has now greatly diminished. The authorities have relaxed the restrictions, and people are permitted to ascend the mountain. The Funicular Railway, however, was so badly damaged by lava that three months will be required to repair it, while tourists and sightseers will go up in sedan chairs.

Tangshaoki, taotai of Tien-Tsin, has been commanded to proceed to Tibet to investigate and manage affairs there. He has been created a metropolitan officer of the third rank and promoted to the military rank of lieutenant-general. Tangshaoki was educated at Yale University, and formerly was secretary to Yuan-Shi Kai, viceroy of Pechili Province. He is known to be conversant with foreign affairs, and is not regarded as anti-foreign, although jealous of Chinese interests.

The British Tibet expedition left Lhasa September 23, and is now marching in the direction of the Chumbi Valley. In bidding farewell to Brigadier General Macdonald, commander of the British military force, the venerable regent invoked the blessing of heaven on his head for sparing the monasteries from violation, and presented him with a golden image of Buddha.

Industrial and Commercial.

Steam power is going out of fashion, says *The Scientific American*. Water power is coming in. Electrical transmission is working the change. Carried to its possible results, this utilization of water power means the extinction of the steam engine. Such a complete victory for water power in many cases is by no means improbable. As the cost of fuel goes up, the distance of profitable transmission for water power increases, but even very cheap fuel sometimes fails in competition with transmitted water power. As an example of the rates for transmitted energy from water falls that have enabled it to displace steam power, the flat charge of twenty-five dollars per horse power year may be mentioned. This charge for power, 24 hours per day and 365 days in the year, is made to large consumers by several transmission systems, and is constant for the number of horse-power covered by the contract without regard to the time during each day that it is actually consumed. If the purchaser of electric power on this basis can use it only 10 hours per day and 300 days per year, or 3,000 hours, his rate per horse-power hour amounts to 0.83 cent for the energy actually consumed. Where the power can be used 24 hours per day and every day in the year, the flat rate of \$25 per horse-power year amounts to only 0.29 cent per horse-power hour. Who would shovel coal for this money?

General.

The official figures showing the world's gold production for the calendar year 1903 will show that the principal gain in the world has been in South Africa, where the output of 1903 was in the neighborhood of \$28,000,000 greater than in 1902. The rate of increase there for seven months of this year would indicate an increase of \$22,000,000 for 1904. The world's yield for the current year will probably pass the \$350,000,000 mark. The United States shows a falling off in gold production for the calendar year 1903. Australia during this year shows an increase of nearly \$8,000,000 over 1902.

The population of Germany has increased 881,000 during the past year. It is now 59,495,000, and has increased forty-five per cent since the close of the Franco-Prussian War.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Summer Experience and its Lessons.

REV. JESSE L. FONDA.

ONE morning I was working in my garden and had a handkerchief about my neck in place of a collar. While handling some of the vines I suddenly, and without warning, felt a brisk buzzing in the kerchief's folds. From my boyhood memories I recognized an old acquaintance with some very penetrating peculiarities, and for a few seconds there was quite a vigorous and instinctive demonstration to free his majesty of the yellow and brown coat from the inclosing cloth. During this effort he made a move, quite natural to him, according to mortal belief, and which for an instant I felt very keenly. He was soon liberated, however, and went away, glad, apparently, as I, at the termination of the episode. With a denial of the power of poison to touch my real being, the discomfort ceased, and I proceeded with my work until breakfast was called.

When in the house I thoughtlessly put up my hand to feel what was there any way, and immediately, on thus turning my thought to it, the pain began again with the old-fashioned smart and irritation. I at once returned to my denial, and the pain ceased as quickly as it had begun. This proved the truth of the scientific teaching that pain is a thing of mortal mind, and that mortals can have it if they want it and dispose of it if they dare. After this, I had not the least sensation or inconvenience from the sting, but I did get a pointed hint which set me to thinking along scientific lines.

When Science comes to be the conscious law of our being, and when error shall have disappeared so that "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," will the "bumble-bee" lose his sting, so that when he lights on the hand his touch will be as the falling of the petal of a rose? Why not! all these creatures belong to the same kingdom, and the prophet has added, "They shall not hurt nor destroy in all my holy mountain!"

There are many whose words can sting as surely as the wasp's little needle. There are those whose thoughts are as irritating as the poison of the bee; and so long as this is true of thinking mortals, who shall blame the unthinking insect? Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The whole world then is waiting for us to bring the rule of Truth and Love into practical demonstration.

A few years ago the world stood aghast at the eruption of Mount Pelee on the Island of Martinique. It was dreadful, but there was not a hundredth part as much property destroyed, suffering caused, or lives lost as in the present eruption in the Orient. The fiery turmoil of that terrible

crater was as nothing, compared with the fierce fury of the thought behind the guns in Manchuria.

So long as these cruel conditions obtain in mortal minds what else can be expected from the material sense surrounding us? "The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one" (Science and Health, p. 484). When love, peace, and harmony reign in our thoughts, the visible world around us will feel the divine impulse, and its evils will begin to disappear.

Paul's Thorn in the Flesh.

LEWIS C. STRANG.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.—II Corinthians, 12: 7-10.

THE important point in connection with this interesting statement by Paul is not, what was the thorn in the flesh, but did the apostle make his demonstration? Did he prove the omnipotence of good by overcoming the particular claim of evil which he designated as a thorn in the flesh?

We have been taught in the past that Paul failed in this instance to justify his faith by his works, and the argument has proceeded something after this fashion: God foresaw that Paul was likely to become exceedingly puffed up with pride because he had been considered worthy of a special revelation concerning the things of the Spirit. Consequently, to forestall this inevitable sin on Paul's part, God inflicted the apostle with a physical or mental irritant, which should serve the divine purpose of keeping the afflicted mortal properly humble by constantly reminding him that in spite of revelations he was only a worm. Paul, perceiving the divine wisdom of the infliction, rejoiced in it mightily, and welcomed all similar inflictions as a further means of spiritual salvation through the mortification of the flesh.

Examining the above passage in the light which Christian Science throws upon it, the first thing perceived is this, that Paul knew God did not send evil upon him, for he plainly states that it was "the messenger of Satan" which buffeted him. Indeed, if Paul had not recognized that it was a "messenger of Satan" which buffeted him, both his logic and his Christianity in beseeching the Lord thrice that the thorn might depart from him would have been open to question.

The answer which Paul received to this prayer is most suggestive. God said, "My grace is sufficient for thee," hence Paul could say, "My strength is made perfect in weakness." The power of Spirit is seen to be always adequate, when the errors (weaknesses) of material sense are made to disappear. "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494).

God speaks to all His children, when by relying on divine Principle they succeed in proving that the one Mind really does govern the universe. Love is shown to be sufficient when Love heals. Divine omnipotence "is made perfect in weakness" when trust in divine Principle proves the limitations of matter to be falsities.

Is it not apparent that Paul made his demonstration and was healed of the thorn in the flesh? Are not his gratitude and joy expressed in the ringing declaration, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me," logical and natural and in direct line with the individual experience of every Christian Scientist who is somewhat acquainted with the workings of Truth? Moreover, when does one know positively and absolutely that the power of Christ has rested upon him? When he has been healed.

Paul did indeed take pleasure in infirmities, reproaches, necessities, persecutions, distresses—not because God sent them upon him, but because they gave him successive opportunities to prove that God was "a very present help in trouble." Paul knew that by overcoming infirmities he conformed again the great lesson, expressed in the words, "for when I am weak, then am I strong,"—the lesson that man of himself can do nothing, but that the Father who dwelleth in us, "He doeth the works."

A Blessing to All.

E. J.

I HAD occasion recently to realize what a benefit Christian Science is to members of the theatrical profession. Although not thus engaged myself, I occasionally join my husband when he is traveling with his company, and just before going to him recently I received a letter from a young woman in another company saying she had heard that I was a Christian Scientist, that she was one also, and begging me, when I joined my husband's company, to have a talk with her sister on the subject, as she had been helped by Christian Science and was almost convinced of its truth. I found the lady not only willing and almost eager to talk on the subject, but I also found another most faithful little Scientist in the company, who always had her Science and Health in the cars, and who traveled with her Bible and *Quarterly*, and upon my suggesting that we get the lesson together, both the ladies were only too happy to do so.

A day or two before I joined the company, the young Scientist had been able to demonstrate over what might have been a very bad illness, by her understanding of Truth. She had eaten some oysters for dinner, and soon after began to feel very ill, having chills and severe pain. She began to work for herself, and was able to get through the evening's work, although she had quite a fever. She slept but little that night, and the next day being Sunday she could rest, but her body and hands, which were very cold and numb, and also her tongue, were swollen. In fact, she had all the symptoms of ptomaine poisoning. The members of the company were much alarmed and insisted upon her having a physician. My husband especially felt the responsibility, but the brave little Scientist said she was not at all frightened, and that if they were she would have a practitioner come. None could be found, however, so she read Science and Health and continued to treat herself. The following morning she made an early start with the company for the next town, where she found a Christian Science practitioner, and in two treatments,—one present and one absent,—the good work she had herself begun, was completed.

I have received a letter recently from my brother, who is also a professional, and who not very long ago, begged me to have nothing to do with Christian Science. He says that since he has seen the wonderful recovery of

my daughter from nervous prostration through Christian Science, and has had to acknowledge all that he had seen it do for me, he is convinced of its truth. He asks to be shown the light that he and his dear wife may find the pathway together.

Think what it means to members of this profession who have been under the ban of unjust condemnation, and who have been made almost to feel the drawing aside of the skirt; now, to know themselves recognized as children of God,—co-heirs with Christ,—to see the establishment of the true brotherhood of man, to know that although their profession may take them from home, family, and friends, that their Father-Mother God is with them every step of the way,—"closer than breathing, nearer than hands or feet,"—that in Love there is no separation, and that many times they find their brothers and sisters right with them. Jesus said, "Who is my mother, or my brethren? . . . whosoever shall do the will of God." So when from all countries, and all conditions, are rising those who call our Leader blessed, shall the theatrical profession be silent?

Demonstration.

JOHN C. LATHROP.

PROBABLY no word is used more conspicuously by Christian Scientists than the word demonstration, and it is likewise probable that no word is more frequently misused.

A student of Christian Science is taught that Spirit does not produce matter, and therefore Christian Science cannot be used to "demonstrate" material things, as such. The distinct separation of Spirit and matter is a vital point in this teaching, one which it urges uncompromisingly. Did it not insist upon this cardinal discrimination, thought would inevitably be lost in the mazes of materialism, Science become confused with personal sense, and the problem of being again be left to the mercy of the human will.

To demonstrate is to prove, and what the Christian Scientist does demonstrate is divine Principle, divine Love, Life, and Truth, divine Science or Christian Science, harmony, etc. If he is scientific and wise he will keep no model in his consciousness other than the perfect and spiritual, he will seek this alone; then his false material and discordant sense will yield to the true or spiritual sense, and the practical outcome will be a natural and proportionate harmonizing of all physical conditions. "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears; and man is clothed and fed spiritually" (Science and Health, p. 442). The harmony thus produced is the effect of a true demonstration, and can be called by this name. A hypnotist or a magician, might possibly assume to demonstrate material things; but the Christian Scientist seeks first the kingdom of God, and His righteousness; and all these things are added.

It is sometimes claimed that this promise of "all these things" signifies an affluence of material things, to which one should be justly entitled, the natural result of holding what has been called an "unlimited thought." At this point one is treading upon dangerous ground, and if not very cautious he will build upon the quicksands of vanity, which eventually engulf and destroy.

It is clear that an unlimited sense of Spirit does not manifest itself in unlimited matter, nor through it; but rather in unlimited goodness, love, truth, life, etc. In the proportion that one attains to this state of spiritual consciousness, his material desires will naturally become fewer, more simple, more plain, humble, and pure, as well as more honest and secure. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge

over thee, to keep thee in all thy ways." "He brought me forth also into a large place; he delivered me, because he delighted in me."

This "large place" is manifestly a spiritual place, an enlightened consciousness, and not anything material; instead, it is the glorious kingdom of heaven within, even the new Jerusalem, to be sought and found alone with God. Said Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Matter is not nor can it ever be the vestibule of Spirit, or its representative. Harmony is not reflected by nor through discord. Things absolutely opposite neither coalesce nor co-operate; hence one should greatly hesitate to proclaim any material thing a "creation of God," or a demonstration of Spirit. Much possible misapprehension and misapplication of the true sense of Science results from this human course. Our text-book says, "Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standards of mortals" (Science and Health, p. 247).

Christian Science teaches that the true beauty and harmony are never in matter, but in the eternal Mind, and its manifestation, to be discerned there, and to be understood and reflected mentally by each individual consciousness. Thus only will the true standard of beauty and harmony be found, and in this measure will the temperamental disagreement which traditionally exists among mortals, give place to a unity of sense and system in Soul, where division and discord is never found.

Thus it is seen that the useful term demonstration as employed in Science, is a sacred word, and that it is not to be trailed in the dust by making it a byword to credit experiences which are often but the forced result of some wilful desire. The spiritual signification of the term is an eminently practical one, and the fruit of a truly honest demonstration is the most gratifying and satisfying thing on earth. No human experience can equal it, and no one can measure or describe the real joy which follows the sense of having been an humble instrument in destroying disease and suffering, and above all in turning thought from despair to the understanding of true happiness and Life eternal!

Need we wonder, then, that, as the real significance of the term becomes apparent and its glorious fruits are realized, one is more inclined humbly to place the finger on the lips and give to God the "kingdom, and the power, and the glory, forever"? He has now come to understand better that paramount lesson of the apostle, in which he reveals the pathway to true demonstration, to happiness, and to heaven in these words:—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

"Reflection."

W. A. BOSWELL.

THE idea of reflection, when illustrated by the dewdrops, each of which reflects the sun, always seemed to me to imply a good deal of monotony, and it was only when traveling through some very pretty, peaceful scenery that the idea of infinite variety in connection with reflection came to me.

Everything we see,—all the beauty of form, color, and texture,—the various shades of green, from the bluish tinge

of some kinds of fir, poplar, etc., to the vivid yellow green of the plane-tree; from the feathery lightness of the acacia to the sturdy strength of the oak, the myriad variations in color of the flowers in field and hedgerow, the rippling shadow and quiet pool,—all are known to us simply through reflection, and each flower and leaf selects from the white light that particular color which it reflects. We thus perceive the various effects and become conscious of the wonderful variety that is contained in that white light, and as the light fades so the color fades out of the landscape, and we know that all the beauty is really due to the light and so to the sun, the source of that light.

Mrs. Eddy often takes the sun as a symbol of God, and if we substitute the reality for the symbol we can see in the same way that all "the milk of human kindness"—the brotherly love and affection,—the sense of duty that nerves men to deeds of heroism, all the nobility of life,—all are reflections of the great white light emanating from that great "central sun of its own systems of ideas" (Science and Health, p. 209). All the works of the greatest thinkers, those who have led men up from the mere bestiality of life in matter, through its higher stratum, mortal mind, whether manifested in painting, music, literature, or physical science,—all these manifestations of intelligence, owe any approximation to truth which they may contain, to the reflection of that Light which must in time be recognized by all as coming only from the one Mind, God, omniscient and omnipotent.

The Glory of the Latter House.

DORA W. STEPHENS.

WHILE considering the building of the addition to The Mother Church, the foundation of which has been laid as the result of the demonstration of spiritual unity, I have been reminded of the building of the temple in the time of the kings Cyrus and Darius, an account of which may be found in Ezra and Haggai. Unlike those times, however, when work on the temple ceased for many years, because of the aggressive features of error arrayed against the Truth, that had to be met and overcome, we now rejoice in some apprehension of Christian Science, which reveals to us the true sense of God, as an ever-present help, and His law as the law of progress, for "the spiritual idea has given the understanding a foothold in Christian Science" (Science and Health, p. 534). We recognize that God's command to us to-day through our dear Leader, is as imperative, and the blessing as assured, as when given through Haggai the prophet, unto Zerubbabel, and it may be of advantage to us at the present time to consider the inspired words of this prophet.

"Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts" (Haggai, 2 : 3-9).

Who can begin to measure the results which must follow the erection of this "latter house," the glory of which, and the peace that shall rest upon it, being realized by each

individual in the degree that the spiritual idea of Church has already been established in his consciousness. For the visible structure is but the result of unity of thought and action, and the faithful performance of daily deeds, "according to the pattern shewed to thee in the mount." "There is a thought higher and deeper than the edifice. . . . Our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnaled in Life" (Pulpit and Press, p. 4). Lest we fail to enter into a clear realization of this "greater glory," may we consecrate ourselves anew to the building of our spiritual temple. "Faith without works is dead," and the works can be accomplished only as we start from the correct point of observation; namely, "infinite Mind and its infinite manifestation" (Science and Health, p. 468).

By bringing out in our lives this high ideal, by keeping in close touch with the demands of the hour, that we may be ready for any needful sacrifice, we shall be awake to the fact that we, as individual Scientists and members of the Parent Vine, have a work to perform in bringing to completion the visible structure or temple, which is to stand as a perpetual symbol of the underlying Principle of Christian Science. "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?"

Enrichment.

F. M. M.

THE picture of the poor widow with only a cruse of oil and a handful of meal raises the question, When did God supply the meal, and when did He furnish the oil? Did not the widow first have to make the handful of meal into a little cake and give it to Elijah before the meal was replenished from God's storehouse? Did she not have to trust all to God first and act upon that trust? She did not wait to see the barrel filled before she opened her hand and made the cake, but trustingly she put all the meal she had into that first little cake, and what was the result? If we will but heed this lesson we shall give all we can to-day, and when the to-morrow comes with another demand it will be another "to-day" in which we may again give all. Withholding impoverishes, but true giving enriches.

[Written for the *Sentinel*.]

"In Time of War and Tumult."

HARRY DOUGLAS ROBINS.

I SOUGHT to eat life's bread—and lo!
The loaf turned to a stone.
I thought to drink love's wine—the cup
Was empty save a moan!
Where once was spread a feast of dreams
I saw a board swept bare—
Not e'en a crust of hope was left
Or crumb to give me fare.

Grim desolation seized my soul,
Mine eyes dark doubt did close,
Rebellion like a tempest wild
Hot in my heart arose:
But when the storm had left me wan
A voice said, "Ask of me:
And whatso'er thou wilt, that thing
Shall be done unto thee."

To claim the promise all forgot
I humbly bent my knee
And prayed, "What is unlike Thyself
O God, cast out of me.
Make soft this hardened heart of mine,
Fill me with charity:
And no will let me know but Thine,
Give me no mind but Thee."

Selected Articles.

In Honor of the Swiss Republic.

The following letter from Mr. W. D. McCrackan, author of "The Rise of the Swiss Republic," and member of the Christian Science Board of Lectureship, was read at the "Swiss Day Festival" on the Exposition Grounds, St. Louis, August 19. In introducing it the president of the day, Mr. Martin Scherer said, "This letter breathes the warmest sympathy for our fatherland and its institutions; and we are impressed with the honor this distinguished American writer has conferred upon us in thus expressing his enthusiastic regard for the Swiss people."—Eds.

THE LETTER.

Dear Friends.

Greeting:—There is no national name which is nobler than the one you have met to honor to-day.

There is no country to which the world is more deeply indebted for great achievements in behalf of human freedom, self-government, and orderly progress.

Nor is there any land which has called forth more affection and enthusiasm, more admiration and gratitude than little Switzerland, adorned with the green of her valleys, and the blue of her lakes, and crowned with the perpetual snow of her summits.

As an American citizen, belonging to the greatest republic in the world, I send my tribute of respect and appreciation to Switzerland, the oldest republic in existence. Though ancient, she is ever youthful in endeavor and enterprise; though small in area, she is the genial hostess of many thousand visitors, and though surrounded with armed nations, she has not a single enemy to fear.

Therefore let us say hail to Switzerland, both for her lowly meekness and her grand magnificence.

May this Swiss day serve to set forth, emphasize, and publish to the world the beauties of Switzerland and the virtues of her people.

More than six hundred years have passed since a group of sturdy patriots on the Lake of Luzern bound themselves together by a written agreement, which they themselves prophetically styled a perpetual pact. Since then no foreign attack or internal disruption has ever been able to destroy their union. May this example live on through time to rejuvenate and rejoice the people, the disheartened and sorely pressed among men and nations.

Especially is this great Republic of the United States bound to Switzerland by many striking historical parallels and political precedents which make the two countries near neighbors in thought, though separated by thousands of miles of ocean.

Both countries have grown from loose aggregations of States into firm federal bodies, Switzerland spreading this task over nearly six centuries, and the United States compressing it into little more than two centuries and a half.

Both in Switzerland and America the various States and Colonies, known as Cantons or States, acquired local self-government before they united in federal bodies. Both at first remained in subjection to a distant sovereign power,—the Swiss States to the head of the German Empire, and the American Colonies to the King of England. In both countries there were charters issued by the distant sovereign power which formed the basis of later local constitutions. Both governments began their political life by drawing up perpetual leagues; in Switzerland it was the three communities of Uri, Schwiz, and Unterwalden in the year 1291, and in America it was the four Colonies of Connecticut, New Haven, Plymouth, and Massachusetts Bay in the Articles of Agreement of the year 1643.

For almost three hundred years the Swiss Confederation consisted of thirteen States, while in this country we had thirteen Colonies composing the thirteen original States.

There are at least two American institutions which have been directly copied into the Swiss constitution. The first is the American congressional system of two houses, one representing the people numerically and the other the States.

The second institution is that of the Supreme Court of the United States, called in Switzerland the Federal Tribunal, although these tribunals have proven somewhat different in their practice.

On the other hand, the United States has for some years been adopting from Switzerland the referendum for both state and municipal affairs, and there are indications that Switzerland's success with other institutions is having its effect upon the public opinion of the United States.

To-day the two countries stand shoulder to shoulder in generous emulation, seeking to perfect the highest and noblest types of governmental efficiency.

Rejoice then, my friends, in this day and its associations; may the purpose be strengthened in your hearts to serve with your unstinted loyalty these two countries, the Republic of your ancestry and the Republic of your adoption,—Switzerland and the United States.

St. Louis (Mo.) *Gruetliancr.*

In dealing its well-aimed blows at sin, Christian Science uncovers and destroys the cause of all disease. Upon investigation this is found to coincide entirely with the attitude which our Saviour maintained toward sin, disease, and death. On more than one occasion he pointed out the fact that indulgence in sin brings physical suffering. To the blind man he said, "Sin no more, lest a worse thing come unto thee." This clearly points out the fact that matter of itself has no intelligence wherewith to establish any code of physical laws, neither can the infringement of any such supposed laws bring suffering and sorrow to mankind, if God's law is rightly understood. The process through which mankind gains the true healing is entirely mental, and the recognition of this fact will open the way to the remedy of every human ill.

If drugs and other material remedies were instituted by God, then he who came to do the will of the Father would certainly have found much efficacy in them, and his intelligent handling of them would have constituted a rule or method whereby his followers throughout all time would have gained an accurate idea as to their use and application. Jesus said, "I am come that they might have life, and that they might have it more abundantly," and in showing his hearers how to gain life and to keep it, he healed without using material medicine of any kind. Absolute consecration to God brings out the understanding whereby the Christian can "heal the sick" and "cast out devils" in his name, and those who have learned this mighty truth have indeed found the "pearl of great price."

ALBERT E. MILLER.
Johnstown (Pa.) Journal.

A critic maintains that pain and disease "have a basis tremendously real." The Christian Scientist has discovered by actual experience that a protest against the reality of disease or its right to power and place, is a valuable aid toward achieving that harmonious estate for which the human race is eagerly reaching out. Let those who will, continue to insist, with fatal persistence, that sin and disease are real and indestructible. He who has proved somewhat the good effects of an opposite mental process will not be deprived of those benefits. Jesus said, "the flesh profiteth nothing," and Paul declared "henceforth know we no man after the flesh." The denial of the reality of sinful flesh, is not, as the critic says, a blow "at the very root of Christianity," but is rather confirmatory of Jesus' teaching. He said that his mission was to destroy the works of the devil. A good part of his time was taken

up in destroying disease, and we cannot escape the deduction that disease was the work of the devil and therefore worthy of destruction. Then Christian Science can but be true when it insists on adopting Jesus' attitude toward disease.

WILLARD S. MATTOX.
Norwich (Conn.) Bulletin.

It should be understood that it is the law of God operating in the human consciousness that destroys disease. This law acts through the human prayer that recognizes and knows the action and healing efficacy of this divine, spiritual force. As the cleanest and most transparent glass admits the most sunlight, so the prayer of the purest, most Christ consecrated, spiritual thought admits most of divine truth, to all within the receptive radius of prayer.

The prayer that denies the Christ healing for this day, cannot heal any more than the denial of the science of mathematics can solve or explain its problems. "But whosoever shall deny me [the Christ law of health and holiness] before men, him will I also deny before my Father which is in heaven." In other words, whoever denies the Christ healing before men, is denied this healing in his prayer before God. Few, but not many at this day, deny that Christian Science heals. Whoever reads the weekly and monthly periodicals published by The Christian Science Publishing Society in Boston, will find such numerous testimonies from men and women of every walk of life, including ministers, physicians, lawyers, and scholars of every profession, giving full particulars of time and circumstances, with names and addresses, that they cannot fail to accept the testimony as essentially true. These testimonies come from all parts of the globe, and in constantly increasing numbers. Whoever attends the Wednesday evening meetings of this denomination in our large cities, or even in the small ones, will not only be impressed with the sincerity and truthfulness of the statements of healing given, but he will be convinced by ocular and conclusive evidence of the truth of the facts stated. He will also discover that this healing embraces every known form of disease as well as sin. If he mingles with Christian Scientists to any extent, he will find them and their families quite as happy and healthy as those of any other denomination, although many of them have been recruited from the ranks of invalidism, and often from hopeless despondency and despair.

JOHN CARVETH.
Maple Rapids (Mich.) Dispatch.

Since we only hold and express the right thoughts as we think the thoughts of the divine Mind and deny the suggestions and false beliefs of the carnal, mortal mind, it is not only credible, but reasonable, natural, and scientific for right thoughts and right prayers to do all things that Jesus and the apostles taught and proved they are capable of doing. In fact, the significance that Christian Science attaches to right thinking is in perfect accord with the teachings of Jesus and a scientific revival of the teaching of St. Paul: "Let this mind be in you, which was also in Christ Jesus;" and we understand that as we think the thoughts of his Mind we shall be able to do the works of his life. J. R. MOSLEY.

Atlanta (Ga.) Constitution.

A Critic Answered.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each, \$2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Another Favorable Decision.

THE case of *Spead versus Tomlinson*, which has been pending for some time in the courts of New Hampshire, has just been decided by the Supreme Court,—the court of last resort,—in favor of the defendant, Rev. Irving C. Tomlinson. This case has been watched with much interest, because it has involved the legality of Christian Science practice in New Hampshire, and it has been a matter of considerable satisfaction to Christian Scientists to note that in each stage of the proceedings, the decisions have sustained their right to practise their religion.

The opinion is quite long, and we cannot publish it in full at this time, but the following extracts will serve to show the general trend of the law as laid down by the court.

"There is no evidence from which it could be found that the plaintiff employed the defendant to advise her as to whether or not Christian Science could be successfully employed in the treatment of appendicitis, or to do anything except to treat her by that method. Under these circumstances, if she could legally employ him to give her such treatment, the duty the law imposed on him for her benefit was that of treating her as the ordinary man who treats the disease in that way would have done. For when persons are brought together by virtue of a contract as doctor and patient, or lawyer and client, the duty the law imposes on the doctor for the benefit of his patient and the lawyer for the benefit of his client, and in general on the person who undertakes to do anything for the benefit of his employer, is that of using ordinary care to do what he has agreed to do in the way he has agreed to do it. The reason for this is obvious. If there are different legal methods of treating a disease or of doing any other work, the employer has the right to decide which method shall be employed in his case. When a person has contracted to do a piece of work in a particular way, he is legally bound to do it in that way; so the duty the law imposes on him for his employer's benefit, is that of using ordinary care in doing it by the method he had agreed to employ. The test whether or not the defendant was negligent, is whether in his treatment of the plaintiff he failed to do anything which the ordinary man who treats appendicitis by Christian Science methods would have done. Evidence to be relevant to that issue must tend to prove that he did something which such a man would not have done. The plaintiff's claim that the defendant's statements that he could and would cure her is such evidence, cannot be sustained, for it is not a matter of common knowledge that Christian Science healers are not accustomed to encourage their patients by assuring them they can and will cure them; nor was there any evidence that such was not the fact. Neither is it enough to entitle the plaintiff to go to the jury, in the absence of all other evidence tending to prove the defendant was negligent, to show that a relation of trust existed between the parties. The fact that he was her pastor and physician at the time he gave her the treatment, has no tendency to prove how he treated her, and it is clear she cannot prove that he failed to do what he ought to have done without showing what he actually did.

"By public policy is intended the policy of the state as evidenced by its laws.

"If the plaintiff is to recover on the ground of public policy, she must establish (1) that it was illegal for the defendant to give her such treatment; (2) that the duty of not giving it was imposed on him for her benefit.

"The only question before this court is the sufficiency of the evidence laid before the jury by the plaintiff to authorize a verdict in her behalf. Her evidence tended to show that a very large number of people believe that Christian Science is the most effective curative agency known, and that it may be successfully applied to the treatment of all manner of diseases which afflict mankind. The sincerity with which this belief is held was conceded by the plaintiff in her testimony. She offered no evidence tending to show that the defendant did not in all sincerity entertain this belief.

"If she had offered evidence tending to show that Christian Science treatment had never been successfully applied, or that no attempt had ever been made to apply it to the treatment of chronic appendicitis, or that the defendant had never applied such treatment to any disease or to that disease with success, nor had never known of such a case being successfully so treated, there would have been evidence of negligence in the defendant's attempt to treat her in the way he did and in the advice which he gave her, or it could be found that he intended to deceive her, for there would then have been direct evidence that he told her what he did not know to be true.

"It is very clear that the plaintiff cannot stand upon the universal experience of mankind to be found by the jury from their knowledge of human affairs when her undisputed evidence and her own admissions tend to establish that a very large number of people honestly entertain the views which she contends are unsound and absurd. Whether the defendant exercised ordinary care and was honest, were questions vital to the plaintiff's case. Her admission of his sincerity does not tend to prove either proposition. Neither can the plaintiff justly complain that the defendant is not compelled to prove as matter of defence the existence of a system of Christian Science treatment applicable to her case when her own evidence admits the existence of such a system, the belief in and practice of it by large numbers of people in all diseases. The plaintiff fails in this case because of the insufficiency of her evidence to prove the facts necessary to maintain her case." M.

Our Thought of Man.

MANY of those who are led to speak discouragingly of the apparent inadequacy of Christian endeavor to stem the tides of sin, find the explanation of present conditions in the fact that the terrors of the law are no longer preached,—that the doctrine of human depravity and fitness for hell which incited the earnestness and eloquence of an Edwards and a Finney is practically ignored by Christian leaders. They would commend the thought of a late writer who says it is time for us to wake up to the fact that we are fallen by nature, poor, imperfect, despicable creatures of the dust.

This raises an important question. Admitting the apparent blend of good and evil in human nature, how shall we think of man in order that we may help him to establish the good and cast out the evil? Shall we interpret and declare the human at its highest or lowest estate? Shall we accept the testimony of aspiration and revelation, and, maintaining man's divine sonship, make our appeal thereto, regardless of the seeming? or shall we emphasize the testimony of sense phenomena, assert man's degradation and depravity, and mould our address accordingly?

It would seem that no one could disapprove of Paul's counsel to the early Christians, when he said, "Brethren,

whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;" and yet how apparent it is that this thought is altogether opposed to the idea of trying to annul the power of evil by intensifying the consciousness of evil. His comprehensive injunction can but mean that at all times we should maintain our highest concept of the truth, the noblest idea about everything, including man; that his real and eternal nature should always be recognized,—held aloft in thought. This does not mean that the adventitious and abnormal incidents of human experience are to be ignored, but that they are to be rated and disposed of *for what they are*, and not honored and classified for what they are not. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." To ignore evil is no less blameworthy than to make it real, *i.e.*, God-sustained; both these courses contribute to evil's firmer fixture, its more undisputed domination.

Even those who believe in the reality of the unideal,—who think that man, though made in the likeness of God, is, all the same, a compound of spirit and matter, of good and evil,—even they would concede it to be to a child's distinct advantage if, for years prior to and following his advent, he were constantly thought of in the assertions and expectations of good; if he were kept in a mental atmosphere from which all declaration of sinful nature and impulse is excluded, as in no way belonging to a child of God. No one could seriously question the gain of such conditions, and if this environment of spiritual sense and avowal contributes to the betterment of children, would it not as certainly contribute to the betterment of adults?

"If God constituted man both good and evil, man must remain thus" (Science and Health, p. 167). To assert the reality of the material is, of course, to declare the legitimacy and permanence of those appetites and impulses which spring from it, and yet our Lord never sought to save men by the assertion of the naturalness and inevitableness of the debasing manifestations of human nature; on the contrary, he ever explained these things by reference to the lie of evil; they were the works and workings of the devil, of whom he said, "there is no truth in him."

This separation of all evil from our thought of man is of the greatest significance in Christian Science, and in this it presents one of the strongest contrasts to much religious teaching. Recognizing the unreality of evil it would eliminate it from human consciousness, for the reason that there alone it has and can have even a semblance of being. Smitten by Truth, in spiritual apprehension, it ceases to be, and what the Christian Scientist may effect for himself by virtue of this law of the annihilation of error, he would effect for others by the same law. The only scientific thought, therefore, which he can entertain of his brother man is that which clothes him with the beauty of holiness.

It is this thought of man at his best which authorizes the faith of all great hearts in humanity. In his recent eulogy of the beloved Senator Hoar, Dr. Hale said, "I think that his faith in the American people, which expressed itself so magnificently once and again in his public utterances, may be traced directly to his faith in man, to his certainty that he is the child of God, that he inherits a divine nature."

Our hope of humanity must ever depend upon this recognition that the real, and therefore necessarily dominating, factor of humanity is not human, but divine. W.

The Extinction of Evil.

BELIEVERS in Christian Science are frequently asked to explain their continued adherence to its teaching after they have been healed by it. Outsiders fail to find a sufficient reason for the changed views of their friends or relatives

who have accepted Christian Science, and they argue that it is surely enough to make the usual return for the practitioner's services, and let the incident end there. The one who has been healed has, however, a very different view of the situation. If the spiritual sense has been awakened, which is usually the case as a result of Christian Science treatment, the beneficiary is impelled to inquire with the Psalmist, "What shall I render unto the Lord for all his benefits toward me?" He has a deep sense of gratitude to divine Love, a desire to atone for past wrongdoing, to aid others that they may gain an understanding of the truth which has healed him, and which offers to all mankind protection from sin and sickness. He has learned in this experience that wrong thinking was responsible for his past suffering, however much it may have been induced by current belief, and as he gains right views of God and man from the Bible and our text-book, he learns that he must put them into practice. He learns that obedience to spiritual law brings freedom, and he also finds that he is no longer compelled to obey the supposed laws of mortal belief which would restrict mental unfoldment, but can never advance it.

In "Miscellaneous Writings," page 33, our Leader briefly but forcefully explains some of the advantages of Christian Science healing over material methods, and we find in all her writings the inevitable inference that evil must finally disappear before a perfect understanding of Truth. It is seldom claimed that material remedies give immunity from disease, much less are we led to look for its entire extinction from human experience. This is, however, the hope of all Christian Scientists, who say with St. Paul, "and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." What may not the "love of God" do for man?"

In one of the delicately suggestive essays of "Elia," we find the fairy queen, Titania, pleading with old Father Time who had threatened to obliterate her race. She is aware of an ancient prophecy that "the date of fairy existence should be *then* extinct when men should cease to believe in them." We smile at this as a pretty conceit, and yet from the days of the learned Greeks down to a comparatively recent time, superstition has peopled the groves and streams of every land with the embodiments of fancy which were to be supplicated or appeased in order to avert misfortune and secure health and prosperity. It is true that men have ceased to believe in such myths, but we may well ask whether the "scientific deductions" of the modern laboratory and dissecting room are helping to emancipate the race from the fearsome beliefs of sin, disease, and death, any more than did these superstitions of a bygone day?

This question is best answered in the consciousness of those who, through the revelation of Christian Science, have made the Lord their refuge. If faithful to the truth they will readily declare to all who ask the reason for their new-found hope, that they have ceased to believe in the reality of evil, or its necessity; and that its manifestations are disappearing before their unfolding spiritual sense. More than this, they look with ever-increasing confidence to the coming of the time, foretold by "a more sure word of prophecy" when sin, sorrow, sickness, and death will have vanished as a dream, because men no longer believe in them, but know and love the truth which forever sets free. K.

Letters to our Leader.

Philadelphia, July 30, 1904.

Beloved Leader:—With a deep sense of gratitude for the manifold blessings which God has bestowed upon His people through your willing and faithful hands, I write to-day to tell you of the joy and gladness which dwells with your followers in this grand old city of brotherly love. Since its recognition of the fact that God's children in truth dwell together in unity, the church here has been greatly pros-

pered and the awakening interest in our Cause in this city bids fair to fill rapidly the gaps which have heretofore existed in our ranks. The work is now moving steadily forward. The sick are being healed and the hungry fed. The demand for your books in the various public libraries throughout the city indicates an awakening public interest in this blessed healing truth, which promises much for our future growth.

At our last Communion service, when for the first time in seven years all your followers in this city gathered around *one* table to commune with *one* Father, the joy and strength which the glad sense of God's presence imparted to each one, brought to mind these beautiful lines from one of our favorite hymns, written by Samuel Longfellow:—

From hand to hand the greeting flows,

The seekers of the light are one.

One in the freedom of the truth,

One in the larger thought of God.

You alone, dear Leader, can know and appreciate what this demonstration of unity means for the Cause of Christ in our beloved city.

Gratefully yours,
ALBERT E. MILLER.

Concord, N. H., July 20, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—I trust this seemingly tardy acknowledgment of my high appreciation of your beautiful address to First Church of Christ, Scientist, of Concord, upon the occasion of its dedication, will not be construed to mean that I was slow to see the wonderful import of your words and what they convey to the world.

It would be useless for me to undertake to express in words my gratitude for this your latest gift of love to an hungry world, eager for every word that comes from you. Your consideration for humanity, as well as for this "new branch," is shown in the first paragraph of the address, where you so tenderly say, "Sitting at his feet, I send to you the throbbing of every pulse of my desire for the ripening and rich fruit of this branch of His vine; and thank God who hath sent forth His word to heal and to save." Why can't we all reciprocate this love you manifest for us, by ever guarding our thoughts towards you, so that nothing shall ever be admitted that does not harmonize with your own life purpose and desire. I trust that every Christian Scientist in the world will read and re-read your address until its full meaning is so deeply instilled into his thought that he will never again falter in his effort to demonstrate Life, Truth, Love, and unity, as revealed to the world through your writings. I shall always be thankful that I attended the dedication, and my only regret is that every Christian Scientist could not have had this pleasure. Before closing, I wish to say that it is a marvel to me how you accomplish the great amount of work that you do, as I learn again since coming here that there are no idle moments at Pleasant View, and if we could all learn this lesson,—to wit, activity and the putting into practice of what we know to be true as revealed to us by your every word and act, there would not be left any time for idle gossip about our neighbor, and we would be spared much sorrow.

Lovingly yours,

JOHN C. RYAN of Chicago, Ill.

Lecture of The Mother Church.

A lecture on Christian Science, under the auspices of The Mother Church, will be delivered by Rev. Arthur R. Vosburgh, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Huntington and Massachusetts Avenues, Thursday evening, October 13, 1904, at eight o'clock. The lecture is free and the public will be cordially welcomed.

Testimonies of Healing.

When Christian Science was first called to my attention, I cannot remember, but I now sincerely wish it had found me many years before. In the spring of 1890, one very dear to me was cured of what at least four excellent physicians had told me was lung trouble, commonly known as consumption. The symptoms became alarming, and it was decided to try Christian Science, which was, to my thought, quite in line with trying some patent medicine. In three weeks this dear one was in better health than for years previous, in fact cured, and has remained so all these fourteen years.

This remarkable case of healing (although not the first in my family), brought a clearer sense of the truth as presented by Christian Science than anything else had done, and I began to study with more earnestness. I had received a careful training from Christian parents and grandparents, and the statements in Science and Health aroused antagonistic thoughts. Often while studying I would make remarks to my wife something like this, "There are a great many beautiful thoughts expressed here, but they are so nearly lost in a mass of foolishness that it is quite tiresome to search them out;" still the book had an attraction for me which was irresistible. Slowly, one by one, the great lessons were learned, often only after stubborn resistance from "the traditions of the elders."—my early teachings,—and I saw that what I, in my pride, had called foolishness was the truth.

After some years I began attending Christian Science services. Some features attracted, others repelled me, but I soon found myself unwilling to miss any. The Wednesday evening service was a stumbling-block for quite a time, as now and then some zealous speaker would relate what to me seemed the most nonsensical tale of help, which would almost blast my budding hope that these people had found the truth, but the earnestness and unquestionable sincerity of the speakers would calm me after a struggle with what then seemed my common-sense. After Truth had cleared up my mentality somewhat there came an awful struggle with self. It seemed as if the dark shadows of doubt and despair would overwhelm me; depths of depravity were revealed by the light, quite beyond belief, and, strange as it may seem, I found I loved them. I could not turn back, for I had already learned as Peter so well expressed it, that there is nowhere else to go; and with Paul, I began to die daily and to know that I should find the truth which Jesus said would make us free.

Every demonstration of the truth gives me courage, a little clearer understanding, more love toward God and man, and I do not regret a single struggle, feeling that only by constant work can I attain. To all who have helped me, especially my faithful teacher, I am very grateful, and to our beloved Leader for her patient efforts through many years of self-denial.—F. R. KINSLEY, Baltimore, Md.

When I first sought Christian Science, it was for the physical healing alone; for when I was healed of an attack of appendicitis, it was the fear of the knife that impelled me to try this means of cure, as my kind physician had said I must resort to an operation. I was healed a few hours after treatment began, and having had two previous attacks I was amazed at the rapid cure, this time without the external weakness and after effects which had followed in former attacks. This physical healing, however, was to be the smallest of my blessings. The following year I read Science and Health and tried to realize the truth it contained and at the same time attend an orthodox church of which I had been an active member for seventeen years. During this period there came a time of need other and deeper than the physical, and never shall I forget the feeling of peace and assurance that came when the practitioner

who so patiently had been pointing the way all these months said, "You have come to the right source; Christian Science meets all our needs."

From this time on it has been a joy to feel I could say with Paul, "I know whom I have believed," and with Job, "I know that my redeemer liveth." Hitherto, I had read both the promises and the commands of the Bible in a vague way, hoping for their realization in a dim future, inasmuch as I could see no prospect of their fulfillment in the present, while through Christian Science I had found the promises demonstrable here and now. The words, "Lo, I am with you always," had a new meaning, for I had also found freedom from a state of unhappiness bordering on despair that I had known as a bosom companion for over ten years. Leaving my old church home to join the Christian Science church, I lost nothing, for all of help and light I had then I still have, and the truth of the words in Science and Health, page 494: "Divine Love always has met, and always will meet, every human need," has been proven over and over again, in the healing of physical ailments for myself and many friends, as well as the bringing of harmony out of chaos. The way leading out of darkness into light has not been smooth, and more than once, when many miles away from a Christian Scientist, a battle with error has been fought and won by the reading of Science and Health or by the study of a Sunday Lesson-Sermon.

These experiences, though severe at the time, have led me to know that God is "a very present help in trouble." The seemingly bitter antagonism of relatives and friends has given place to kindly tolerance, and in some cases to the study and investigation of Christian Science. To mention a few of the instances of healing in connection with the foregoing will only be touching upon what I have personally "seen and heard." I was healed in one day of an injury to the knee cap, caused by a fall; whereas, on two previous occasions a similar injury to the same member had caused months of suffering. I have also been healed instantaneously of acute indigestion, and ate a hearty meal within an hour, while previously these attacks meant days and at time weeks of most careful dieting.

After having received so much benefit from Christian Science, this may seem a tardy acknowledgment; but I am deeply grateful to our Leader, Mrs. Eddy, for the faithful and loving word that has brought this bread to a hungry world; to the loving practitioner who so carefully and patiently helped me when I was in the dark, and the Publishing Society which gives us these weekly and monthly messengers.—M. A. H., Palo Alto, Cal.

I have long wished to acknowledge through our periodicals my gratitude to Christian Science. When it came to me I was in sore need of aid, had tried everything from medicine to massage, also had spent one winter South. I was at that time a devoted follower of an orthodox church, and believed with all my childish faith what I had always been taught, that God sent all my disease and suffering. I did not, therefore, want Christian Science and would not have taken a treatment if my mother had not almost compelled me. I remember saying to the practitioner that if I had to have faith to be healed, it was useless for me to take any treatments; as I knew she could not heal me. She replied by asking me how I could have faith in something I knew nothing about; to wait until I began to improve and then I would "have faith." The fact that within two weeks' time I was entirely and perfectly healed and well, able to start to school, proves that healing may be effected when there is little or no faith.

Even after this wonderful healing I did not accept Science nor care to know what it was that healed me. I was satisfied with my church and was glad that I had found some-

thing that could heal, as I had no faith whatever in doctors. About two years after I was healed, I joined an orthodox church. Perhaps I should still be attending it if one time when I called upon my practitioner for help she had not said that it was time I was doing my own work, I could no longer use her as a physician, that Christian Science was demonstrable, and I must study and demonstrate for myself. At that time this seemed very unjust, and I could not understand why she would not be willing to do my work if I were willing to pay her. This proves the unfairness of the accusation that Christian Scientists are practising because it is a lucrative business. Since then I have been very grateful for the awakening which came to me through this faithful Scientist. Soon I began to attend Christian Science services and gradually lost interest in my former church, because I found in Science that which I had never found elsewhere.

I am now a member of The Mother Church, and also of Fifth Church of Christ, Scientist, of Chicago. I have never regretted any step that I have taken. Divine Love does meet "every human need" (Science and Health, p. 494), and it satisfies. I am learning in what true happiness consists; that it is not dependent upon material conditions or personality. I am striving to live up to my highest understanding, and though the way is long and there is much to overcome, our reward is sure, and for every effort in the right direction we receive an hundred-fold. The *Sentinel* and *Journal* are continuous helps, also the Lesson-Sermons. Only by living Christian Science can we express our gratitude to Mrs. Eddy for Science and Health, and for her pure and blameless life.

E. L. H., Chicago, Ill.

When this blessed truth was brought to me I was discouraged and disheartened with what I saw before me: namely, lots of work and no health or strength with which to do it. Life had no bright spots and I toiled on, half the time crying as I worked, praying every day that God would show me the way out of this misery and suffering, and He did through a dear sister who brought to my home Science and Health.

At this time I was to sense suffering with a constant pain in my left side, caused, the doctor said, by coughing and straining the muscles, after a severe attack of the grip which I had three times. The left arm seemed to have no strength in it, and I could not sweep the floor, for something about the motion would cause me to cough and seemed to make the pain more severe. My sister kept reading Science and Health to me, and in three days I discovered that I was free, my arm being all right and the pain in my side gone. This was five years ago and it has never returned; of course it could not, for God never made it and in reality it never did exist.

The next temptation was a case of typhoid pneumonia, manifested in my sixteen-year-old son. This I tried to destroy for him, but became conscious that fear was touching me, so called an olden Scientist to treat him, one whom I thought had a better understanding of this truth. By this time the neighbors were becoming alarmed and said there would be no boy there in the morning, and that we were letting him die,—doing nothing for him. The Scientist took the case, and the next day he was better. The third day he came down stairs and was perfectly healed without any drugs or material help, and is now a faithful student of Science and Health. I have also seen scarlet fever, which was seeming to manifest itself on my son and son-in-law, overcome with two treatments, and many other ailments, such as a crushed foot, sick headache, and stomach trouble which I had spent much time and money to cure and for which I never got any permanent help until I found Christian Science,—all have vanished. I had taken medi-

cine from childhood for my stomach and suffered untold agony. Now I wonder why I have waited so long and been so selfish, not to proclaim this truth to the world, and I ask myself if I have been grateful enough for my healing.

I do feel grateful to Mrs. Eddy and all her loving students who have helped me to see the truth, but most of all to God, who never fails us and is the same yesterday, to-day, and forever.

MRS. F. D. WAKEMAN, Lockport, N. Y.

Longing for something better than I had found, and being of an independent, super-sensitive nature, which was developing into a suspicious and distrustful one and which was leading to self-condemnation and isolation, I was attracted to Christian Science through seeing the glorious results of its healing and the Christlikeness of its gospel. It seemed too good to be true, and almost impossible that such blessedness could be realized on earth.

My growth spiritually has been slow, for I had to see surely that this understanding of God is practical and to be enjoyed now. Each succeeding year is proving the happiest, and I am rejoicing in the consciousness that man is "the spiritual image and likeness of God" (Science and Health, p. 591).

I am thankful for "the freer step, the fuller breath," that is mine through studying and trying to live Christian Science as taught in Science and Health; I am beginning to know that "God is All in all" and there is none else. This was brought still more clearly to consciousness through class instruction. I find that obedience to the smallest detail in the work of Truth, is multiplied many times in results, and if the still, small voice of spiritual guidance be followed, there is no missing the way.

The periodicals are an ever-increasing source of comfort, giving a helpful word, weekly and monthly, on subjects uppermost in thought at the time.

Previous to last year it was from a sense of duty that I endeavored to read the Lesson-Sermon once a week. Now it is a pleasure to study it daily. It is plain to me what I have missed by not making it a systematic study before, for paragraphs in Science and Health that have meant little to me heretofore, now reveal a depth of meaning that amounts to revelation, and whereas the Bible had been an enigma, it is now a most interesting and wonderful book, and it is a surprise that the truth so clearly expressed in it was not discerned before.

Divine Love in His own way reveals truth at the right time, and I am glad there is now one so spiritually minded as to prove a channel for its revelation in our time. I am most grateful to our Leader for the discovery of Christian Science.—MARION WILDE, Elgin, Ill.

It is with joy unspeakable, that I look back over the years of my life, and mark the experiences that were preparing me for the reception of Christian Science.

I belonged to an orthodox church, and I was as good a member as I knew how to be, yet when the stern realities of mortal existence faced me, I found that I was leaning on a broken reed. My prayers were not answered, and I began to question a religion that I could not prove.

I resented and repudiated the doctrine of atonement as I had been taught it, and when I stood before my infant class, and showed them a picture of Jesus on the cross, and looked into their trustful eyes, I could not teach them that a God of love sent His son that he should be thus crucified to save us. I said to myself, "I'll stop right here, I'll never teach that again." I knew it was not true, and yet I knew not where or how to get at the truth.

All the time the still, small voice told me that there was a solution to all the problems of life, that there was a power which would unravel the mysteries of being, if only I could find it. I searched in vain, I hungered and thirsted for

satisfaction, and every effort brought me nearer to the light.

Finally I came to Christian Science for healing, and there I drank from the fountain of Life, which not only healed me, but gave me the key to being. I had exhausted medical skill and hygienic cures of every kind; all had failed to make me well. I came to Christian Science as a last hope, and said, I want to know it for myself, if it is of God, and my healing was so perfect and so beautiful that I could but marvel. It seemed to me just like one of Jesus' so-called miracles brought down to modern times. I had so little understanding that I was almost afraid to say a word lest the dread sickness might in some way return; but I have long since lost that fear, I have proved that what God performs, stands. It seemed wonderful that I should be so well after having been sick so long.

I wish I might express the wonderful love that was revealed to me when I read "Miscellaneous Writings" for the first time. I once had a great deal of prejudice against Mrs. Eddy, because of failures to cure by Scientists I had known. In the reading of that book I lost sight of everything but the perfect love revealed in it, the tender Christ love, so pure and so uplifting. Now I thank God every day for Mrs. Eddy and for the truth that has been revealed to the world through her. I honor her most, when I follow most closely Christ's teaching.

VIRGINIA I. BROWN, Pueblo, Col.

I would like to tell why I came to Christian Science. I was a physical wreck, had been an invalid nearly all my life. I had what the doctors called indigestion, and severe headaches with it. I became despondent and even thought of committing suicide to get out of my misery. I had heard that stomach trouble sometimes made people crazy, and I was getting to be reckless and did not let my family have any peace, I was so ill. I was a slave to the tobacco habit and had tried to quit it several times but could not. My physician had told me that it was injurious to me. I had taken many kinds of medicine and was getting worse all the time, but at last I tried Christian Science and was helped very much. I was helped several times, but did not give up my medicine until I thought I could never get well. I wanted to get out of my misery and then I turned to Christian Science and was healed, and have learned that "man's extremity is God's opportunity." I have also learned that God is our only Healer, and I would not dare to lean on any other. We have a different home now; my wife is studying Science and Health, and we have some beautiful demonstrations in our family.

I am so thankful to our dear Leader for the blessed truth she has brought to us in her book, "Science and Health with Key to the Scriptures," and also to my practitioner, who helped me so much in time of need. There are a few of us studying Christian Science here. We have no church yet, but I know the seed of truth will grow, for God will cause it to spring up quickly.

CHARLEY D. GORDON, Saint Jo, Tex.

Two and a half years ago, while living in Waterville, Me., I first learned of Christian Science. I had suffered for a year all the tortures of locomotor ataxia, and had employed the best medical aid I could get. Two of the doctors had extensive hospital practice and talked very encouragingly at first, when I went to them for help, but after a short time they said, as had several other doctors, "Incurable; may live for years but will gradually grow worse, and liable at any time to become perfectly helpless." I could not walk a step if any one was looking at me, and could do no work, only what might be done while sitting down.

This was my hopeless condition when Christian Science treatment was recommended to me, and I found that "man's

extremity is God's opportunity," as I soon began to feel better. After a few months' treatment and reading of the literature I began to attend the meetings, riding both ways. Many and beautiful were the lessons I learned in the little hall where God led His faithful ones, step by step.

After a while I began to walk home from the meeting,—nearly a mile,—and a few weeks later I walked both ways and could say that I felt perfectly well. I could work all day, standing up most of the time, with no bad results. The tobacco habit left me when I began treatment, and things I once loved I now have no use for. The Bible has become a daily companion, also Science and Health. We have a number of Mrs. Eddy's books and other Christian Science literature in our home.

I have much love and reverence for our Leader who has made plain the way whereby we may know that "The same power which heals sin, heals also sickness" (Science and Health, p. 135). I am very grateful to the practitioner who, by her loving patience, led me out of bondage "into the glorious liberty of the children of God." I am now on a farm and do all kinds of work necessary, and do not fail to praise God daily for the teachings of Christian Science.

FORREST E. LANDER, Woodville, Me.

As my heart is filled and overflowing with gratitude for the understanding of Christian Science and the fruits thereof, I shall tell what a grain of truth can do for suffering mortals, if earnestly applied.

Before I heard of this truth, I was a sufferer from catarrhal stomach trouble, and had been laid up at times for many years, with what the doctors called congestion of the stomach and inflammation of the bowels. I had also suffered from female troubles for seven years, and had more or less pain, but when I got an understanding of Christian Science, all my ailments passed away without my knowing.

When I took up the study of Christian Science, I did not seek it so much for myself as I did for the rest of the family, but with this understanding there came to me a wonderful revelation of light. I could not state how, when, or where I was healed, for I never gave it a thought. I was seeking the truth, and in seeking I found peace, harmony, health, and strength. I owe all my gratitude to God and to our beloved Leader, Mrs. Eddy, through whom has been revealed this blessed truth which brought me out of darkness into light.—LOUISE SOMERLAD, St. Louis, Mo.

For over four years I have been studying Christian Science, and by recalling what I was before I had any understanding of the truth I feel encouraged. Much is still to be overcome, but for each day sufficient strength and understanding is given, and nearly every day finds me a little further on the way to a realization of perfect harmony.

I feel thankful that I am able to understand this truth, and I am learning not to be discouraged over past failures but to know that man has a right to reach perfection. With this thought to help me, the way grows plainer and easier.

Our periodicals are all great helps. They clearly answer so many questions that come up in my every-day experiences.

I believe, as so many have said, that the best way to thank our Leader is by daily deeds more than by words. The healing power of Truth has been daily proved in my family, and many wonderful demonstrations have been made, for which I feel thankful. I am also very thankful for the release from fear, doubt, anxiety, and discouragement, and for the constant assurance of a sufficient supply of all good.

MRS. H. V. D., Pike, N. Y.

My father was completely healed in three treatments after having a paralytic stroke. As for myself, I was a mental

and physical wreck, but my physical ailments, which were numerous, have completely left me, and I have not had the slightest return of them. The best of all to me, however, is the spiritual understanding which I long had sought but did not find in the old religious thought. Now I am fully satisfied in Christian Science, and am very thankful to my dear teacher who has helped me so much. I am thankful to God for this revelation; words could not tell my gratitude. Life now seems worth living, while before it was a burden. I have had many demonstrations, one of which seemed most beautiful to me. It was the first treatment I gave my little girl, who was healed in three treatments of kidney trouble. I have also been able to help others. I am daily watching and striving to have that Mind which was in Christ Jesus, and I have a thankful heart to our revered Leader.—MRS. MAGGIE BROWN, Scribner, Neb.

I am thankful to God for what Christian Science has done for me. It is about three years since I heard of this truth. At that time I was suffering from trouble with my breathing, and from other ailments. I rejoice and can truly say that I am free from the bondage I have been in. I am very glad that I heard of Christian Science, for it has carried me over many a rough place. It has been a great help and a comfort to me in every way. My heart goes out to our Leader, Mrs. Eddy, for what she has given to mankind. I cannot show enough gratitude towards all who have helped me along.—M. S., Newcastle-on-Tyne, Eng.

I would like to give a testimony of how I have been helped by Truth. For some time before I asked for Christian Science treatment I was very much in need of help, and was unable to get it from physicians or *materia medica*. I was suffering from rheumatism, indigestion, very severe headaches, and chronic constipation, all of which have been overcome. I am deeply grateful for the knowledge of freedom and for the spiritual peace which comes to us through the study of Christian Science, so that I can sing with the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—LILLIE A. FINDLEY, Keokuk, Ia.

It is nearly twelve years since the bonds of materiality were loosed, and I stepped forth into the glorious freedom of the truth as taught in Christian Science, by our revered Leader, Mrs. Eddy. The only way I can show my gratitude, is to try to live the life of a true Christian Scientist. The twelve years I have been in Christian Science I would not give for all the former years of my life. I have seen all manner of sickness and discord fade away under the light of truth, and best of all, our text-book, Science and Health, has taught me to read my Bible understandingly, so that it is now a pleasure to read it, whereas it used to be a task. Thank God for Christian Science.

MRS. NORA KEELEY BALDWIN, Cincinnati, O.

Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the Clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

From Our Exchanges.

Let us be wary of a piety that occupies itself mainly with the thought of heaven as the fruition of all our desires. There is an essential defect in the devotion that overlooks time and delights only in contemplation of eternal felicity. The Christ life is not so fashioned. Our Lord was intensely interested in humanity and in this world's affairs. His one overmastering ambition was service. He went about doing good, and he gives ample evidence that he expects his followers to emulate his example. The piety that will find heaven at last is of the sort that seeks Christ-likeness here,—that puts on Christ,—that lives his life over again among men. Dr. Van Dyke states it thus: "For of every soul that seeks to arrive at usefulness, which is the service of Christ, and at holiness, which is the likeness of Christ, and at heaven, which is the eternal presence of Christ, it is written: 'So He bringeth them unto their desired haven.'"

Pacific Christian Advocate.

The reward of work well done is said to be more work of the same sort. He who is faithful over a few things is honored with authority over more things. Everything has seed in itself bringing forth after its kind. This method of reward lays additional burdens on those who are willing to carry them. Rest from all work might seem the true and desirable reward, but the divine principle is that work is a blessing and it is found that men are happiest and most in touch with men when at work. Jesus said, "My Father worketh hitherto and I work." If we are "workers together" with God we gain closer relation with Him, and the more He calls us to do the more we know of His mind and receive of His joy.—*The Watchman.*

The mount of vision for spiritual things is secured only by the steady ascents of life. The higher our souls climb on the great moral and spiritual elevations of wisdom and character, the truer and purer they become and the more reliable will be their visions. The march of humanity is ever toward the land of verities. Justice will make itself known to the generation that shall be absolutely just; tenderness and pity will be no secrets to full-grown hearts; truth will dawn upon the absolutely great and wise souls; and God will reveal Himself to the God-like.

The Universalist Leader.

We share with Christians everywhere the supreme certainty that the power which has established this fabric of things is conscious and is beneficent. Upon this foundation, in all ages, has rested the hope from which cometh to man and nations every gift of noblest origin,—the hope of immortality. In virtue of this faith we claim our place in the ranks of those who, by whatever name they call themselves, are striving to bring in the kingdom of God, and that His will may be done on earth as it is in heaven.

HON. GEO. F. HOAR.

We are coming to understand that a sect is not a church: it is no more a church than a political party is a state. The prevalence of the sectarian spirit has obscured the essential church idea, just as party spirit obscures the true idea of the State. The history of the Church cannot be traced in the history of sects.

REV. CHARLES FERGUSON.

The Christian Register.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, WATCH." Jesus.

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Items of Interest.

National.

THE THIRTEENTH INTERNATIONAL PEACE CONGRESS.

The thirteenth International Peace Congress convened in Boston last week. Mr. Edwin D. Mead, who was chairman of the opening meeting, presented Secretary Hay, who welcomed the delegates in the name of the United States Government, with a quotation from the Secretary's own words at the recent meeting of the International Press Association at St. Louis. Said he:—

"The highest victory of great power is that of self-restraint, and it would be a beneficent result of this memorable meeting, this ecumenical council, if it taught us all that mutual knowledge of each other, which should modify prejudices, restrain acerbity of thought and expression, and tend in some degree to bring in that blessed time

"When light shall spread, and man be liker man.

"Through all the season of the Golden Year."

Secretary Hay said, "If our example is worth anything to the world, we have given it in the vital matter of disarmament. We have reduced our army to its minimum of 60,000 men; in fact, we may say we have no army, but in place of one a nucleus for drill and discipline. We have three-fourths of one soldier for every thousand of the population—a proportion which if adopted by other Powers would at once eliminate wars and rumors of wars from the daily thoughts of the chanceries of the world."

At the Consecration Meeting, held in Tremont Temple, Dr. Reuben Thomas said that the fact that there should be need of a Peace Society in the twentieth century is enough to produce a feeling of humiliation in every Christian clergyman. Our hope for everything that is high and noble is in the Church, yet how often we are informed that the Church has lost its leadership. The fact of the matter is, that our Churches are not Christian. Christianize the Churches and you will stop war. Rev. Charles G. Ames said he was glad people were getting to be uncomfortable; it showed that they were conscious they were wrong.

Elie Ducommun, presenting the report of the "Peace Bureau," permanently established at Berne, Switzerland, said, "Would the Pow-

ers, if an offer of mediation by them should be rejected, find themselves necessitated thereby to have recourse to the use of military force to impose peace? Such is not our opinion. For, before having recourse to such extreme measures, the Powers would still have at their disposal other means of coercion. The most efficacious of these might possibly be that of rigorously closing their exchequers to the further appeals of Russia and Japan for new war loans. It is well known that the treasuries of the two belligerents are exhausted at the end of every month, that their war expenses reach enormous figures; and that, left to their own financial resources, they would be absolutely incapable of continuing the struggle under present conditions.

"Under these circumstances Russia and Japan are at the mercy of those who make loans to them, and they could not keep up the campaign for two months if they were not sustained by the hope that their foreign creditors would make still further advances to them in order to save what they have already loaned."

Edwin D. Mead of the American Committee, welcoming the Congress, said,—

"We do not forget, be sure that none remember so constantly, that our own republic, from which it was indeed your right not to expect it, has yielded in these days to the temptations to make herself also a great naval Power and indulge the noary old ambitions of commanding respect by force instead of by ideas and the neighborly hand. We acknowledge the justice of your warnings and reproaches. We do not resent them; we thank you for them. We thank you for reminding us, as you have done with such eloquence and feeling in the last two days, of the principle of the founders of our republic, and the high duties of leadership in the path of peace and order which the republic by its history and position owes the world. If in the great temptations of our opulence and power some of us are in danger of forgetfulness and faithlessness, may the presence of so many of you here from nations whose burdens and dangers are so much greater than ours, and who need the support of every influence of ours upon the right side and not the wrong side, help to call us back to our great national ideals and our better selves. Of this be sure—that the American people are waking up. They will declare to-morrow that all playing with fire of militarism in this republic must forever cease.

"Men tell us war will cease in this world and our dreams come true only when the millennium comes. I pity men who have such poor notions of the millennium. The evils which we fight are among the grossest and most barbarous. They befit only the early and low stages of civilization. Our effort is but to clean the Augean stables. Horrors and wickedness such as those going on at this hour in Asia ought to be so far behind as not even to be mentioned among civilized men. Toleration of war in this twentieth century after Christ is like setting up the Ten Commandments on the walls of Christian churches, warning presumably decent Christians not to steal or kill or commit adultery. Put the beatitudes on the walls of your churches. It is only when we have done forever with such savage and gross forms of wrong as war that we shall be in a position to make a first fair and decent start for the millennium."

M. Houzeau de Lehaie, Senator of Belgium, and President of the Sixth International Peace Congress held at Antwerp in 1894, was the first of the foreign delegates to respond to the American welcome. Closing in English, M. Lehaie said that those who know war are not those who make war. They sit quietly at home who send others to be crushed or maimed on the battlefield, and who spend the money which they themselves do not pay. They know nothing of the miseries they entail on others. Here in America forty-five States exist in unity. How long will it be before the states of Europe may do the same? How long before the people shall say to their rulers "stop your wars and your armaments: we want men to walk in peace together"? The last century saw the rise of the United States of America; he pre-

dicted that this century shall see the United States of Europe, and the next the United States of the World, existing in justice, amity, and peace.

For Germany Dr. Adolph Richter, President of the German Peace Society and President of the Eighth Peace Congress at Hamburg in 1897, responded,—

"If we feel that the peace movement goes on slowly," said he, "if there are still places where the gun and the sword rule, we ought not to lose courage. We are fighting against an evil entrenched behind the centuries. War has long been looked on as a measure to gain people their rights; we peace people hope for the time when war will be looked on as a great wrong and even as a sin."

Hon. Thomas Snape, Alderman of Liverpool and long President of the Liverpool Peace Society, responded for Great Britain in America. "Universal peace," he said, "is as sure as the triumph of civilization over barbarism."

John Olseen spoke for Norway. He said, in part, "I have seen your great cornfields, your great prairies, and your Rocky Mountains, all so different from the old country, from Europe. We have not seen here your streets filled with soldiers and millions spent for fortresses. We know that great armies are a foe to peace, for great armies must have something to do. It has been said that great armies prepare the way for peace, but that is one of the lies that has blinded the Old World. They are obstacles to peace. You have proved that it is not the greatest nation that gains the victory."

Memorials to the Emperors of Russia and Japan, urging them, either by direct negotiation or by recourse to mediation of friendly Powers, to bring about an end of hostilities, and to the other signatory Powers to The Hague Convention, reminding them of their duty to impress upon the belligerents the desirability of making peace, were ordered by the Peace Congress at Wednesday's session in Tremont Temple.

The chairman, in announcing that Julia Ward Howe would speak, said, "I wish absolute quiet. Her voice is sweet, but not strong." "But it carries far," interposed Mrs. Howe, and the applause was deafening. "There is one word I have not heard as often here as I should have liked," she said, "and that is a word as holy as peace—the word justice. We should be able to assure the combatants that that will be considered. We want more than The Hague Tribunal as it is at present. We want the best tribunal in the world, which should be employed to give that justice. It is an ignoble peace," she said with strong emphasis, "that is not based on justice. The tribunal should be able to appeal to high heaven and say that each decision is one of which heaven itself will approve."

President Gompers of the American Federation of Labor, said at the workingmen's meeting that the men and women of labor bear the burden of war.

Pete Curran, representing one million five hundred thousand British workmen, said,—

"If all these congresses are to do is to meet annually and pass abstract resolutions, they may as well not meet at all. What is needed is continual pressure on Governments."

"The settlement of international controversies by war involves the destruction of hundreds of thousands of young men. Could any rule, code, or method be more void of reason and justice? What would have been the condition of the human family to day if the bravest and best, the noblest and the most unselfish, could have lived rather than have been sacrificed upon the red fields of war of every country and every age? . . . The intelligent world will not long endure the burden of great standing armies and enormously expensive navies, and there never has been a more favorable time for a candid, fair, and impartial discussion of this subject."

The Hon. Carl Schurz in a recent letter says: "It is useless to say that 'if you would have peace, prepare for war,' when at an enormous cost you prepare for war while there is not the slightest danger for your peace."

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Minister's Experience.

L.

A LITTLE more than three years ago, I caught a glimpse of Christian Science through the sore necessity of one to whom I owe more, in a human sense, than to any other. In its application to this dear one, I saw a little of its power to heal. I then bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have been studying it regularly with increasing interest, satisfaction, and benefit ever since. In this pursuit I have been much helped by other and more experienced students, through whom I first learned of Science; by my faithful teacher, and by the publications of The Christian Science Publishing Society.

In the autumn of 1890, after the second session of my university course had been interrupted by illness, I was appointed a "student missionary" of an orthodox church in Canada to a "mission field" near our old home. Here I found my health equal to the task of preaching and visiting, though I was afraid of the strain of college studies. After a year, I returned to Queen's University (Kingston, Canada), but with a run-down feeling. Before the year ended, our home circle was broken by the sudden death of a very bright and affectionate sister. Owing to ill-health, I did not return to college after the Christmas holidays, but was given charge of a vacant pastorate in the country, where I remained for a year. I then returned to Queen's, pursuing my studies during the session and preaching during the summer. Thus I completed a course in arts.

The college work, especially in philosophy, English literature, and political science, upset and transformed very completely the religious traditions of Calvinism and the literal belief in the Scriptures in which I had been reared. Hence, though I loved the preaching of the gospel as I understood it, and found much spiritual encouragement in the college Y. M. C. A., I found the Westminster Confession of Faith so distasteful that my entrance to the Divinity Hall was postponed and postponed. However, more than a year after being graduated in arts, I passed the matriculation into theology, and began the study of divinity under Principal Grant.

It is very generally conceded that of Canadians there hath not arisen a greater prophet than George Munro Grant. He was a liberal theologian, regarding the higher criticism or literary criticism as the special "Charism," or gift of the Holy Ghost to this age; an inspiring teacher, unfolding his views with wonderful clearness, vigor, and leavening influence from day to day and from year to year in the class room. Loyalty to one's highest conception of truth, to Queen and country: freedom of thought, tolerance, unity, mental activity, and a broad outlook, these were some of the qualities inculcated and nobly lived by one whom many loved to call "Principal." Admirable courage, simplicity of habit, work and a constant aim at a spiritual interpre-

tation of life, the Bible, and everything, characterized him, therefore his teaching in theology was not dogmatic but vitally suggestive. He would say, "The old theology is inadequate, and the new theology has not come." "No satisfactory doctrine of the atonement (at-one-ment) has been formulated." "Sin is not a final reality." "God is best conceived as Love, manifested in sympathy, righteousness, and self-sacrifice." Also he taught us to distinguish between "the historical Christ" and "the essential Christ," between Jesus and the eternal Spirit, the Comforter. I mention him and his teaching in this connection, because he seems to me to have pointed to the Promised Land of Christian Science, though not entering it here himself.

After three years under his teaching, I found myself unable to subscribe to the "Confession of Faith" for license to preach. The Principal recommended that this might be done "in the spirit," though quite impossible "in the letter." After spending a year at that problem I thought that I saw my way, and subscribed accordingly. After licensure, still much unsettled in thought, I went to supply temporarily a Manitoba mission field, but was not ordained.

During my last session at college, my attention had been drawn somewhat to Christian Science. In fulfilment of a promise, I attended a Sunday service, a Wednesday evening meeting, and a lecture, and borrowed a copy of Science and Health from a Scientist who, with characteristic wisdom, was not going to lend it until I quoted Jesus' saying, "Give to every man that asketh of thee." I read it through, mostly, was impressed, but thought that Christian Science taught that all is Mind, to the exclusion of all concrete reality. I reasoned that to say, "All is Mind" was the same as to say, all is blank, without identity; and that, while it might be soothing to the nerves, it was one-sided, and therefore untrue. Yet, that there was good in Christian Science, I could not deny, and part of the philosophy at Queen's was to find a "soul of goodness in things evil." I was much impressed with the thought of one Mind, intelligence, Spirit. My preaching was along the line of "As many as are led by the Spirit of God, they are the sons of God." Of course I thought all the while that Christian Science was disposed of, so far as I was concerned, though I was wishing it were true, being much perplexed for years about the place of miracles in the gospel narratives, as well as with the whole problem of God, freedom, and immortality. I longed for a system of truth and a right understanding of it. I had almost entirely ceased to believe in or preach miracles, as I could not understand them. I preached ethics, the Golden Rule in so far as I understood it. But when I was brought to where I saw a sign of the healing in Christian Science, I got a glimpse of the truth. I then saw that it taught, not that all is blank, but that "all is Mind and Mind's idea" (Science and Health, p. 492), that Mind is expressed in the real, spiritual nature of everything. My eyes were opened. I saw the clew to the healing and teaching of Jesus. I saw the Comforter, Divine Science.

My way out of the old theological position and the old philosophy of matter manifesting spirit was not easy, but Christian Science had hold of me. I could not do without

it, and it has been and is a blessed and brightening path upon which to enter and travel. As we go on, and find that by study, by the use of the privileges provided for instruction, and by practice, we not only get help and healing, but we learn how to help and to heal others, then we learn to love Science, and to love and revere the noble, gentle woman who so faithfully leads us on out of darkness into God's light.

Grateful Recognition.

WILLARD S. MATTOX.

ON page 58 of the Manual of The Mother Church, we are told that "it shall be the duty of every member to daily defend himself against aggressive mental suggestion, and not be made to forget, nor to neglect his duty to God, to his Leader, and to mankind." Our duty to God is manifestly to be obedient, to acknowledge His will as our only law, to be constantly grateful to Him for continuous life, for a perfect body, and for perfect health; to be grateful to Him for an infinity of good things, for a limitless universe filled with countless spiritual ideas, each in its own degree perfect, and among which we live and move and have our being.

Our duty to our Leader is to be properly thankful for her heroism, for her self-abnegation and splendid achievements. It includes constant watchfulness, lest by thought or word we add to the cares of the noble woman who so patiently and uncomplainingly bears universal burdens in order that we may make our demonstrations. Our duty to mankind is to so express Truth in our thoughts, acts, and speech that we may stimulate men to make an endeavor away from sin and disease; to so present the Science of living in all its winsomeness that it will attract all who are weary of egotism and tired of pain; to so voice divine Love that the suffering human sense may take courage and begin to lay hold on hope and good cheer.

In performing our duty to God, to our Leader, and to mankind, we shall have much to do and something to say, and we may meet those who do not agree with all that we do or say. There are some, for example, who find fault with us because we love our Leader and say so. In our Wednesday night meetings many a man partially discharges his debt to her by publicly acknowledging some benefit, derived from the truth she was good enough to see, and brave and loving enough to utter. It is not surprising that men and women reclaimed from misery and degradation, who have been lifted from the very depths should overflow with gratitude for the one who, though knowing them not, has labored with unselfish devotion, to make their individual redemption sure. And it is not strange if the world now and then hears a part of the glad song of thanksgiving, nor is it very strange if the world, knowing not the cause of rejoicing, knowing nothing of the contrast between the hell of mortal belief and the heaven of peaceful understanding, should complain that all these people should express their gratitude and affection as they do. The chorus of thanksgiving cannot be repressed. It has its beginning deep down in human hearts regenerated, it comes from those who are well and sane and clean and valuable to themselves and others to-day because one has lived near enough to God, good, to catch a glimpse of the radiant beauty of holiness, and has reflected enough of what she saw and heard to inspire in others an earnest desire for better living. As a matter of fact, our critics would have something to talk about, if we were not thankful. They would have a case against us if we held our peace.

An illustration nearer home will accentuate the argument. Suppose that a man finds himself face to face with financial ruin. Forces over which he has seemingly had no control, bring about a series of reverses, and he is confronted with failure, a wrecking of all his hopes and

ambitions. His resources are exhausted, his energies paralyzed, his situation is desperate. A friend comes to his aid, saves him from disgrace and poverty, establishes his business, encourages the drooping thought, and restores hope and manly endeavor. Would it be counted singular, if that man and his family sang the praises of their benefactor? Would they not rather incur the severest condemnation if they forgot what they owed their friend? Though they never ceased to recount the generosity which was their salvation, they would awaken no complaint, no criticism. If we multiplied such an obligation an hundredfold, we could not measure the debt of those who "love to tell the story" of their redemption from nameless suffering, and who turn their gaze lovingly toward her who has labored unceasingly for them, without hope of reward or recompense other than the consciousness of a God-given mission faithfully performed. Neither wealth, nor earthly fame, nor the applause of multitudes, could compensate a tender woman for the buffetings and cruel misrepresentation which have been heaped upon our Leader. Not for gain, nor for personal following, could she be induced to endure the indignities put upon her by the world's hatred of every reformer. Remembering her toil and sacrifices, and knowing that she has endured all this, and more than we will ever know, is it a wonderful thing that Christian Scientists are grateful to Mrs. Eddy?

All this finds a parallel in the incident recorded in the 19th chapter of Luke. Jesus was meekly making his triumphal entry into Jerusalem. On the way, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen." And why not? Their joy and gratitude were natural and spontaneous. It was not prearranged nor spectacular. But the critics were there. And as they kept pace with Jesus in the throng which surged around the humble beast he rode, they called out to him to rebuke his disciples. It is not improbable that those who were loudest in their demands upon him were safely inconspicuous in the background of the crowd. They asked Jesus to rebuke his followers because they were grateful to God for His messenger, and he said, "I tell you that, if these should hold their peace, the stones would immediately cry out." And so to-day, "the Pharisees from among the multitude," complain of our gratitude and say, "Rebuke thy disciples," and the answer to-day is as it was then. It is impossible to check the impulse to be grateful, because it comes straight from God, and brings with it health. "A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or any error, prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372).

Jesus once cured ten men of leprosy. They were all healed at the same time and told to go to the priest and meet the requirements of the Mosaic law. They went, and one of the ten came back to Jesus to thank him. Note the impersonal tone of Jesus' comment, "There are not found that returned to give glory to God, save this stranger." He conveyed the idea that gratitude to the healing Truth must be expressed, and that it would take the form of thanking God's chosen one, the avenue for good through whom good can best work. The metaphysics of this position is further explained in Science and Health, page 94, "Of the ten lepers whom Jesus healed, but one returned to give God thanks,—that is, to acknowledge the divine Principle which healed him." To-day, when thousands acknowledge their healing through Christian Science, and thank God for it, they naturally include in their gratitude, the one through whom God has manifested His love.

It has been the misfortune of clear-sighted, keen-visioned reformers, to be misunderstood or undervalued by their own generation. So true has this been, for so many thousand years, that it was crystallized into a readily understood

saying, in the words of Jesus, "A prophet is not without honor, save in his own country." Moses was not popular with the mass of the people he strove so faithfully to save. They murmured often, because they did not understand him. They were too close to his greatness. But the descendants of the very people who rebelled against him, held him up as an ideal. Ezekiel was warned by Wisdom that the message of Truth he carried would be rejected, and he was prepared to meet opposition and criticism. Comparatively few people in any stage of the world's development have been able to get a large view of affairs and estimate with any degree of fairness or correctness the value of the various influences at work in society. Happy the man who is so wise that he can do no injustice to present accomplishments, who sees virtue and good where they exist and is glad for all the virtue and goodness he sees, in whatever human form it may be presented. Those who owe life itself to Christian Science would be recreant indeed if they failed to recognize their obligation to their benefactor, not only because she has done something, but also because of what she is. Extravagant praise and hysterical exhibitions of emotionalism will not be confused with that joyous, yet withal dignified, expression of a laudable and praiseworthy sentiment which the world cannot understand, chiefly because it has never possessed it.

Divine Guidance.

BEULAH G. HINES.

In dwelling on the thought of divine Principle as Love, we can readily see the innumerable ways in which Principle enters the smallest affairs of our lives if we only think quickly enough to avail ourselves of Divine guidance. Have we ever thought of what it means to be unprincipled? Even in a mortal sense, if we were accused of being unprincipled how quickly would we resent the accusation, or seek to remedy the evil, whatever it might be. In my own experience, I have many times rejected an error quickly and decidedly, because it appeared an unprincipled thing to think, say, or do.

Our text-book teaches us that Principle means God, Life, Love; and the command to obey God is imperative. In proportion to our obedience we are protected by Principle in every way, and we feel in such accord with good that our sense of power over evil will grow in strength until we absolutely know that God's commandment uttered through His ideas, cannot be broken.

I love that saying of the Master, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." It gives us rest to know that every good motive and action comes direct from our Father, and that all the good in the world is our inheritance from Him, and that it remains indestructibly in Him, even as we remain indestructibly in Him.

We sometimes hear good people say that their motives and intentions are good, and yet that good results do not follow. Both of our best authorities, the Bible and Science and Health, emphasize the necessity for action. Our text-book says that "there is more Life and immortality in one good motive and act, than in all the blood which ever flowed through mortal veins" (Science and Health, p. 376). We also hear Jesus saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We cannot sit still and say, "Principle governs, and my motive is right;" we must prove that Principle (not self) is governing, and we must act in accordance therewith.

In our work, and particularly in our relations with our fellow-man, we need to bring more of Principle into thought and action. We need to watch our thought of our fellow-mortals lest it be an unprincipled thing of which we would be ashamed if it were openly known.

By guarding the inward thought, the outward act will be guarded also,—guarded, guided, and made manifest by and through divine Principle, Love. This is God with us, telling us just what, when, and how to think, speak, and act at every moment for our brother as well as for ourselves, until our lives are beautifully rounded out on the lines formed by Principle.

"All that I have is thine."

CATHERINE MAY.

THE elder son was in the field; he had been working throughout the heat of the day. No doubt he was weary, hungry, thirsty, and needed rest. As the night drew near, he sought his home for the needed refreshment. Hearing music and dancing, he called one of the servants and asked what these things meant. He was told that his brother was come, that his father had "killed the fatted calf," and that his friends were making merry.

A sense of error entered his thought and he was angry and impatient. He had been working for his father many years, and no evidence of appreciation had been bestowed upon him. He would not go into the house, but chose to stay outside, and put on the garment of self-righteousness. His "incorrect reasoning" led to practical error. "The wrong thought should be arrested, before it has a chance to manifest itself" (Science and Health, p. 452).

Did the father leave him in his error, in this story? No. He came out to meet him, and "intreated him." Then error called louder than ever. "Lo, these many years do I serve thee, . . . and yet thou never gavest me a kid, that I might make merry with my friends."

Now note the father's kind reply, "Son, thou art ever with me, and all that I have is thine." What do these words mean in the light of Christian Science? All life, all truth, all love. The idea is almost too great to comprehend! Of whom is it said, "Thou art ever with me"? Those "who walk not after the flesh, but after the Spirit." "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

"God combines all-power, or potency, all-science, or true knowledge, all-presence" (Science and Health, p. 466). Son, daughter, "All that I have is thine."

[Written for the Sentinel.]

My Ambition.

E. B. M.

O, WERE it mine to sing a song
Whose sweetness, at my feet should hold
The spell-bound thousands, all untold,—
I'd rather far it were my part
With comfort e'en one life to fold,—
Bind up one broken heart.

O, were the power mine to paint
The fairest picture, to amaze
A wond'ring world that there should gaze,—
Oh, Father, I would ask instead
Thy healing truth to bear and raise
My brother from his bed.

O, were it mine to have my fame
Emblazoned high on yonder star,—
Dear Father, I would rather far—
I humbly pray in earnest tone—
One life be cleansed which sin doth mar,
And that, oh Lord, my own!

Selected Articles.

Christian Science Indorsed.

If the Supreme Court of New Hampshire had planned any public testimonial to Mrs. Eddy at her home city of Concord, it could not have done better than it has in deciding that the practice of Christian Science is and of right ought to be legal. With the Supreme Court's seal stamped upon her doctrines, Mrs. Eddy has reason to grant general amnesty to enemies and to the faint-hearted within her own ranks.—*Boston Record*.

The Spead-Tomlinson Case.

The decision announced by our Supreme Court Tuesday in the Spead-Tomlinson case is undoubtedly the most important legal victory yet achieved by the followers of Christian Science. The right to practise Christian Science in the healing of disease was practically involved in the suit; for if the contentions of Mrs. Spead's attorneys had been sustained by the court, no Christian Science practitioner could have undertaken the treatment of a patient or expressed to a patient his belief in the efficacy of his system without rendering himself liable to an action for damages in case of failure to effect a complete cure. These contentions are effectually disposed of by the opinion rendered Tuesday, and the right of the Christian Scientist to treat in accordance with his system persons who desire that method of treatment, as well as his right to express his honest belief in the merits of the treatment, is established.

While the question whether a Christian Science practitioner is required to take out a license like an ordinary physician, and the question of the liability of such a practitioner to criminal prosecution under special circumstances, has been passed upon by several courts with results almost uniformly favorable to the Scientists, the fundamental question of the Scientist's common-law right to practise his system of healing as ordinary physicians are permitted to practise theirs, has never before been authoritatively determined. The clear and forceful reasoning of the court's opinion must carry conviction to the minds of the legal profession and the general public alike, and it may be predicted with considerable confidence that Tuesday's decision will be generally followed in other states where the same questions may arise.—*The Daily Patriot*, Concord, N. H.

Its Tenets all for Peace.

Apropos of the Peace Congress now being held in Boston, the Wednesday services at the Christian Science Church last evening dealt with the subject of peace, and the First Reader of the church read selections from the Bible and from the Christian Science text-book bearing on that subject. The hymns selected for the occasion were in the same line of thought. Among the selections from Science and Health, the Christian Science text-book, the most appropriate, perhaps, was the following:—

"One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'"

After the opening exercises the meeting was given into the hands of the congregation, who occupied the time in short talks, many of them indicating how Christian Science had helped them to adjust their differences with their fellow-men through brotherly love and without strife and contention, pointing to the fact that the differences of nations could be settled by the exercise of the same principles. If all men were Christian Scientists, it was contended, war would end at once, because the practice based upon the principles of Christian Science would not permit of any conflict whatever.

One of the speakers said in closing, "Following the

Master in demonstration, Mrs. Eddy, the Leader of the Christian Science movement, has shown men how to understand and in what manner to obey the divine Principle which subdues hate with love and ends wars. In proportion as her life-work is known, it will be seen that as a true peacemaker she stands among the blessed ones of all ages, and if Christian Scientists but do their work aright, they will aid in bringing public opinion under the government of the Prince of Peace, and so make theories of war obsolete."—*Boston Herald*.

Considerate Attention.

Perhaps the public may have noted that the opposition to Christian Science, which was very much in evidence a few years ago, is dying out.

Worldly as a majority of our people may be, they have been quick to recognize the goodness which is in the new cult.

There is nothing in Christian Science which would suggest imposition. Faith is the foundation of the belief which has Mrs. Eddy as its chief exponent. Those who accept this good woman's teachings live pure and upright lives. As pious as the Pilgrim Fathers, the Christian Scientists are more liberal than those pioneers of religion in the New World.

Since the immortal Declaration of Independence was given to freemen, our people have held that all men are "endowed by their Creator with certain unalienable rights," among which are "life, liberty, and the pursuit of happiness." As men and women are happy in their religion, any belief which contributes toward the happiness of the world must at least receive the considerate attention of the American public.—*Albany (N. Y.) Press-Knickerbocker*.

The Scriptures tell us that "God saw every thing that he had made, and behold, it was very good." Paul says, "The things which are seen are temporal; but the things which are not seen are eternal." Many similar Scriptural classifications could be quoted, if space permitted. The late Professor Huxley wrote, "I repudiate as philosophical error, the doctrine of materialism." "What is this terrible thing called matter, after all, except the unknown, hypothetical cause of states of our own consciousness?" Professor Allen Gray, writing of the eminent natural scientist, Professor Tyndall, says, "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe as known to us consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence." To say that matter is "reality," as Rev. Randle is reported to have said, is to espouse the side of those characterized by Professor Allen Gray as "abject materialists." It is unfortunate that those who claim to be champions of religion, should be found using the notions of the rankest materialism in their arguments against Christian Science.

CLARENCE A. BUSKIRK.

Muncie (Ind.) Star.

A Correction.

The Selected Article in our issue of September 24, which was attributed to the *New York Advertiser Gazette* should have been credited to the *Geneva (N. Y.) Advertiser Gazette*.

A Critic Answered.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the *June Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each, \$2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

The Lectures.

Cedar Rapids, Ia.

Bicknell Young lectured last night [September 17] at Greene's Opera House, under the auspices of First Church of Christ, Scientist, on the subject of Christian Science. The lecturer was introduced by John M. Grimm, who said in part,—

Most of us have been taught to believe that everything on earth, including health, should be held subservient to a proper consideration for the future; then how intensely interesting and supremely important is the discussion of that subject which deals not alone with health and happiness, but with our future state as well.

Less than forty years ago the Rev. Mary Baker G. Eddy first proclaimed that interpretation of the Scriptures which applies Scriptural law not alone to the saving of souls but to the eradication of disease and the saving and restoring of the peace and harmony of human life. To-day her church has nearly one thousand congregations and over thirty thousand members. This wonderful growth has been obtained during a time when all creeds and religions have been under the lime light of skeptical and scientific criticism. Volumes of testimonials have been written by God-fearing men and women of high standing and intelligence, proclaiming what has been done by this religion to relieve suffering and brighten life. Such a record of growth and achievement surely challenges the respect and careful consideration of the most thoughtful and critical of the age.

Cedar Rapids Republican.

Osborn, Mo.

The lecture delivered by Judge William G. Ewing of Chicago at the Osborn Opera House, September 10, was listened to by an attentive audience of about three hundred people out of a population of only about four hundred. He was introduced by P. M. Hatch, editor of the *Osborn Enterprise*, who spoke in part as follows:—

It is not my place to-night to speak either for or against Christian Science; the argument if any will be made by the lecturer, but I may say this of the members of that body, in so far as I have observed them: they are earnest, honest, and in my judgment come close to living up to their convictions, and of all people I know they least find fault with or antagonize other people.

The student of history finds that during all the time covered by written history the man or woman who teaches an advanced thought in the moral domain meets with not only prejudiced, but usually active opposition, and often real persecution from the rest of the world who always imagine, and usually with good cause, that their own theories are endangered.

He who comes bringing a new message for the uplifting and betterment of humanity is an evangelist. If this man has a message of moral truth new to you and me, he is a direct messenger to you and me from the fountainhead of all truth. If his words are false they can do little harm, if they are true, while we may forget the speaker, may forget his words, still the truth that is in them will outlast the ages. I think it is one of the beliefs of the Christian Scientists that only those things that are true are real, all error is a shadow. I do not know if this is so, but I think I know that nothing that is good and pure and true can pass away, or ultimately fail. Truth will triumph over time and the wreck of worlds.

Gentlemen and ladies, I introduce to you Hon. William G. Ewing of Chicago, who cannot fail to entertain you, and who, I am sure, will speak to you words upon which you will do well to reflect.—*Correspondence.*

Montreal, Can.

The Kings Hall was crowded Thursday [September 22] with an attentive audience, to listen to the lecture on Christian Science, delivered by Judge Septimus J. Hanna, under the auspices of First Church of Christ, Scientist, Montreal. Mr. F. W. Sim of Troy, N. Y., introduced the lecturer in the following words:—

It was my good fortune about fifteen years ago to attend a meeting of the National Christian Scientist Association in New York City, and to listen to an address by Judge Hanna. His presentation and illustration of Christian Science have, through all these years, remained in my thought a help and stimulus. Those were pioneer days in Christian Science organization, and among the many activities put in operation since that time by our Leader, Mary Baker G. Eddy, none have produced greater results than the Board of Lectureship, of which Judge Hanna is a member. Through it the truths of Christian Science are presented in an official and authoritative manner, following the commands of our Master, "Go ye into all the world, and preach the gospel to every creature," and "As ye go, preach, saying, The kingdom of heaven is at hand," with the results that the sick are healed, the sinful reformed.

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, we read, "The time for thinkers has come" (Pref. p. 7). This time has come to you to-night, and we ask you to consider thoughtfully and ponder deeply the Christianly scientific statements presented to you, and with Paul, "Prove all things, hold fast that which is good." Christian Science brings to you nothing that you have not always possessed; it takes from you nothing you really have; it is the Gospel of Restoration, it restores to you health, harmony, success, peace; and restores you to right relations with God,—divine Principle,—whereby man has dominion over all the earth. Thousands of men and women in this and other lands are blessing God for Christian Science, that has brought to them freedom and the restoration of their divine rights.—*Correspondence.*

Galena, Kan.

Judge William G. Ewing lectured on Christian Science for First Society of Christ, Scientist, Galena, Kan., at Sapp's Theatre Thursday evening, September 15, to a large and intelligent audience. The lecturer was introduced by Judge E. E. Sapp, who spoke in part as follows:—

I have been told that this is a new religion. This cannot be; religion cannot be new, it must be old, if it be religion, for religion is only right actions. In the fullest sense and meaning, there are no new right actions. I am told that this religion takes the wrinkles out of one's face and the scars from one's heart. If this be true, then it must be good. If in the hurry and rush of the busy world one can be taught to stop and think of the duty he owes each to the other, then it ought to be done, and this is what I understand the speaker will address you upon to-night, and I know that he will receive not only a respectful but intelligent hearing, and that each of you will take and hold that which is good.

I have the pleasure of introducing to you Hon. William G. Ewing of the city of Chicago.—*Galena Times.*

Lectures at other Places.

- Greeley, Col.—Judge William G. Ewing, May 8.
- Waterford, Wis.—(Auspices First Church of Christ, Scientist, Beaumont), Bicknell Young, September 4.
- London, Ont.—Judge Septimus J. Hanna, September 11.
- Hurlev, S. D.—Miss Mary Brookins, September 13.
- Port Hope, Ont.—Judge Septimus J. Hanna, September 19.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Mother Church Building Fund.

[We are very glad to give a prominent place to the following letter.—Eds.]

To the Editors.

Our beloved Leader directs that in her behalf you notify, through the Christian Science periodicals, the dear friends, students, patients, churches, and all who have contributions for the Building Fund of the new Mother Church kindly to send their money direct to the Treasurer, instead of sending it to Concord. The clerical force at Pleasant View is not adequate to give the voluminous correspondence thus entailed the attention it deserves. The Pastor Emeritus is glad to note the growing interest in the new building project and bids God-speed to the enterprise. She knows of the ingathering of the funds by the reports that "the walls are rising into view," and thanking one and all for the generosity, self-sacrifice, and benevolence manifested to build the house, she will greatly appreciate the relief which will result from an obedient regard for this simple request.

The extra contributions for the Concord church were sent to our Leader, and with one mind, but the reasons therefor do not exist in the present case. Mrs. Eddy was building that church and did build it literally, because the money contributed by others was sent to her and she in turn paid it over to the trustees of the Concord church building fund to be applied as needed.

Fraternally,

GEORGE H. KINTER.

Pleasant View, Concord, N. H., October 10, 1904.

Changing Opinions.

THE following article is copied from the *Boston Transcript*:—

"Now comes a Paris physician who says that it is all wrong to boil drinking water, as the municipal doctors direct when there is danger of a typhoid fever epidemic. Professor Charrin of the Collège of France is the learned authority who is quoted as denouncing the popular theory that the fever germs being destroyed by cooking them well, the danger of sickness is avoided. Professor Charrin's doctrine is that in boiled water not only is the deadly microbe destroyed, but also the microbe which even more than the dog or horse deserves to be called the friend of man. The beneficent microbe is that which assists at the digestion of such substances as cellulose and albumen. If he is boiled out, these intractable substances set up irritations which end in enteritis and other maladies. Another eminent French authority, M. Pages, agrees with M. Charrin in saying that boiled water seriously impedes digestion and attacks the assimilative organs. 'It may,' he says, 'save you from typhoid, but the risk of typhoid is in any case very small, while if it does save you, it exposes you to a host of other ailments no less mischievous.' 'If you do boil drinking water,' says M. Pages, 'expose it

before you drink it for some hours to the open air, and agitate it.'"

Our purpose in copying this article is not to enter into a discussion of the comparative merits of the different theories regarding the proper sanitation of drinking water, but rather to call attention to the fact that medical theories seem to offer no permanent settlement of questions of this kind. What was considered almost a specific yesterday is discredited to-day and will be discarded to-morrow.

It has always been the plea of those who have endeavored to secure the enactment of legislation having for its object the compulsory employment of physicians of the so-called regular schools, that there is a science of medicine, but if this be true it remains to be demonstrated, for it is a well-known fact that the medical practice of to-day not only differs very much from the practice of a few years ago, but in many instances it is absolutely the reverse of it. The conclusion to be drawn from these frequent changes of opinion is that such legislation, if enacted, would result in compelling the sick man of to-day to submit to treatment which the physicians of a generation hence will undoubtedly pronounce harmful, and possibly a menace to human life.

M.

The Peace of God.

If we base our judgment upon the history of the church militant, we can but conclude that one of the last things which the followers of Christ Jesus are willing to learn is that the weapons of their warfare are *not* carnal. Apart from Peter's impulsive exhibition of the fighting instinct, the early disciples seem to have entirely discredited the use of the sword, but their successors soon accepted the world's way, and from that time the history of Christianity has been written in blood. Jesus' coming was announced with the promise of "Peace on earth," and among his last words he said, "My peace I leave with you," but this concept of his rule has been little more than a tradition or a hope in all the succeeding years.

At the opening of the twentieth century the contrast between the spirit Jesus inculcated, and the spirit exhibited by Christian sects and nations is still saddening indeed. And yet there are encouraging indications of a great awakening. The earnest faces and more earnest words of those gathered from many countries at the thirteenth annual meeting of the Peace Congress, recently held in Boston, gave tokens of a nobler sense—the promise of a nobler day. No one could question the genuineness of their patriotism, the unselfishness of their zeal, the purity of their love for mankind. They are companioning with a great idea, they are committed to a great enterprise, and in the providence of God their cause will win. Christian Scientists are deeply interested in this, as in every other humanitarian movement, and they are peculiarly fitted to contribute to its success.

A fighting Christian is the ally of a fighting God. The Christ concept of the divine nature and method of government, may not be a stranger to his thought, but it certainly does not dominate his habits. The gospel was committed to a fighting people, and its seeds were first sown in the soil of The Dispersion. The Christ-truth was thus but imperfectly reflected by the human media which for centuries had been dominated by the thought that God was a king of irresistible might and authority, who in unnumbered instances in their racial history had encouraged a vigorous militarism, and who in the person of his chosen representatives, a Joshua or a Gideon, had led his people to the slaughter of their enemies. Though the concept has varied, this sense of a God of battles has obtained in all the years, and in so far as it remains to shape conscious or unconscious determination, Christian men and nations are disposed to recognize a necessity for the arbitrament of arms in the settlement of their differences. Though

honored in many a resonant line; though sung by the worthies of many a heroic struggle, and though made serviceable, perhaps, in many an instance, to racial advance, nevertheless this concept of the fighting virtue has no place in a Christian life or a Christian civilization. In the feudal ages it was saved from something of its animalism if not its cruelty by the spirit of chivalry, but in modern times its gross selfishness is unredeemed, and the horrors it is precipitating to-day in the far East bring a shudder to every Christian sense.

It has been well said that "war is human nature at its uttermost," and it is manifest that if human strife is to cease it must be through the enthronement of the Christ-concept of God as infinite Love, and the manifestation or reflection of this Love in human lives. This is the work of Christian Science, and this it is accomplishing. Wherever it is permitted to govern, there the reign of selfishness has ceased,—the cause and occasion of all conflict has passed away. Christian Scientists know something of the unlimited possibilities of the radiation which attends this lifting up in thought of the Christ-idea. They know that it goes forth in all the earth to conquest, and to conquer through Love alone, and their sense of life's ministry thus expands to the measure of the world's need. In quietness is their strength, they have put up the material sword.

Blessed with the possession of this higher ideal, and called to the fulfilment of the glorious purpose of God in Christ Jesus, Christian Scientists may not forget the legitimate expectations which their profession awakens. It is for them to prove that the peace of God, the peace that "remaineth," is realized not through the cultivation of sentiment, but through the recognition and demonstration of divine Principle; and it is for them to exhibit in their personal and social relations, in the home life and in the church, that constant unselfishness and abundant love which will give them recognition before all the world as the sons and daughters of peace. W.

Count the Blessings.

Let us gather up the sunbeams
Lying all around our path.

THE subject of our experience meetings is of so much interest to the Field that a few additional thoughts respecting them cannot be amiss. The Christianizing influence of these meetings and of the testimonies given in our periodicals is becoming more and more evident; it is reaching many who are out in the darkness of sin and suffering, who have missed their way to the healing Christ, known of old and revealed anew in Christian Science. In this teaching we are constantly reminded that the demand of vital Christianity is the attainment of perfection in thought, word, and deed, and in striving for it we are assured in our text-book that "progress finally destroys all error" (Science and Health, p. 492). It is in this glorious hope that we toil on, even when progress seems very slow, for it gives assurance of final perfection in individual experience as well as in our churches, including, of course, our Wednesday meetings. As we gain a clearer sense of that which is most conducive to our advancement, we become conscious of better health, our thoughts are expressed with greater freedom, power, and grace, and if this be true of our daily experience our services will be correspondingly enriched.

While Christian Scientists are deeply grateful for their deliverance from pain and discord, they soon find that something far higher than these earlier experiences comes with spiritual growth, when the affluence of good unfolds to them. The Psalmist declares that God's "wonderful works" to usward are more than can be reckoned or numbered, and in a burst of thankfulness he says, "Blessed be the Lord, who daily loadeth us with benefits." If one in the olden time could thus discern his blessings, and speak of them in words that glow, what should be expected

of those who walk in the clear light of Christian Science and who know how the gifts of divine Love come into our hearts and homes? If we cannot "reckon" all our blessings, we may at least jot down a few of them on memory's tablet, and tell of them with fervor that throbs with gratitude to God, and to His messenger, to whose faithfulness we owe so much. Words which come from grateful hearts never fail to find their way to other hearts with the healing power of the Christ-message. St. Paul tells of the convincing power of truth upon those who attended the experience meetings in his day, and says of the stranger who might listen, "falling down on his face he will worship God, and report that God is in you of a truth." He did not think it either impossible or wrong to "speak with the tongues of men and of angels," he only insisted that Love be understood and obeyed, as the true inspiration to eloquence.

We need never hesitate to speak of past blessings, for the Israelites were commanded to tell their children's children of their deliverance from bondage, and of the signs and wonders which were vouchsafed to them on their way. Our Leader going before us has blazed a way through the thorny wilderness of sense; let us cheer her by bringing to our services the fruits of the Spirit,—the products of our Promised Land,—which are more precious than the grapes of Eschol brought back by the explorers to cheer the doubting and faltering hosts of Israel. K.

General Association of Teachers.

Members desiring rooms with or without board in private houses, will receive attention at the hands of a committee for that purpose, if they will make known, in season, their requests, by letters addressed to First Church of Christ, Scientist, 4017 Drexel Boulevard, Chicago.

A committee will be in waiting at the Church on Saturday, October 22, to direct any who have not previously secured assignments, to suitable places. It is desirable, however, to have all arrangements settled by correspondence before arrival in the city.

Letters to our Leader.

[Telegram.]

New York, October 5, 1904.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

It is fitting that the banner state in legalizing Christian Science practice should be the native state and home of our beloved Leader and Teacher. May New York soon fall in line.

JOHN L. ROBERTS.

ROSALIND ROBERTS.

Woodville, Maine, July 30, 1904.

Rev. Mary Baker G. Eddy.

My Dear Mrs. Eddy:—Love urges me to take up a few moments of your precious time, to tell you we are just three years old in Science. We desire to express our love to God for His many blessings to us, love to you for giving us "Science and Health with Key to the Scriptures" and other words of counsel and comfort which bring us nearer God and make us want so to live that our light may not be hid, but shine out and show others the way. We also desire to express our love to the practitioner who so patiently led us out of the darkness of disease and sin, into the light of health and contentment, and thus planted our feet upon the solid rock.

Although I had heard of Christian Science before, and knew there were Scientists in the city where we lived (Waterville, Maine), there seemed to be no way for me to find out anything about the teaching. At last, however, we were led to Christian Science through suffering. My husband had suffered many things of many physicians for a year or more, and they all agreed in pro-

nouncing the disease locomotor ataxia, from which he would in a very short time become perfectly helpless.

At this time a friend who was not a Scientist told us she knew Christian Science treatment would help him. We gladly accepted it when we saw the beauty of its teaching and recognized the Principle of its demonstration. When he commenced taking treatment he could not walk if any one was looking at him. Now he is well and working on a farm.

Love was the subject of the first Lesson Sermon I heard, and I have since been trying to learn how to reflect Love so as to lead others to the Truth that makes free. We are living now where there are no Scientists near, but we have the Bible, with Science and Health and many of your other writings to guide us on our way; also the works from the Publishing Society. We are now members of The Mother Church.

We pray for God's blessing on you who are working for us all. May we ever live the gratitude we feel.

Yours in love,
MARY H. S. LANDER.

Beloved Leader and Teacher:—I send the enclosed copy from the sermon of John Robinson, the original of which is in the Museum at Plymouth, Mass., thinking it will be of interest to you. I was impressed with its broad outlook and the recognition of a fuller understanding of God to come. Christian Science has brought to humanity this understanding and to you, through whom it has come, the love and gratitude of the world is due.

As one among the thousands who love and revere you,
Lovingly, your student,

ALICE S. BROWN, C. S. B., Boston, Mass.

August 6, 1904.

Extracts from the farewell sermon of John Robinson to the Pilgrim Fathers on their embarkation at Delft-haven, A. D. 1620. The original of this is in the Museum at Plymouth, Mass.

"Brethren, we are now quickly to part from one another and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident—that the Lord has more truth yet to break forth out of his Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches who are come to a period in religion, and will go at present no further than the instruments of their reformation.

"The Lutherans cannot be drawn to go beyond what Luther said; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a miserv much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God: but were they now living, would be as willing to embrace further light, as that which they first received.

"I beseech you remember it is an article of your church covenant. 'That you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that and every other article of your sacred covenant with God. But I must here withal exhort you to take heed what you receive as truth. Examine it, consider it and compare with other Scriptures of truth, before you receive it, for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

Testimonies of Healing.

Often one hears the expression, Is life worth living? To me, it certainly was not, only three months ago, for I was then a physical wreck, suffering agony from a terrible disease which the medical men failed to cure.

Every joint and sinew in my whole body was enlarged to twice its proper size, and caused me intense pain. My tongue was also swollen too large for my mouth. Over six years I had been suffering like this and was unable to work for long periods,—the last time for seventeen months. All the doctors I consulted gave the same opinion,—that my disease was incurable.

My eyesight was also affected, the eyelids not allowing me to see, and there was continuous pain at the back of my head as well as in the eyes. When the sun was shining I had to stay indoors, being unable to bear the light even when my eyes were shaded with special dark glasses which I always had to wear. I had tried several doctors and specialists, but to no avail.

A friend sent me a letter advising me to try Christian Science. She had heard that I was very much worse, and bedfast. Christian Science was at that time unknown to me, but after considering it for two days, I replied that I should like to try it, as it seemed to be my only hope, for I was then waiting for death to relieve me from my terrible pain and agony. A Christian Scientist came to see me and lent me a copy of Science and Health, and in three hours after the lady left me I got up and dressed myself. All the pain had gone from my head and body, and I felt a new man. My wife read to me, as I could not see to read for myself, and when she read these words from Science and Health, "*God is Mind, and God is All; hence all is Mind*" (p. 492), I began to realize that I should have to deny mortal mind and gain the understanding of Truth. In four days I was able to walk a distance of two miles, and that without wearing any glasses at all, much to the astonishment of my doctor and friends.

In a month after, my strength came so rapidly that I was able to take a situation as horsekeeper in a livery stable, where I am still working. The physical help has been nothing compared with the spiritual. My wife and I are far happier and more peaceful now, for we know that God is all Love, Life, and Truth.

Words cannot express the gratitude I feel to our Leader for bringing the truth of God to me through Christian Science. I am also most grateful to the lady who so kindly helped me. I hope this testimony may be the means of bringing some other poor sufferer to health, happiness, and to God.

JAMES WILLIAM SPENCER, Rochdale, Lancashire, Eng.

I spent one Saturday evening with friends who had classes in two different orthodox Sunday Schools. During tea-time one of the girls was stricken with a headache. As we finished tea my friend sighed languidly, "O that Sunday School lesson! I cannot study it to-night, my head aches so badly." I replied, "How strange! Christian Scientists study their Sunday lesson to be healed and find it effectual in proportion to their understanding of its meaning."

I then remembered with gratitude how I had been healed of the grip by the study of the lesson. As I sat down to study one Sunday afternoon, every part of my body ached, but more especially my head, which seemed to throb with each heart beat. I was cold and hot in a moment. When I had finished two citations the symptoms were so augmented that it seemed impossible to sit up any longer. Closing the books, the thought came to me that the healing of that disease was in that lesson, and fear could not keep me from being healed. In one of the remaining citations I found a passage so strong and pure in its diction that it dispelled the diseased belief with a thought of health which became a song of peace,—"*Every law of matter or the body,*"

supposed to govern man, is rendered null and void by the law of God. In ignorance of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery. Be no more willing to suffer the illusion that you are sick, or that some disease is developing in the system, than you are to yield to a sinful temptation, on the ground that sin has its necessities" (Science and Health, p. 380). Needless to say, I was healed in a very few minutes and joined in a much relished luncheon, whereas the same symptoms had, in the past, developed into an illness of many days' duration, in spite of prophylactic drugs.

This is but one of the many immediate healings which I have felt since studying Christian Science, and it serves to illustrate the vast difference between a religion with a creed whose adherents leave their lesson until Saturday night, and then prepare it as a task, and a religion with a Principle, whose believers study daily and eagerly the lesson for each successive Sunday.

This is written with due respect to other Christian believers, and any one has the privilege of proving for himself the correctness of my deduction from the instances above,—that Christian Science is true,—after he has studied its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.—L. M., So. Omaha, Neb.

With loving gratitude, I acknowledge a great debt to God, and to our beloved Leader, for the many blessings received through Christian Science. I desire to join the "great cloud of witnesses," hoping some one may be helped and encouraged by my experience. Leaving home when a very young man, I carried with me a protection against the temptation of a great city,—a mother's prayers and a small Bible. For a time I read the Bible and prayed, but without understanding. This did not suffice, and evil seemed to gain the victory. I soon omitted to read my Bible; forgot to go to God in prayer for guidance and help, and looked to the world for that which it never has and never can give,—health, peace, and joy.

Thus, years later, when Christian Science came into my home, it found me prayerless, churchless, godless; a home discordant, and with no thought or knowledge of spiritual things. Up to this time, my wife had for years been seeking health through the physicians, but without success, and as a last resort had been sent to Christian Science. The help received was wonderful, and so impressive that I commenced the study of Science and Health. The first effect which I realized from the reading of our text-book, was a great love for the Bible and a desire to read it, something which I had not done for years. I went in silent prayer to God, that I might see the light and truth which would enable me to become a better man. "Ye must be born again." Thus again, and as a child, was I taught to pray "the effectual fervent prayer" which "availeth much." In a few weeks' study of Science and Health together with the Bible, and without other help, I was healed of a desire for liquor, of years' standing, and of the use of tobacco. Ten years have passed and these appetites have never returned. I have never used either liquor or tobacco in any form from that time to the present. Surely this Scripture is fulfilled in our home: "Old things are passed away; behold, all things are become new." How can we estimate the value of a book, the study of which brings such transformation and regeneration! Only as we endeavor to live, and strive to practise what it teaches, can we begin to pay our debt to God, and to her whom He has sent to make plain to human understanding the life and teaching of Christ Jesus.—W. H. P., Boston, Mass.

At the age of three months a fall caused the cartilage of the nose to be pushed across so that it entirely closed one nostril. When it formed into bone, the flow of mucous was obstructed until there was developed a most malignant type of dry catarrh, for which the best specialists in *materia*

medica could afford only temporary relief. They said that the poison was searching its way through the whole system, until every organ was in some degree affected by it. Six years ago the light of Christian Science brought health and strength through the efforts of a practitioner, who has ever since been my helpful friend. Each condition was uncovered and conquered. Glasses which I had worn for seventeen years, for inherited myopia, were discarded, teeth were extracted painlessly; in fact, the truth has met every need as it appeared.

I had cared nothing for religion, and even the name of Christian Science had never come to me until it was mentioned by the one to whom I afterward went for help. Clouds of sorrow, despondency, and pain have been gradually dispelled, until now I stand a living witness to the power of Truth as revealed through our beloved Leader, Mrs. Eddy, in what is to me, the most wonderful book of this age, "Science and Health with Key to the Scriptures."

Although the physical healing has given me great cause for rejoicing, it is the spiritual gain for myself and others, the daily unfolding of an understanding of the Christ-Principle, which brings a joy words can never express. I would also speak a word of thanks for the class instruction, so lovingly given me, and which enabled me to start with courage upon the strait and narrow way.

EMMA M. CLARK, Washington, D. C.

I was a sufferer for years from nervous prostration. I will not attempt a description of my sufferings, for they can never be known or understood, except by those who have had a like experience. I will only say that the physical suffering, which was great, was nothing compared with the mental. Christian Science was presented to me several years ago, but I was not then ready for it, I held strongly to the old thought and felt it would be very wrong to turn away from what I believed to be the truth, even if it would heal me, which I doubted. I felt that I would rather die than be healed by something which I thought required me to give up the atonement. I dared not let go of it while believing that my future salvation depended upon it. I now know that both my present and future salvation depend upon it.

I did not die, but suffered on, and finally got into such a mental condition that I could not trust, reason, or pray. I shudder now to recall the agony of those months and years. I found I did not, and could not, love a God who, I believed, had power, but who, in spite of all my cries to Him, would not send me relief. Thus I drifted for a time, when one day in passing the office of a Christian Scientist it occurred to me to go in, but I passed by, then stopped, hesitated, turned back, and in my desperation went in, I hardly knew why, as I did not think I should take treatments. The practitioner received me kindly, and before I left it was arranged that I should take treatments. These were continued for about nine months. My recovery was slow, but I never wanted to give up or let go, though I had many dark hours of doubt, discouragement, and fear.

I want to say to those whose recovery seems slow, Do not be discouraged, the time will come when you will feel as I do now, that not one hour of that time was lost, for my experience would not now be what it is, if that time had been shortened by one day. I needed it all, and again I say do not be discouraged.

Through all this time my practitioner patiently and lovingly led me on. As time goes by I realize more and more her faithful work and patient love. I afterward had the privilege of class instruction with her, and what I owe her as my teacher and friend, I can never express in words; but I hope by a life of earnest, steadfast devotion to Truth and Love to show my appreciation of her work and that of our dear Leader. I am also grateful for all our helps in the way of Christian Science literature.

I have occasion to say many times to myself, "Abundance to my need will flow, if I but feel, through mists of sense, the plenty of Omnipotence." My needs are many and varied, but no matter how many or how great, the supply is sure and unfailing. Love has brought me many miles from the scene of my healing, but is still with me. It is so good to know that God does not so much send us out, as lead us out, always going before us, opening the way and providing for us. I am proving daily that He is a God whose promises fail not.—M. I. W., Fort Fairfield, Me.

A number of years ago I applied to a Christian Science practitioner for help, and with the gratifying result that I was healed of a disease known to doctors as "incurable," and I have remained well ever since. I am grateful for this, also for many other physical helps; but far outweighing these is the spiritual uplifting, and the understanding of the Scriptures which comes with the study of Science and Health.

For many years prior to being healed I was a member in good standing of an orthodox church, and pursued a faithful study of the Bible. Although I took great comfort in the Psalms and some of the New Testament writings, I had to admit that there was much which seemed dark and contradictory. After reading "Science and Health with Key to the Scriptures" for a season, the Bible took on a new meaning to me, and to-day, viewed in this new light, it stands out in wondrous beauty and sublimity, bearing a message which is fraught with healing and blessings for mankind.

For the assurance of prayer answered, also this new understanding of the Scriptures, I am doubly thankful. I am filled with gratitude for the revised Manual and all the other helps that are given us, as we have need, by our dear Leader.—MARY C. QUINN, Castle Rock, Wash.

I have received so much benefit from the testimonies in the *Sentinel* and *Journal* that I send mine, hoping it may cheer some struggling heart. I was reared by kind and loving Christian parents and was a member of an orthodox church for over twenty years, but I was never satisfied. I was filled with fear and bound down by the false gods of this world,—sin, disease, and poverty; consequently every way I turned, and in everything I attempted to do, I was met with disappointment and failure; but God was leading me into a different life. My interest was first awakened to Christian Science about thirteen years ago, and I have been a willing disciple ever since. Through the reading of Science and Health I was healed of chronic catarrh, laryngitis, and constipation, and it also enabled me to lay off my glasses. Christian Science has not only helped me mentally, morally, and physically, but the greatest blessing of all is the spiritual uplifting which enabled me to know that God is both able and willing to care for His children, if we are but willing to do our part and bear the cross which, though it seems heavy at times, always brings a sure reward. Christian Science has not only helped me, but it has enabled me to help others.

The Bible is a new book to me. I now see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart goes out in gratitude to Mrs. Eddy for the work she has done and is still doing for the world, and to God I am most grateful that He has guided me into the truth, that I may have life, and have it more abundantly.

I had the pleasure of attending the Communion in Boston, of seeing our dear Leader, and of hearing the loving words she spoke.—MRS. MAGGIE MARTIN, Chicago, Ill.

Christian Science found me, now some five years and a half ago, a physical wreck. I had been ill for several years,

suffering from severe nervous depression, the result, so the doctors told me, of repeated attacks of influenza. I had tried the various schools of *materia medica*, including allopathy, homœopathy, electropathy, osteopathy, besides mesmerism, sea voyages, etc., but all with unsatisfactory results. I was without hope, and my life was indeed a most miserable one.

One Sunday morning in July, 1898, I was induced to go to a service at First Church of Christ, Scientist, in this city. The service in no way interested me until the reading of the scientific statement of being (Science and Health, p. 468), when, with the reading of the words, "hence, man is spiritual and not material," I had an experience impossible for me to describe. It seemed as though the clouds were rolled back, and I saw heaven; not only did I see it, but I felt that heaven was all around me. The happy thoughts which instantly flooded my mind and remained with me for some ten days would require too much space to relate, even if I were able to find language equal to the occasion. I may say that both physically and mentally I felt I was a new man. I experienced such happiness as I never thought possible on this plane of existence.

To fully express my gratitude for the joys and blessings which Christian Science has brought into my life is beyond my power, and my constant prayer is, "May Thy Word enrich the affections of all mankind, and govern them!" (Church Manual, p. 57).

EDWIN WAREHAM, London, Eng.

When Christian Science was first presented to me, it came through the healing of a dear friend, and although I was not really antagonistic to it, I was not interested in it until some months later. My lungs, which had not been strong for some time, became troublesome, and I consulted our family physician who, I feel sure, did the best he could for me, but I grew worse as time went on. One day the subject of changing physicians came up and I was urged to try Christian Science. I hesitated for some time, then assented, and through the years that have passed since, I have not regretted the choice for one moment. There have been many battles fought and victories won for Truth, and through my practitioner's understanding of Christian Science I grew well and strong. I began to study the Bible and "Science and Health with Key to the Scriptures," and gained a new and better understanding of God. Later came class instruction with a dear teacher to whom I ever feel grateful for her watchfulness and guidance.

Before I became interested in Christian Science I was a member of an orthodox church and attended the services regularly, but the thought often came to me, "How do I know that I am right, I have no real proof?" It seemed to me there must be some way whereby we could *know*,—feel sure,—that we were in the right way. I do not suppose my experience is different from that of others who have found in Christian Science that which abundantly satisfies. I know that its Principle is divine, that it heals and saves. For all the good that has come to me through Christian Science my thought goes out to our dear Leader, Mrs. Eddy, with love and reverence; for it is through her faithfulness that I have been enabled to bring to others this Truth which destroys all error. I wish to thank all those who labor for the good of the Field; for the *Sentinel*, *Journal*, and the Lesson-Sermon. Each is doing its own work, and is full of loving thoughts which meet each reader's need.

A. H. B., Pierrepont Manor, N. Y.

A testimony from London, Eng., given in the *Sentinel*, of protection from hurt in the overturning of a motor cycle, leads me to send this testimony of God's loving care for His children. Shortly after coming into Christian Science five years ago, I was prompted to read the 91st Psalm every

morning, and this practice has been faithfully adhered to from that time to this. As my understanding of the teachings of Christian Science has grown, the beauty and truth of the statements of this Psalm have become clearer to me, to such an extent that I have been able to realize God's loving protection on several needed occasions.

One morning about a year ago I was riding my bicycle on my way from home to the office. I was on the left side of the street, riding rapidly, and before the wind, which was blowing strongly, and this of course greatly accelerated my speed. As I approached a cross street I noticed a wagon coming towards me, and as I expected that the driver would either keep on his way or turn up the cross street, I made no effort to slacken my speed, but intended to pass to his right at the cross street; but just as I turned out to the right he did the same thing to the left, as it was his purpose to go down the cross street, and as I had not calculated on this move, it threw me directly in front of the horse's head, and for a moment it looked to me as if I would run right into one of the shafts. I bore hard on my right handle bar, which carried me at an oblique angle over the car track right under the horse's head, and at this moment the driver pulled up. Notwithstanding I had to take such a sharp turn, and this, too, over a car track, which most bicyclists know is very apt to cause the bicycle to "side slip," as our friend expressed it, and throw the rider, I did not fall, and regained balance instantly.

I thanked God then and do now for my escape from accident. It has enabled me to find a new and richer meaning in the familiar words, "There shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

W. S. MORRIS, JR., Norfolk, Va.

In *Science and Health*, page 427, Mrs. Eddy says, "The great difficulty lies in our ignorance of what sin is." Only since coming into Christian Science have I learned that sin is in the thought. I feel that I would give worlds had I only known this before, but—

No star is ever lost we once have seen,
We always may be what we might have been.

And now I find that in proportion as I overcome the thoughts of hate, pride, envy, jealousy, malice, revenge, anger, just in that proportion is harmony produced and the fruits of the Spirit made manifest in me. I am indeed grateful for the many blessings which have come to me and mine through Christian Science,—grateful to God, and grateful to our Leader.—M. C. W., Chicago, Ill.

I would like to tell of a demonstration we had a few weeks ago. My mamma and papa were attending a church business meeting, and my little Christian Science friend was to stay with me. We were having a happy time and had been reading in *Science and Health*, when, about nine o'clock, I was taken very suddenly with sore throat. I knew what that meant, for I used to have tonsillitis very often before I became a Christian Scientist. We went to bed and both of us worked hard to overcome the trouble, but I seemed to be burning up with fever. Papa and mamma came home late, and all I asked for was a drink of water, I did not voice the error. About two o'clock mamma heard me make a choking sound, and came to my room and stayed with me the rest of the night. By morning the fever was gone. This was Friday morning, and on Saturday I was out and went to the reading room. I am thirteen and attend the church and Sunday School. I want to do all the good I can. I feel very grateful to God, and to our Leader, Mrs. Eddy.

MARGUERITE WELPER, Owosso, Mich.

My path has been by no means one of flowers since coming to Christian Science, but the way grows brighter. All that I have that is worth having, and all I am, I owe to the understanding which has come to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in connection with the Bible. Before coming to Christian Science I had been an invalid for a great many years. I had not only one ailment, but several, one of which was of twenty-six years' standing, but it responded quickly to the truth while other ills yielded more slowly. My love for our dear Leader, and the Cause of Truth has prompted this testimony.—E. B. N., Cleveland, O.

Not long since I was attacked with what might be called neuralgia of the heart. The trouble appeared very malignant, until one night it seemed I might pass from this plane of existence, when these words came to me from *Science and Health*, page 243, "The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death." I repeated these words prayerfully with the sweet consciousness of their reality, and was healed. This demonstration of the power of the spoken word, brought a new light to me. Jesus spoke the word of God and the sick and sinful were healed. He taught by healing, and he preached by healing. He is our great Exemplar, and he said, "No man cometh unto the Father, but by me."

My heart overflows with gratitude and love to God for His rich gifts to us through our beloved Leader; for *Science and Health*, the pearl of great price; the Manual, which reveals to us the law of Love, together with all her other works; the *Sentinel*, *Journal*, *Quarterly*; also for the wise and safe government of this great movement of Christian Science Mind-healing.

MRS. EMILE ROUNSEVEL, Littleton, N. H.

Christian Science has been my Saviour. It healed me when all material remedies were of no avail. I had been under numerous physicians for several years, and it was while in the deepest despondency that, as a last resort, I began Christian Science treatment. The disease from which I was suffering was nervous prostration, with constant fear of everything, although most of the time I could not have told what I was afraid of. I had been at three different sanitariums under all sorts of treatment,—massage, electricity, dieting, rest cure, and a number of other ineffectual things,—until there was nothing else to try, so I went to the Great Physician last, when I should have gone to God first, and have been perfectly healed through the understanding of His eternal and unchanging love and power. Nearly five years have elapsed and I cannot sufficiently express my deep gratitude to our beloved Leader who, through suffering and severe trials, has stood the test of serving God and the Wayshower.

SARA B. POLLACK, Chicago, Ill.

Notice.

The Clerk of The Mother Church requests that those who have made application for membership during the past two years and have not received notice of their election, will notify him at once.

Applications for membership in The Mother Church to be acted upon November 1, 1904, must be in the hands of the clerk on or before October 17. It is desired that those who purpose to unite at that time send their applications as soon as possible, as this will facilitate the work of the Clerk.

From our Exchanges.

If the press of the world would adopt and persist in the high resolve that war should be no more, the clangor of arms would cease from the rising of the sun to its going down, and we could fancy that at last our ears, no longer stunned by the din of armies, might hear the morning stars singing together and all the sons of God shouting for joy.

JOHN HAY, at the Press Congress at St. Louis.

There is no dishonor in failure, but there is always folly in shutting one's eyes to facts; and every man who fails owes it to himself to charge the responsibility straight home to his own lack of capacity, of force, of steadiness, of energy. It may be that he is the victim of conditions; it is probable that he is failing to reap because he failed to sow.

The Outlook.

That evil should be opposed is also made clear by the teaching of Jesus. He was no exponent of the *laissez faire* theory of life, but an iconoclast, turning and overturning, tearing down and setting up. He brought a sword in that he demanded strong and constant opposition to every form of evil. He did not know how to compromise with wrong, and the bargaining and traffic with sin which is such a marked feature of our modern life finds no warrant in his example.—*The Standard.*

Rt. Rev. John Percival, Bishop of Hereford, Eng., preaching at the Emmanuel Church on the "Gospel of Peace," is reported by the *Boston Transcript* as saying, "We are looking to-day for a new gospel—one of peace and goodwill to men. But before we shall attain our heart's desire the spirit of peace must dominate our individual as well as our national life. Christian nations are spending untold wealth for barbaric implements of war. The time has not yet arrived, say the educated men, when war can be permanently abandoned; war, that weapon of barbarism, inflicting misery upon its countless victims. In England they have two gospels, one of peace and love, and the other of greed, pride, and power. When we learn to love our enemies we shall have none, but not till then."

In Tremont Temple the Rev. P. S. Henson, D.D., is thus reported in the *Boston Transcript*, "Christ came to put an end to war on the basis of righteousness, justice, judgment. Nothing is ever settled until it is settled right. It is no use to cry peace when there is no peace. There can be no permanent peace until it is established in righteousness. We are to have our peace congress, and we will thunder our declarations and fulminate all sorts of resolutions, but we will have no permanent, universal peace until the Prince of Righteousness shall reign, and we shall be ready—by compromise, by diplomacy, by arbitration, by consultation, by yielding our prejudices—to recognize, in righteousness, the desires and the rights of others."

A literalism in the interpretation of Scripture that makes no allowance for the drapery, so to speak, of the representation, that places symbolic imagery and plain narrative on the same level, must inevitably lead to distorted views of truth. Our Lord often used the customs of the time and country to illustrate and enforce a general principle. When, for example, he said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," he was not commanding a specific act, but inculcating a broad principle of action. Do more than the law requires, show no resentment even at injustice, but manifest a generous spirit, returning good for evil. The same rule of interpretation must be applied to other and larger things. It does not honor God's Word to read it without discrimination.

The Examiner.

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Items of Interest.

National.

The Merchant Marine Commission, whose establishment was authorized by Congress as a substitute for the passage of a subsidy act, will probably present a bill to Congress the first day of the December session embodying its recommendations. It will probably propose an increase in the tonnage taxes to be levied on the ships of all nations, American and foreign. In this way several million dollars of additional revenue can be secured for use in the payment of subsidies. It is also proposed to revise the ocean mail act of 1891. Postal subsidies will be recommended to encourage the establishment of regular American lines to trade points not now directly reached. These vessels, it is proposed, should be equipped to act as cruisers in case of war. The Commission will probably recommend that the United States Government turn its Philippine transport business over to commercial lines under special conditions for the encouragement of the Pacific trade.

The next Congress of the Universal Postal Union, to be held in April, at Rome, will consider two matters of preëminent importance: the reduction of the five-cent rate of international postage, and perhaps the issue of a universal stamp for the international mails. The lack of uniformity of monetary standards is the chief obstacle to the issuing of a universal stamp. The franc is the recognized standard of the Postal Union. We commonly compute this as equivalent to 20 cents of our money. Speaking accurately, however, the franc is only 19.3 cents of our money. Therefore, 25 centimes, the nearest practicable approach in value to our five-cent piece, would actually be worth \$.04825, or nearly a fifth of a cent less. It would, then, be possible with our money to buy a stamp in France for \$.04825 and sell it in the United States for five cents, netting a profit of a little less than four per cent on the investment.

Miss Annie S. Peck, the American mountain climber, has ascended Huascaran Mountain in South America to a height of 21,000 feet. She was prevented from reaching the summit by crevices and snow. Huascaran is 22,050 feet high. On this hemisphere only two

persons have excelled her, S. Vines, who ascended Mount Aconcagua, 22,860 feet, in 1897, and W. M. Conway, who ascended Mount Illimani, 21,030 feet, in 1898. W. W. Graham, who reached a point on Mount Kabru in the Himalayas, 24,015 feet above sea level, in 1883, reached the highest point known to man. Dr. and Mrs. W. H. Workman reached a height of 21,010 feet on Koser Gunge in 1898, and Dr. Workman and his guides reached an elevation of 23,400 on the Lungma Mountain.

President D. R. Francis and Director of Exhibits Frederick J. V. Skiff of the Louisiana Purchase Exposition, have been made grand officers of the Order of the Crown of Italy. The decorations were conferred upon them by the King of Italy, and the presentation of the insignia was made by Baron Mayor des Planches, Italian Ambassador to the United States.

Foreign.

Copies have been received of the report to his Government of General Rafael Reyes, (now President of Colombia), who was sent to this country on a special diplomatic mission in an attempt to modify the action of the American Government in regard to Colombian interests in Panama. The report, which is of considerable length, severely arraigns the shortsightedness of the Colombian representatives that led to the misfortunes which befel Colombia after the negotiations for the Hay-Herran treaty fell through. In conclusion the report says,—

"We must admit that the United States Government has granted to us by way of compensation in the Hay-Herran treaty much more than we had asked in the memorandum of our Minister in Washington, which served as a basis for that treaty. Comparing these two documents, the Government of the United States might well point to the generosity of its dealings with Colombia and obtain the public opinion of the civilized world, and especially that of the United States and France, in considering as an indisputable fact that the obstinacy of our Government was the only real obstacle to the construction of the canal by the United States, which was the only agency capable of bringing to a completion so colossal and gigantic a work."

A mass meeting of Filipinos was held last Sunday at the National Theatre, Manila, for the purpose of taking "some definite action upon the popular desire; to wit, the giving of our sincere support and sympathy to the American Committee on Philippine Independence in its efforts to attain the end we desire. It would be inexplicable, and even improper," the call continues, "for Filipinos to fold their arms and remain passive at a time when the very best elements of American society are working ardently in order that our native land may attain its ambition." The mass meeting is reported to have proved a fiasco, most of the theatre owners, some of whom are Tagalogs, the natives who are alleged by some to be strongly in favor of the movement, having refused to rent their buildings for the purposes of the meeting.

The Foreign Office expects the signing of the treaty between France and Spain relative to Morocco to take place within a few days. Only the details remain to be adjusted. The agreement will supplement the Anglo-French treaty whereby France secured paramount authority in Morocco. It is understood that Spain retains certain of her territorial and commercial rights in northern Morocco which do not interfere with the general plan for French development of the country.

Despatches from the Lhasa expedition state that the Chinese amban signed the Anglo-Tibetan treaty without having received the necessary permission from the Chinese Government. The expedition, these advices say, is undergoing great hardships in its march towards India.

The Institute of Social Reforms decided last week at Madrid, by thirteen votes to eight to ratify the absolute prohibition of

Sunday bull fighting. This is considered to be the death blow to bull fighting in Spain.

Mont Pelee, the volcano on the island of Martinique which caused such disastrous results there two years ago, is again in eruption. Dense clouds of black smoke and stones are emitted from the mountain.

The Archbishop of Canterbury, who has been visiting the United States, returned home last week. He expressed himself on the eve of his departure as much pleased and profited by his visit.

The Paris restaurant and café waiters held a meeting and passed a resolution demanding the suppression of tips and a weekly day of rest.

Industrial and Commercial.

The growing demand of the people of the United States for tropical and sub-tropical products is pointed out in the annual report of the chief of the Bureau of Statistics, just issued by the Department of Commerce and Labor. It shows that the total value of tropical and sub-tropical products brought into the United States during the fiscal year 1904 amounted to \$430,556,775, including those brought from the Hawaiian Islands, Porto Rico and the Philippines. In nearly all the tropical and sub-tropical products the importations of the fiscal year 1904 are materially larger than in earlier years, while in quantity the increase is even greater than that in value, because of the declining prices of many of these articles.

The International Engineering Congress was in session during the past week in the various halls on the Exposition grounds at St. Louis. "Within two years the great ships now being built in Great Britain will be crossing the Atlantic and making an average speed of twenty-nine miles an hour for the trip," was the remark made by Sir William H. White, President of the British Institute of Civil Engineers, in his farewell address.

The final papers for the transfer of Popocatepetl were signed last week by New York parties for the acquisition of the volcano and its immense sulphur deposits. General Gaspar Sanchez Ochoa, a veteran Mexican officer, one of the principal owners of the property, received \$300,000 gold and will be given 200,000 shares in an American company which is to be organized with a capital of \$5,000,000.

A party of four American engineers has been selected for the purpose of making a reconnaissance for the preliminary survey for a proposed system of railways in Bolivia. The system of railways proposed is intended to unite those of Peru and the Argentine Republic, and will extend through a region rich in minerals and agricultural resources.

The New York Rapid Transit Commission has formally authorized the opening of the main line of the subway to the general public on Thursday, October 27. The opening will be the occasion of a simple celebration.

The October report of the Department of Agriculture indicates a yield of corn of 2,463,724,000 bushels, very nearly a bumper crop.

Two million kegs containing 160,000,000 horseshoes are sold annually in the United States and Canada.

General.

It is stated that the cost of a first-class battleship (\$6,500,000) is more than the valuation of all the land and the ninety-four buildings of Harvard University plus all the land and buildings of both the Hampton and Tuskegee Institutes.

Of the 670 members of the British House of Commons 129 are lawyers. Of the 584 members of the French Chamber of Deputies 139 are lawyers. Of the 357 members of our American House of Representatives 236 are lawyers.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Now of Spiritual Being.

SUE H. MIMS.

Call no man your father upon the earth: for one is your Father which is in heaven.—JESUS.

Beloved, now are we the sons of God.—JOHN.

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—PAUL.

Man is the offspring of Spirit.—MRS. EDDY.

The relations of God and man, divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all that He creates, are perfect and eternal.—MRS. EDDY.

THESE statements of Jesus, Paul, and John, with the correlated statements by our Leader, are altogether unique in the realm of philosophy and literature.

The theories of speculative philosophy and theology are more or less involved in the belief of material origin and evolution, though they concede that man may some time *become* spiritual, perfect, and immortal. It has been reserved for Mrs. Eddy to awaken slumbering humanity to the full significance of the *now* of spiritual being, as the true premise from which alone can be deduced a perfect Science, a healing theology, a satisfying philosophy.

The entire Scriptures, from the deep sleep that fell upon Adam to Paul's "Awake thou that sleepest, . . . and Christ [the Truth of being] shall give thee light," teach that this material existence and its concomitant phases of thought are the dream and not the reality of being. Stray rays of light have pierced the darkness of human existence, but to this day and this hour has come the full radiation and revelation of scientific being, as taught and illustrated by Christ Jesus.

Phillips Brooks once said, "All great truths are very simple." Could anything be more sublimely simple than the statement in Christian Science, that God, infinite good, is the divine Principle, source, substance of man and the universe, and that "the divine Principle of man remaining perfect, His idea, or reflection,—man, remains perfect" (Science and Health, p. 470), that "*now*" ever and forever is and will be; that man as the perfect idea or reflection never inverted, never perverted, is changeless in God, and that God,—divine Principle,—is changeless in perfection. These basic premises lived and practised, as taught in Science and Health are redeeming humanity from selfishness, sin, and disease, are awakening mankind from the fantastic dreams of materialism to the divine likeness, perfect, spiritual being in Divine Science.

Our beloved Leader, with her matchless love, her God-inspired wisdom, has not only given us this scientific statement of being,—of eternal basic truth, but with unwearied patience and unfaltering love, she is teaching us, line upon line and precept upon precept, how to make our understanding of infinite Truth practical, and thus establish the reign of righteousness in the individual consciousness,—the king-

dom of God on earth. We welcome the by-laws as sweet evangels which she has given us, calling us constantly higher and higher, to "come out" from the world and its material methods and ways. "Ye are . . . a peculiar people," be ye "separate," "follow me" through the wilderness of sense to the Canaan of Soul; from discord to harmony, to holiness—the realm of Love.

"Outside of this Science all is unstable error" (Science and Health, p. 202). Do we not already know enough of "unstable error"? Do not our hearts yearn for the pure waters of Life? the spiritual sense of being, alone? Have we not been gradually confining ourselves to the open fount of the Bible and "Science and Health with Key to the Scriptures," and the authorized literature of our dear church? and have we time for aught else? Is there really aught else?

In the Bible and our Leader's writings, the philosopher may find the "stone which the builders rejected," the alchemist may find the elixir of Life. "Thus Christian Science, by the alchemy of Spirit, destroys sin and death" (Science and Health, p. 422). The true Scientist finds the apprehension of the unerring and eternal "law of the Spirit of life in Christ Jesus," the true way to heal the sick and reform the sinner in obedience to the Master's commands. What unspeakable gratitude do we owe our illumined guide! Only lives consecrated to God and humanity can pay this priceless debt.

Elijah.

REV. ARTHUR REEVES VOSBURGH.

AMONG the whole procession of worthies whose history the Old Testament records, none stands forth with more dramatic interest and meaning than does the Prophet Elijah. His career comes to a focal point and a climax of significance in the experience on "Horeb, the mount of God," where he had fled from the consuming wrath of Jezebel. Here, on ground consecrated by the older revelation to Moses, Elijah is met by the question from Jehovah, the challenge of Truth, "What doest thou here, Elijah?" To see the significance of this question at this time, we need to see how Elijah came to be there.

This prophet's record is that of a wonderful career. Many of Jesus' miracles have their prototype in his work, and among these was not only the bringing of the dead back to life, but the final triumphant consummation of his own earth-experience when he himself passed hence, not through the gateway of death, but through the opening portals of eternal Life. The event which directly preceded Elijah's flight to Horeb was the memorable one on Mt. Carmel, when, in the presence of assembled Israel, Elijah challenged the prophets of Baal to prove the power of their God by the fire consuming the sacrifice, and gained this manifestation of power from Jehovah, when the worshiper of Baal had entirely failed.

We need not dwell on the details of this picture as it is given in graphic strokes in the Bible narrative, but we

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note its result in the awakened and reclaimed conviction of the people and the shout of acknowledgment: "The Lord, he is the God; the Lord, he is the God!" Faintly we may imagine the relief and joy of this stern prophet of Jehovah when, after years of patient waiting in the midst of a people turned back to heathen customs, after years of hiding for his life, he sees this baneful spell broken, and his people turned back again to God.

And now comes Elijah's mistake,—a mistake that came from a wrong notion as to the nature of evil and the way to handle it. Falling on the prophets of Baal with the sword in his own hands, he executes them,—not one is suffered to escape. The explanation of this act is apparent; viz., Elijah had come down to the very plane of thought and action with the error he sought to destroy, and thus he was laid open to the counter-attack which sin always attempts to make on its destroyer. After the signal defeat which these prophets of Baal had suffered and the marvelous demonstration of divine power through Elijah, Baal's influence would have been, for the time being, dead, and his prophets would have been discredited men; Elijah could have walked forth unmolested, and the moral and spiritual influences that he had evoked would have gone on to accomplish their transforming work. Elijah had thus far broken no law, human or divine; but when with bloody hands he becomes an unauthorized executioner, it could be certainly foreknown that Jezebel's message would quickly follow: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Elijah had to flee for his life; so he rested under the juniper-tree and asked to die; and so it was that he finally stood on Mt. Horeb and met the divine demand: "What doest thou here, Elijah?"

To understand what followed we must recognize the elements which had especially been invoked and involved in Elijah's previous relations and demonstrations. His first introduction to us is when he comes to Ahab with the assurance: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Now as Baal was supposed to be especially the god of natural forces and the productive power, this was a direct challenge of the heathen deity's power in what was supposed to be peculiarly his own domain.

Was Elijah causing a famine in this? By no means. What he did was to announce that a famine already existed in the consciousness of king and people; such a famine as another prophet describes later as being a "famine . . . of hearing the words of the Lord" (Amos, 8 : 11). Elijah's bold utterance simply uncovers the real nature of this condition, and its logical result in the manifestation of the elements. That universal thought does stand in an immediate relation to the elements, a relation that involves in itself a law of cause and effect, is a fact clearly assumed and asserted in the Scriptures. In Jeremiah we read, "But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have WITHHELD GOOD THINGS from you." A further and, if possible, clearer statement of how and why evil comes is stated in the following chapter: "Hear, O earth: behold, I will bring evil upon this people, even the FRUIT OF THEIR THOUGHTS, because they have not hearkened unto my words, nor to my law, but rejected it." So, if the prophet precipitated this condition of a drouth, his words were the cause of it only as they uncovered the nature of this condition in Israel's thought as a false belief,—a claim that could and would be broken and removed only when the belief in Baal as lord was broken, and the God of Israel was seen as the one source of all power and good.

It thus becomes clear that it was a work in mind which Elijah had wrought. As a symbol of the unseen, the fire that had consumed the sacrifice on Carmel was only the outward type of the fire of divine Love that was to consume the error which had been cherished by this people, and which was now being sacrificed—completely surrendered; and the rain that fell came likewise only as an outward manifestation of the showers of grace that would and did come as soon as the barrier of "sins" which had "withheld good things" was removed from the people's thought.

Now it is obvious that, up to this point, Elijah had been dealing with moral and spiritual forces only. His work had been to turn the confidence of the people back to God, and open their thought once more to receive and to express the spiritual idea. If, following this mighty event on Carmel, Elijah had still trusted to the same moral and spiritual forces which had wrought their mighty work thus far, the people would have been again established in the faith of their fathers, and even Jezebel on the throne would have had no power to harm him. What Elijah did was to make error personal; and in attacking Baal's followers, it is clear that he believed God to be manifested in destructive forces, as well as in those which come to refresh and renew, such as the dew and the rain.

Having thus invoked these destructive mortal forces, with the surging elements of human thought still sweeping through his own consciousness, and filled with a sense of Jehovah as "a man of war," a mighty destroyer of the wicked, Elijah now stands on Mt. Horeb and hears this summons: "What doest thou here, Elijah?" even as to his great progenitor, Adam, had come the call: "Where art thou?" To the implied reproach of the question there seems to be a touch of defiant reproach in the answer, as though Elijah had done his part, and God had not done His: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left: and they seek my life, to take it away."

Now Elijah is bidden to "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." Here amid solitary heights, with rocks and elements as actors, is presented in mighty, dramatic setting, what in varying degree takes place in all human consciousness, what indeed was then taking place in the consciousness of Elijah and his people; viz., the appearance of the spiritual idea to awaken and transform. Elijah was thus taught in a mighty object-lesson, wherein he saw his own moods and thoughts externalized, what is the nature, what the mode of Truth, and how they differ from the lawless moods and modes of material sense. Our Leader, Mrs. Eddy, has indicated this in the opening lines of "No and Yes,"—

"To kindle in all minds a common sentiment of regard for the spiritual idea emanating from the Infinite, is a most needful work; but this must be done gradually, for Truth is as 'the still small voice,' which comes to our recognition only as our natures are changed by its silent influence.

"Small streams are noisy and rush precipitately; and babbling brooks fill the rivers till they rise in floods, demolishing bridges and overwhelming cities. So men, when thrilled by a new idea, are sometimes impatient; and, when public sentiment is aroused, are liable to be borne on by the current of feeling. They should then turn temporarily from the tumult, for the silent cultivation of the true idea and the quiet practice of its virtues. When the noise and stir of contending sentiments cease, and the flames die away on the Mount of Revelation, we can read more clearly the tablets of Truth."

This seems to be the process indicated in the narrative. When human thought awakens to perceive and receive Truth, the new idea arouses tides of human enthusiasm and impetuosity which sweep through the mentality of the individual and of society with all the rushing force of a mighty whirlwind, overturning old, weighty, rocklike human opinions in their way. "But the Lord was not in the wind."

Then as Truth works deeper in thought there are earthquake upheavals, old imbedded convictions are disturbed and displaced; but the upheaval and disturbance, the action and reaction is in the human sense, whose old beliefs are being jostled before they vanish away, and not in the spiritual Truth whose presence and power brings always peace. "And after the wind an earthquake; but the Lord was not in the earthquake."

As Truth, through the divine idea, works still more deeply and effectually, there comes the baptism of fire, the transfusing and transforming of divine Love, fusing the stubborn and refractory elements that even the wind and the earthquake could not reach; burning up the dross that is alloyed with the precious metal, and "melting and purifying even the gold of human character" (Science and Health, p. 565). But it is only to the false human sense, to everything unlike itself, that Love is a consuming fire. In its own nature Love's appearing is with joy and peace. "And after the earthquake a fire; but the Lord was not in the fire."

"And after the fire a still small voice." Now Elijah hears the message, and understands its spirit. Hereafter we find him anointing another prophet, and his career henceforth seems to have been largely that of a teacher of truth. Taking the law no more into his own hands, he abides in the confidence and consciousness of Spirit and spiritual power as all, and so by peaceful methods, with weapons which are "not carnal," he reaches the final triumphant demonstration of life eternal.

The bearing of all this history, its meaning and its application to our own present-day conditions, is not far to seek. It is evident enough to us that the people's infatuated following of Baal was entirely the pursuance of a false belief, the working of a lie. All that was to be destroyed was the belief in this lie. That it was supported by kingly power, that it had an elaborate ritual, a powerful priesthood, and that it carried a mighty influence made it no less a lie. That its rites were seductive and even licentious made it all the more an obvious evil, and yet did not alter its character as a false belief, as essentially nothingness; and to show its nothingness it only needed to be seen as such. This could be done only by revealing and bringing into demonstration the power of Truth. To see evil as anything more than a lie, to make it real or personal, forfeits the ability to estimate it rightly and handle it scientifically.

The old Baal worship was only an attempted mythical explanation of the elements cognized by material sense, an impersonation of certain seeming forces of nature. Baal was supposed to represent the masculine basis of the productive and reproductive forces of nature. Elijah raised his mighty protest that Jehovah, the spiritual deity of Israel, working not materially but spiritually, is the one perfect Principle of being; and by this understanding he wrought his work and gained his reward. Our work is to-day essentially the same. We have to meet conditions that are given different names. Baal worship has given place to a belief in physical force and material law. But the followers of God are called upon to declare anew that all true force is spiritual, the direct power of divine Mind working through spiritual law. This entails an uncovering of the character of the lie by demonstrating the spiritual fact which is the truth. And in this our own safety and success will always be assured as we see God as infinite Spirit, the one source of good, and evil as neither personal nor real.

Elijah's career tells its own story and points its own moral. Once only did this intrepid man of God fly before error, and then it was the inevitable result of his own mistake. Elijah had to learn the lesson that should give him a proper estimate of the nature of evil and a true understanding of God. Entering into the belief that error is personal and is to be personally resisted and destroyed, the prophet stepped down from the vantage-ground of Truth, and on the plane of error's own action and reaction he was reached by its threat, and only by fleeing into the wilderness did he avoid its blow.

Equally mistaking the nature of God, good, he made his Jehovah a man of war, who might lead his people forth to vindictive slaughter. Only when, apart from the wind, the earthquake, the fire, he came to hear and know the "still small voice," did he learn, "through pangs unspeakable, how to divide between sense and Soul" (Science and Health, p. 240), and find that God is Love, terrible to the sin, but infinitely loving to the repentant sinner.

The name Elijah means, My God is Jehovah. Honest, earnest, courageous, and true to every conviction, he wrought his Master's work, he learned by his mistakes, he profited from his failures. Ready to act when the time for action came, his mistakes were only the mistakes of a zeal that outran knowledge, and however much such an one may mistake the divine demand, or fail to divide unerringly between the behest of error and the summons of Truth, it will be written of him finally, that—

Perplexed in faith, but pure in deeds,
At last he beat his music out.

Thus Jehovah, the tribal ruler, the man of war, passes, and Eli-Jah,—My-God-Jehovah,—comes to mean, My God is Love.

In the New Testament the prophet is given the Greek form of the name, Elias. The significance of it is given in our text-book, thus: "Prophecy; spiritual evidence, opposed to material sense; Christian Science, whereby to discern the spiritual fact of whatever the material senses behold; the basis of immortality" (Science and Health, p. 585).

These elements thus defined are the elements Elijah finally apprehended and radiated in consciousness; these are the things by which the world was and is better for his having lived in it; and these are the spiritual revealings and resources by which he finally gained the full demonstration of life eternal.

The True Possession.

MATTIE EBBESEN.

I HAD a very great desire for a home of our own, but knew that the way to get it was not to pinch or to give to our Cause with a niggardly sense. Some years we gave as high as one third of our moderate income to Science in one way and another. It looked, humanly speaking, as though a home would be a far distant achievement at that rate, but my faith was good, and I believed God would supply it in His own time and way.

After working five years in this way an opportunity to buy an exceptionally good home for people in our circumstances presented itself, the avenues opened up, and we bought it. One year later, by various means upon which we had not counted and had not foreseen, it was paid for, and our faith was justified in this manifestation.

The question of human need seems to be one of no small importance among Scientists, and I trust that the little in this line that I am so grateful for having been able to realize, may be encouraging to some others whose means seem to be limited. I earnestly believe that all needed supply will be mine in proportion as I sacrifice self, and that there is no need to fear.

Selected Articles.

Rev. T. A. Goodwin Indorses Christian Science.

OUR purpose in publishing the following excerpts is not only to record the testimony of Rev. Mr. Goodwin but to call attention to the fact that it is not the policy of such high class newspapers as those from which we quote to bar from their pages whatever tends to place Christian Science in a favorable light before the public. There was a time when Christian Science was misunderstood by newspaper men as well as by almost every one else in the world, and then but little appeared in print, except in our own publications, which did not hold Christian Science up to ridicule and misrepresentation. Happily those days have gone by and it is no longer necessary for an editor to apologize to his readers for having mentioned Christian Science unless to deride it. While we believe that the *News* and *Star* were never in the class referred to, we feel sure that they will not object to our use of these paragraphs for the purpose of pointing to the general progress of public opinion regarding Christian Science which is so truthfully reflected in the changed attitude of the press.—Eds.

The venerable Dr. Thomas A. Goodwin sprang a surprise on the Methodist ministers' meeting this morning. He was asked to speak in the absence of the person who had been chosen, and though it was announced as he arose that his subject would be Christian Science, evidently no one was prepared for his treatment of it.

"I believe," he said, "in the Christ. Not so much because of the records we have of him in the Scriptures as because of what he stands for yesterday, to-day, and forever. I believe Christ told the truth and that that truth abides; that the changes of years have not made any change in the purpose and the power and the truth of that Saviour. I believe whatever Christ stood for in the first century he stands for in the twentieth century. One of the truths he taught was that those who believed in him might receive benefits in regard to health. A part of his work was to heal the sick, and he healed them. If it was true, as Paul said, that we should pray for the recovery of the sick, it is the same to-day as it was then.

"My faith in Christian Science is largely the result of my personal experience. About thirty years ago my wife lay at the point of death. She and I prayed together for her recovery. She recovered from that moment, and for thirty years has hardly had a day of sickness.

"Nine years ago she had a severe attack of rheumatism. We said we would try Christian Science, and a Christian Science healer, a woman to whom she went, cured her, and for nine years she has not suffered a pain from that rheumatism."

The doctor then told how the same healer had cured him of dyspepsia and his wife from threatened blindness. "The prayer of faith," he said in conclusion, "will save the sick. It grieves my heart to hear a man speak slightly of the Christ. If he has power to save sinners he has power to save the sick."—*Indianapolis News*.

The Rev. Dr. T. A. Goodwin, a retired Methodist minister, created a mild sensation yesterday morning at a meeting of the Indianapolis Methodist Ministers' Association by boldly declaring himself a believer in Christian Science.

This wasn't on the program. In the absence from the city of the minister who was to read a paper before the Association, Dr. Goodwin was asked to fill the vacancy. Unaware, it is said, that he was a Christian Scientist, the committee suggested that he prepare a paper on the subject of Christian Science.

"I guess I must have given some of my brother members a great surprise," said Dr. Goodwin last night at his home, 1220 College Avenue. "Although I've been a Christian

Scientist for the last fifteen years it has not been generally known, I believe.

"Of course a number of the members took exception to my remarks. But their criticism was directed more against Mrs. Eddy's book, *Science and Health*, than against anything I said. I told them that the healing power of Christian Science cannot be denied. One very prominent member of the Meridian Street M. E. Church recently recovered very quickly from a disease after a number of physicians had pronounced him incurable. I also contended that Christian Science was the very essence of religious faith and promotive of greater hope, faith, love, and confidence. The doctrines of Christian Science ought to make all Christians more devout.

"Further, I said that the churches ought to welcome Christian Scientists, instead of making it so uncomfortable for them that they are compelled to start churches of their own."—*Indianapolis Star*.

Evolution necessarily involves the belief that human life is infinitely progressive, whereas our Master taught that the "world, the flesh, and the devil," representing the material creation, "shall pass away," and must be overcome by obedience to his teaching and example. The spiritual life is not evolved from dust, but revealed through victory over the flesh, its false appetites and erring senses.

The Christian Scientist proves this in his daily life, perhaps more definitely than is possible by any other system of religion or science. He knows that as a man "thinketh in his heart, so is he," and that the kingdom of heaven is not a future state or locality, but is within him and is an individual realization of God's ever-presence. We do not need to wait for the perfect man to evolve from an atom of dust or a monkey, but we can demonstrate that now he is the image and likeness of God.

RICHARD P. VERRALL.
Medina (N. Y.) Journal.

Zeal against a religion, without any adequate idea of that religion, was clearly shown in the life of the apostle whom a recent critic quotes. For Paul was once fighting Christianity more fiercely than another now fights Christian Science, and doubtless for the same reason; namely, that Paul thought the gospel to be opposed to the faith of the fathers in Israel; although Jesus said that he came not "to destroy the law, or the prophets: . . . but to fulfil." Paul believed that the gospel was of the devil, and that Beelzebub was working through Jesus and his disciples to overthrow Judaism.

If our critic could have journeyed with Paul on the way to Damascus he would have found mental states in that zealous persecutor quite like his own; then, too, the white light of truth (the Christ) might have dazed his vision for a while, until the yellow or green or blue rays which he had before reflected had merged in the glory of the pure and perfect light. Christian Science does not reject nor destroy the partial views of the gospel seen through the many-colored creeds, but rather unites their every right idea in the one body and life of Christ.

Our critic admits that "people are healed in Christian Science," but he says that "no one should go to Christian Science for healing," because it is of "satanic origin."

We agree with our critic that salvation from sin is the great work of the gospel, but the physical healing is a sign that points the people to the true gospel of Jesus Christ. A salvation that does not heal is not the full salvation of Christ, and a system of healing that does not save men from sin as well as disease, is not the healing power of God. The Bible teaches that disease is an abnormal condition brought on by ignorant or wilful lawlessness; hence the way back to the normal state of health and

holiness is through salvation from sin or lawlessness, and obedience to the law of Life as taught and practised by Christ Jesus.

WM. H. JENNINGS.
Nebraska State Journal.

Like all other religions and philosophies, Christian Science will have to endure the searchlight of reasonable investigation, and stand or fall in the estimation of right-thinking people on the only basis recognized as practical; viz., achieved results. Results speak for themselves, and on this basis Christian Scientists are very willing to be judged. Results in the overcoming of sin and disease, in the uplifting of humanity, in the amelioration of discordant conditions wherever its beneficent teachings have been introduced. Against such testimony as this, ridicule falls harmless, its shafts diverted by the impregnable armor of conscious integrity which constitutes the safeguard of Christian Science.

JOHN L. RENDALL.
Mt. Pleasant (Ia.) Free Press.

The Lectures.

The Mother Church.

THE semi-annual lecture of The Mother Church, given in Symphony Hall, Boston, October 13, attracted an audience which filled every part of the vast auditorium, and which listened with the closest attention. The lecture will be published in full in the November issue of the *Journal*.

The lecturer, Rev. Arthur R. Vosburgh, C.S.B., a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., was introduced by Professor Hermann S. Hering, the First Reader of The Mother Church, who spoke as follows:—

Friends:—Your generous response to the invitation to attend this lecture on Christian Science, given under the auspices of The Mother Church of the Christian Science denomination, is an evidence of your interest in this subject, and on behalf of the church I extend to you a very cordial welcome, and trust that which you hear to-night may bring to you a promise of the glorious hope and peace which have come to the thousands who have investigated Christian Science.

Christian Science reveals the great Principle underlying all existence and the rules for its application. It presents a practical solution of all the problems that confront mankind,—social, religious, medical, commercial, political, and philosophical; in other words, it reveals the Science of Christianity, making the teachings of our great Master, Christ Jesus, clearly understood and available to the present needs of humanity in every department of life.

When we consider for a moment what Christian Science has actually accomplished in this direction during the past few years, we may well give pause, listen to its Messianic message, and ponder somewhat the teachings and the mission of the one who discovered Christian Science, the Rev. Mary Baker Eddy, through whose wonderful spiritual perception, integrity, and fidelity to God and His Christ, this great truth has come to humanity in this age.

The gentleman who will address you this evening is a member of the official Board of Lectureship of this Church. He graduated from Auburn Theological Seminary, and became a Presbyterian clergyman. Christian Science having healed him after many years of ill-health, he investigated it thoroughly, and having demonstrated its verity he decided to make it his life-work. He has successfully filled the positions of practitioner, Reader, teacher, and lecturer, and is able to speak to you out of the fulness of a wide experience and a strong conviction.

I have the very great pleasure of introducing to you the Rev. Arthur R. Vosburgh, C.S.B., of Rochester, N. Y.

Delavan, Wis.

Bicknell Young of Chicago, who addressed a Delavan audience at the Opera House Monday evening [September 19], was greeted with a large and very representative house. His remarks were listened to with closest attention. The speaker was introduced to his audience by Prof. Seth W. Gregory, in a brief and pleasing manner.

Delavan Enterprise.

In introducing the lecturer Professor Gregory said:—

Ladies and Gentlemen, Friends:—It is with pleasure that I welcome you here to-night on this momentous occasion. And this is a momentous occasion in the sense that any occasion on which God's children come together seeking truth, is a momentous occasion.

What is life? This has been the problem of the ages. It occupied the best thought of Solomon on his throne, and it occupies to-day the only real, serious thought of the humblest inhabitant of earth. We, as Christian Scientists, are endeavoring to work out this life problem in our way, and it is the purpose of this lecture, and all similar lectures, to explain and elucidate the manner in which we are endeavoring to work out this problem.

We feel that, as we rise into a higher understanding of the Christ-life, our walk with him is just a little nearer, and just a little dearer, and just a little clearer than it ever was before, because we can understandingly rely upon him for our every need. We begin to realize in our lives the words of Jesus when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" and the correlative statement by Mrs. Eddy, where she says, "Divine Love always has met, and always will meet, every human need" (*Science and Health*, p. 494).

To you who are satisfied with your present religious belief, to you who are satisfied with your present concept of God and your relation to Him, we ask that you put aside any prejudices that you may now have and assume a fair and judicial frame of mind while we endeavor to show you that we as Christian Scientists have an intelligible, logical, and demonstrable religious belief, that we are endeavoring to live that belief, and that the fruits of our efforts justify our continuance therein.

To you who may be in a state of unrest, to you who are dissatisfied with your present concept of God and your relation to Him, we offer this truth as a cup of cold water in the name of the Master; knowing that, if you will drink of it meekly, it will take all discord out of your life and give you harmony; it will take all unrest out of your life and give you rest; it will take all weakness out of your life and give you strength; it will take all disease out of your life and give you health.—*Correspondence.*

Woodstock, Ont.

The Hon. Septimus J. Hanna lectured in the City Hall last night [September 9] on the subject of Christian Science. Rev. Moulding Baker, pastor of the Congregational Church, presided over the audience, which was fairly large, and in introducing the lecturer said that he had no apology or explanation to offer for his appearing as chairman of the meeting. His views and sympathies were broad, and it gave him peculiar pleasure to preside over a meeting at which Christian Science was to be discussed.

The Express.

Lectures at other Places.

Saginaw, Mich.—Judge Septimus J. Hanna, September 6.
Dixon, Ill.—Bicknell Young, September 15.
Toronto, Ont.—Judge Septimus J. Hanna, September 18.
Sheboygan, Wis.—Bicknell Young, September 20.
Belleville, Ont.—Judge Septimus J. Hanna, September 20.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Spoad-Tomlinson Case.

IN our issue of October 8 we quoted at length from the decision of the Supreme Court of New Hampshire in the case of *Spoad v. Tomlinson*, and commented editorially upon this decisive victory for Mr. Tomlinson and for the Cause of Christian Science. This decision has since been referred to quite generally by newspapers throughout the country, and the consensus of opinion commends the court's action in so squarely and unequivocally sustaining the legality of Christian Science practice. Some time ago, it will be remembered, an attempt was made in the New Hampshire legislature to secure the enactment of a law prohibiting the practice of Christian Science in the state, but such a storm of protest followed the introduction of the bill that it was defeated within twenty-four hours. The law-making and law-enforcing powers of the state having thus expressed the will of the people so forcibly and unmistakably, our brethren will now feel free from the constraint which has necessarily impeded their work, and we may expect still greater growth of the Christian Science movement in our Leader's native state, the state where her family has been prominent for several generations in the struggle for religious and civil liberty.

In the case of *Spoad v. Tomlinson* the right of Christian Scientists to practise the tenets of their faith through the healing of disease was definitely before the court upon the contention that such practice is contrary to public policy, and it was largely upon this issue that the Supreme Court decided in favor of the defendant.

Mr. Tomlinson is to be congratulated upon having had his case so ably handled by his attorneys, Messrs. Streeter and Hollis. The brief prepared and filed by General Streeter in his client's behalf was a logical and masterly argument. We quoted from this brief some time ago. The favorable outcome of the case has renewed interest in General Streeter's argument, and we therefore republish the following salient paragraphs:—

"Neither judges nor jurors can pronounce the tenets and claims of Christian Science false, because they do not and cannot know, any more than the authors of this brief know, whether Christian Science is truth or error. That is a question of opinion, and is no more susceptible of proof as a fact than the soundness or unsoundness of the divergent theories of medical men are susceptible of proof as facts. Christian Science is sincerely believed in by many thousands of men and women throughout this and other lands. The magnificent churches going up in so many of our cities show that it is gaining ground, not waning. It is common knowledge that its followers come mainly, not from the ranks of ignorance and credulity, but from the ranks of intelligence, character, and wealth. They assert that it has cured and does cure disease, organic as well as other, with as much earnestness and sincerity as its critics and opponents assert the contrary. If their claims were altogether false, Christian Science could hardly have gained the foothold that it has. It is no answer to say that such cures are 'miraculous.' The vast majority of people over whom the courts of Christendom wield jurisdiction believe that greater miracles were wrought by the Man of Galilee

and his earlier disciples. It is more reasonable to believe that God is ready and willing to heal His suffering children to-day than it is to believe that He healed them once but abandoned them nineteen hundred years ago. If Christian Science is to be rejected in the courts because it is contrary to the teachings of ordinary experience, then by the same token the Christian religion must be rejected too."

It is alleged in this case that Mr. Tomlinson practically guaranteed to the plaintiff that she would be cured by the treatment administered by him, but that is controverted. As to such alleged representations and their effect, the brief says in part:—

"When the representation relates, not to a past or present truth which can be positively known, but to a matter of judgment or prediction, it is an expression of opinion in its very nature, and no verdict of a jury can make it anything else. Here the form of statement is immaterial. A statement cannot be a representation of fact unless it relates to a fact, and a fact is something capable of being known. The person addressed cannot understand that the speaker has positive knowledge, however sweeping his language, if the matter under discussion is one of which positive knowledge cannot be had. . . . The representation attributed to this defendant was an expression of his judgment relative to the success of future efforts to cause the plaintiff to be cured through the instrumentality of religion. No human being could possibly have positive knowledge on such a subject, and plaintiff knew it." M.

"The trees are crowned with glory."

WHO can ever forget the joys of a perfect autumnal day! To stand under oaks and maples that revel in hues for which even a Veronese, a Dolci, and a Murillo have vainly striven, and, looking up and beyond, to drink in the delicious flood of tinted light that is sifted out of cerulean depths,—this is to enter the treasure-house of the sun. It is to find one's own explanation for the "wood-mania" of a Thoreau and a Burroughs, and with them pleasures which yield only blessing, for in them the beautiful is the good.

Even they who are neither poets nor artists may sense the pervading charm of that genuineness, that unpretentious giving which always makes its appeal as we look upon the flowers, the trees, and the "aspiring hills;" and when the splendors of the sunset are spread upon the earth, so that, as we walk beneath the falling leaves, we are embowered in color; then, indeed, to the spiritually awakened, "the crude forms of human thought take on higher symbols and significations, the scientifically Christian views of the universe" begin to "appear, illuminating time with the glory of eternity" (*Science and Health*, p. 502). In such a moment our higher education is distinctly advanced through the realization that the truly helpful return of human experience is always found in its suggestiveness. We see that the nobler and only fitting statement of life and its environment is to be made in spiritual terms. With the writer of the Epistle to the Hebrews, we begin to recognize the signs and intimations of that universe "not made of things which do appear."

The gain of this spiritual and poetic interpretation of the interesting and beautiful in nature is an hundred-fold. The things all about us which are of God and ever declare His glory, but which the materially minded, the world's wavering, have passed by unheeded, because unperceived,—these come into vision, and we enter upon our inheritance of the only real value of large domains which others may have self-deceivingly fancied to be their exclusive possession. We begin to fellowship with those—

who in the love of Nature hold
Communion with her visible forms.

With the poets and seers, we too—

Go forth under the open sky, and list
To Nature's teachings.

The beam of light which to the uninitiated seems no less simple than pure, is working miracles of self-disclosure these days, through unnumbered leaflets, each of which, in its place and after its kind, is lending itself to the expression of some gladdening tint. All are busied about the business of light, all are illuminating and beautifying the world. Faithfulness and unity of response and service, in an infinite variety of condition and opportunity,—these bring us the panorama whose splendors to-day delight even those they cannot inspire, and in our lives this same impulse and character of ministry would bring the kingdom of heaven to earth, the glorious reign of Christian Science.

Can any escape the lesson? In our several spheres, in the humble ways no less than the exalted of human life, it is the mission of each to bring into effective expression some ray of that infinite Love which is indeed "this dark world's light." It may be ours to contribute but a smile, a word simply of "good hope and good cheer," but however simple the thought, word, or act, if it be good, beautiful, and true, in that is the heart of Immanuel revealed, and the glory of the infinite doth give it grace.

An impelling conviction of truth is usually the outcome of accumulated impressions; and the effect of thoughts, words, and deeds which reflect the light of Love, aggregated in the home, the church, and the Cause, will be as gladsome and irresistible as are the radiant splendors of a sun-embazoned hillside.

How happying and encouraging it is to know that the smallest facet of thought and purpose, if it but be pure and unselfish, will certainly bring to those about us a glint of the one Life, Love, and Truth through whose reflection in our daily living the world is to be redeemed. W.

"Blessed are the peacemakers."

THE echoes of the recent Peace Congress can never cease, for we may be sure that whatever of truth was embodied in its deliberations and utterances,—that will live on and touch to new and higher issues the silent chords of humanitarian sentiment and unselfish aspiration. It is noteworthy that in the formal appeal to the nations which represented the spirit of this Congress, we find a significant reference to the spiritual element which alone can insure true success to any movement for the uplifting of the race. It says,—

"The Congress at the conclusion of its deliberations appeals to the peoples of all nations and of all classes to arouse themselves to a finer and more adequate conception of their relations one to another, to a deeper sense of their mutual dependence and duties, to the community of both their material and spiritual interests."

The present unhappy strife in the Orient could not well have passed unnoticed, and it gained additional prominence when two men, representing Russia and Japan respectively, sat together on the platform, and it must surely have seemed a happy augury, when those two stood with hands clasped in token of amity and of a desire for the realization of universal brotherhood. This incident may well recall Isaiah's graphic picture of the mortal strife existing when the Christ ideal appears,—*"For every battle of the warrior is with confused noise, and garments rolled in blood."* Then there suddenly comes a changed strain, *"Unto us a child is born, . . . and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."*

It is being more and more generally admitted, that even though, to mortal sense, the spirit of the Christ may seem as helpless as a babe on a battlefield, yet it embodies that Divine potentiality which will at length end all conflict and bring the peace for which many pray, and for which so few really strive.

All are agreed that no true peace can exist where righteousness is not, and one of the speakers at the Congress, in urging the concentration of all our efforts for the overcoming of social and individual evils, said, *"We inherit soft hearts, but not soft heads from Jesus."* Our Leader has said, *"Jesus stormed sin in its citadels, and kept peace with God"* (Miscellaneous Writings, p. 211).

Herein we find the secret of that peace which was ever with the Master, even when the fierce tempest of the world's hatred of Truth was breaking over him. He had sent out his humble followers with a royal proclamation, announcing the reign and rule of divine Love, and in evidence of its supremacy they were to uncover the false foundations of sin, disease, and death. He had no offer of peace for these,—he was waging a war of extinction upon evil, but he *"kept peace with God;"* and to those who were willing to accept truth he said, *"My peace I give unto you."* In the clear light of Christian Science we cannot plead ignorance of our Lord's meaning, nor of the way by which this promised blessing may be attained. Thousands who had known little else than a weary conflict with sin and sickness are, through this truth, rejoicing in its permanent possession.

Longfellow's beautiful lines are of deepest import to those who have learned that the Scientific obliteration of error is the only way to the realization of the peace toward which we look with an assurance born of overcoming.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease,
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say "Peace!"

K.

Letters to our Leader.

Columbus, Ohio, August 11, 1904.

To the Rev. Mary Baker G. Eddy, Leader in Christian Science, Concord, N. H.

Dear Mrs. Eddy:—I am aware that you do not seek or accept personal adulation, flattery, or compliment, and I do not offer these; I tender you, honored Leader, as your just due lovingly paid, my appreciative thanks for the results which have followed, in my immediate family, the study of your published words, and the attempt to follow your wise and lucid teaching. I am one of the thousands of Christian Scientists who have not yet seen an open path to Concord or to Boston; who have never seen your revered face or heard your speech; and yet who owe to you, more than to any other teacher in the world, a deep and lasting debt of gratitude for benefits conferred. Five years ago this month I was led to seek Christian Science treatment for my wife, and on the occasion of my first conversation with a practitioner I was healed of a tobacco habit against which I had struggled in vain for years. My wife was healed of an affliction of years' standing in ten days' time. We took up the study of your text-book, *"Science and Health with Key to the Scriptures,"* as a result of these remarkable experiences, not with the idea of becoming followers or admirers of Mrs. Eddy, but with the deeper and more searching thought of trying to learn of God. The appreciation of what Mrs. Eddy has done for the human race grew upon us as we studied her explanations of the Science of life, the Science of Christianity, and as we progressed to the point of testing her teaching in moments of need, and noted the prompt and satisfactory responses to the application of her rules of religious conduct, the feeling of indifference to Mrs. Eddy's personality with which the investigation was begun, slipped away from our thought, and in its stead there has grown up year by year a constantly increasing sense of thankfulness to Almighty God, good, that in the dark and

trying hours, and days, and years of dawning understanding of Truth as shown in Christian Science, there was one found who was worthy to bear the cross of a new discovery of God's allness, and strong enough to withstand the efforts of error to undermine it.

Without ever having seen our Leader, and without her having been conscious of our existence in the flesh, we have applied the teachings of Science and Health by absent treatment to the relief of family connections in other states whom we have not seen for years before coming into Science. Surely there is the finger of God in such impersonal results from purely impersonal teaching! Surely it is permitted me to express to one to whom we owe so much my earnest and reverent feeling of obligation. Under God you have been the means of brightening the lives of many persons who have come under my observation; your teaching has created in my own experience beneficent conditions to which I had ever been a stranger. Years of service in an orthodox church may have fitted me somewhat to assimilate the blessed truth when at last it came to me, but until I gave up my commission in that church and turned in growing understanding to Christian Science, I never had tasted such fruit from the service of God as I have tasted since that time. "Where the Spirit of the Lord is, there is liberty," and for the fruits of this liberty as taught us in your published words, your messages, and your Manual, please accept my assurance that as "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3), I shall endeavor to give my gratitude an expression in that "action" which "expresses more gratitude than speech" (p. 3).

Your student's student,
E. HOWARD GILKEY.

Dublin, Ire., September 9, 1904.

Beloved Leader and Friend:—I have often thought of writing to tell you of my deep love and gratitude for all you have done and are doing for us, and I now feel that I cannot put off writing any longer. When I heard of Christian Science, nearly five years ago, I had been an invalid for three years and was seldom free from pain, but as soon as I began to know something of divine Principle all suffering left me, and a great joy has taken its place, for I know that I can never again be in such bondage to material sense.

My husband and child also wish to express their gratitude for what Christian Science has done for them, and they and I unite in thanking you with our whole hearts.

Yours lovingly,
LOUISE KING.

Index to Volume VI.

All those wishing the *Sentinel* index for Vol. VI. (September, 1903—August, 1904), can have it on application.

Notice Regarding the Bible Lessons.

Beginning with January, 1905, *The Christian Science Quarterly* will omit references to editions of Science and Health prior to the 226th.

A Critic Answered.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each, \$2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

In the spring of 1901 I was stricken with chronic bowel trouble in its most malignant form, contracted in Southern Texas. I returned home for two months, and had the best medical skill in the city, an allopathic physician and a homœopathist. Then I tried a magnetic doctor, but grew worse. I then went to a hospital in Temple, Texas, and there I stayed two months; would improve a little, then grow worse. I next decided to try a change of climate, but was too weak to travel alone. My wife accompanied me, provided with an alcohol stove with which to prepare such light food as I was allowed to eat. I had been recommended to try Idaho Springs, Col., and we stopped at Denver, where we met some old friends who were Christian Scientists. On taking leave of them I remarked that if the Springs did not cure me I would return and take Christian Science treatment. The reply was that I would find plenty of Scientists at Idaho Springs.

I had grown worse on the road, and upon reaching our destination I was in a very bad condition and could hardly speak above a whisper. I soon heard that there was a practitioner there, and sent word that I would like to see him. I had known of Christian Science for fifteen years and thought it was a good thing,—“for the other fellow,”—did not dream it could ever do me any good. The practitioner came and talked of Christian Science, with much intelligence, it seemed to me, and of wonderful demonstrations he had witnessed. I told him that I did not believe in Christianity nor in God, that I was an infidel and a spiritualist. I asked if, under such conditions, he thought he could cure me. Suiting the action to the words, taking hold of the window-shade, he said, “No, of myself I can do nothing, but I can, as it were, roll up the curtain, and let the sunlight of divine Truth and Love shine in upon your consciousness, and that will cure you.” This was all Greek to me, and I thought of dismissing him then and there; but I realized fully that I was near death's door unless help came speedily from some other source than medicine, and I accepted treatment. This was given at ten o'clock at night. He said, “Eat what you want and as much as you want.” I looked incredulously at him and said, “You do not mean that?” He assured me that he did, and that it could not hurt me. I followed his advice and ate a hearty breakfast. The second day my wife and I climbed to the top of a high mountain. I discarded my cane and have not used any medicine since taking the first treatment, two and one half years ago. I was perfectly healed in one week.

I bought the text-book, Science and Health, and have studied it and the Bible faithfully. There are many things in each I do not yet understand, and at times I have been discouraged and cast down. Mortal mind was very bitter, and my preconceived, erroneous opinions deeply grounded and hard to overcome; but I had the practical, indisputable evidence of the power and goodness of God in my marvellous healing, so I have persevered.

When I left the hospital, it was with the understanding that I should, when strong enough to withstand the ordeal, return and be operated upon for hemorrhoids, from which I had suffered for years. That I have never done, being healed of them, and also of indigestion from which I had suffered for years. I had worn glasses for twelve years, but laid them aside about two years ago, as I did not need them. I was a very profane man; that left me without any effort, and I was able to demonstrate over the liquor habit, although I had used liquor all my life. I have not yet succeeded in overcoming the tobacco habit, but am gaining much in that direction. Last winter I overcame eczema in a severe form that I had had for years, also a tendency to take cold. I could not sit near an open door or window, or stand for a moment under an electric fan, without having

trouble, but have had only one cold in two years and a half, the time since coming into Science. Many other smaller demonstrations have been easily made, and my faith in the power of God to heal "all manner of disease" is unbounded. If we only apply the faith and knowledge obtained by an understanding of Christian Science, "these signs shall follow them that believe." I had this evidence in my own wonderful healing, and have since witnessed or been cognizant of many much more wondrous cases.

I am trying to "put off the old man with his deeds." I have been proposed for membership in the Galveston church, and if accepted will spend the remainder of my life in helping to advance the Cause of Truth.

I have had the privilege of attending the Christian Science Church in Houston, as well as the Galveston church, being a railroad man and running between the two cities.

Any attempt to express my gratitude to God, to Mrs. Eddy, to my practitioner, and to the loving Christian Scientists who have so kindly and generously assisted me, in my efforts to reach the understanding of Truth which I have attained, would be futile. My daily prayer is for more light that I may know more of the truth that sets men free, that I may be a humble instrument in bestowing upon others what has been so richly bestowed upon me.

D. W. HEAD, Galveston, Tex.

It may interest some to hear of the help I have received in Christian Science. For four years I had water on the knee, the result of rheumatism, and during that time I never walked a step without an elastic knee-cap. Every five or six months I had an acute attack of rheumatism in my knee, which caused such suffering that I would be unable to sleep, or even turn over in bed. This generally confined me to my bed for two weeks, two weeks more would elapse before I could go down stairs, and altogether six weeks would pass before I felt able to go out, even with the aid of a cane. Five years ago one of these acute attacks had kept me awake all night and in the morning a friend who had just taken up Christian Science came to see me. In a half laughing way, I asked her to treat me, and then forgot all about it. The next morning I was amazed to find that the swelling and pain had both nearly disappeared. The next day I went out, and since then I have never worn my elastic knee-cap, and have had but one slight return.

In spite, however, of that experience I did not then take up the religion, although I believed in the healing part of it. Finally, sorrow and suffering literally drove me into it, and I decided then, that what I could not understand and accept, I would put aside until Truth revealed it to me, and gradually all those things have been made clear. If Christian Science could do nothing but eliminate fear and worry, one would feel repaid for studying it.

J. W. B., Seattle, Wash.

A dear little nephew had been spending the morning with us, and when the time came for him to go home, after getting him ready, the door near which we were standing was opened for him. Very unexpectedly he cried out, "I don't want to go out of this door, I want to go out of another door." Without considering the consequences, in fact without apparently any special thought, I replied, "Of course you want to go out of this door when you are right here; Auntie is busy and does not want to go to another door." Upon this he threw himself down upon the floor and kicked and screamed. When I saw the commotion which had been caused I almost wished I had said nothing, but done as the child wished. I knew the demand was unreasonable, and I felt that, according to all ideas of government, it would be most unwise, for the child's good, to accede to it. I was much distressed at the situation, and sat down in an adjoining room to seek help. I said to myself, "I am trying to do what is right for the child, then

what is the matter; I know something is wrong, or the result would be different." Almost immediately it came clearly to me that I was indeed trying to do right,—my sense of right,—founded upon human opinion and education. I resolved at once to put this all aside, and to be perfectly willing to be led by God, and to open any door in the house, if God required it of me, but to be deaf to the call of error. Then I waited. In a few minutes the dear little boy came into the room, still tearful, but so loving, and said, "Won't you please wipe my tears, and open the door *you* wanted me to go out of." I felt like a very repentant child myself, and yet a very grateful child, that our Father had opened the right door for me, and the human will had not been allowed to hold sway. I need not say to any of our dear co-workers that this lesson has proved invaluable on many other occasions. Is not every such experience a blessing upon our dear Leader's labors?

MRS. HELEN C. SHERER, Janesville, Wis.

Nine months ago I was a weak, miserable woman, unable to do any work, and scarcely able to stay out of bed. Now I am strong and healthy, doing my own housework with ease and pleasure.

I was a terrible sufferer with indigestion, nervous prostration, rheumatism, despondency, and other troubles. For several years previous to my marriage I was a trained nurse, and was therefore a slave to material means, more than one who has not had such an experience, but I had lost all faith in every kind of medicine and treatment, and was almost hopeless. Now, thanks to God, through the truth as known in Christian Science I am free. Besides my own healing many blessings have come into our home through the same truth.

"The enslavement of man is not legitimate. It will cease when he enters into his heritage of freedom, his God-given dominion over the material senses" (Science and Health, p. 228). I know that I have gained at least partial dominion over the material senses, to which I was a slave.

I am very grateful to Mrs. Eddy, our beloved Leader, who has given us the light on the Bible by which we are able to gain this dominion, also to the kind practitioner who so patiently and faithfully helped me out of my suffering.

MRS. RETTA LANCASHIRE, Peterboro, Ont.

In October, 1889, after being under medical treatment for ten years, I turned to Christian Science for help. During this time I had spent sixteen months at a sanitarium, and most of the time there I was in bed. The physicians had been trying to heal neurasthenia and anemia with drugs, massage, health foods, rest, and fresh air, and I had co-operated with them in every possible way. My thought had therefore become so saturated with physiology and hygiene that the one who afterwards became my teacher in Science said she had never in all her experience encountered a similar condition, or one that equalled it. For these ten years I had walked very little. I had to lie down about five hours every day, and rest before and after every exertion I made.

The sense of fatigue and weakness disappeared instantly one day with the dawning of a clear thought of God as man's true Life and strength, and I have not since lain down half a dozen times during the day. This healing thought came to me after three weeks of treatment, and the lessons in a Christian Science class taught by one of our Leader's students. Other ailments have disappeared, some sooner, some later, and some have not yet gone, but I am strong, active, and well. The experiences I have had in Science during these fourteen years have made me absolutely sure that my whole condition was mental, and I find as the sense of fear, the belief in material life and human personality, is being overcome, and as thought is spiritualized, improvement and healing are inevitable.

By obedience and trust I mean to show my gratitude to

our Father-Mother God, to the great Wayshower, to our Leader, to her students who treated and taught me, and to all who by example or precept have helped to effect this radical change by reflecting Truth and Love. I cannot express how much help the *Sentinel* and *Journal* have brought me.—E. B., Milwaukee, Wis.

When one is benefited as much as I have been in the last year, it is a duty to tell of it so as to pass the good on for others to enjoy. Just one year ago I took my last dose of medicine. Our family physician and the house doctor at one of the largest hospitals in the city of St. Louis, had said that I must undergo a very dangerous operation or I would not live six months. Through a friend, I heard of Christian Science and took treatment of a practitioner, which gave me a good start in health and in the understanding of Christian Science, but as it was very inconvenient to reach her I went to another practitioner down town. I have made rapid improvement through the kindness of both, and think that if I had not been so impatient I should have progressed faster. I had not learned that we must "emerge gently from matter into Spirit" (*Science and Health*, p. 485), until I began to get discouraged, but by the kindness of others I found out that we must "wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (*Science and Health*, p. 454).

If some are not healed as quickly as others, it is discouraging, but we all must work out our own salvation, and to those just starting in in Christian Science, I would say, "Don't give up the ship." Through Christ, and with our Leader to direct us to him, we shall all be saved both physically and spiritually.

I am the only Christian Scientist here, and our periodicals are of much comfort to me. I look for them longingly whenever they are due.

MRS. MARY L. M. WARNOCK, Columbia, Ill.

About fourteen years ago, my husband and I studied *Science and Health* for some time, and decided that the selling of drugs, in which business he was engaged and had spent ten years of hard study and practice, was not practical for us, nor suited to our advancement in the study of Christian Science.

It was some time before we could in any way dispose of the drug stock. There was a constant declaration of error, from friends and our own thought that there was no other way for us, that a knowledge of drugs completed our store of wisdom, and was our only source of supply. We moved from the small town in which we were then located, and commenced to search for work. Every time an engagement presented itself that offered a sufficient salary to meet our requirements, it was a drug store, which, in every instance, held some unusual inducement. After two weeks of this search a position was accepted, with a very meagre salary, only half of what the other positions had offered.

This was followed for three months, then another situation which promised better called for a trial, but did not stand the test. By this time we were both convinced that our living did not have to come from the selling of drugs. We were daily reminded that "The earth is the Lord's, and the fulness thereof."

It was now mid-winter,—just the time when mortal mind was affirming that there was no work. One morning, however, the mail brought a request from a large corporation to report for work on Monday morning, although less than a week previous the answer had been from this same place that there was nothing for us. The beginning was small, but year after year advancement has been made, until now we have a most comfortable living, with much more time than when employed in the drug store.

It has indeed been a demonstration, for error has in various subtle ways tried to sever this last engagement.

Expressions of gratitude that no pen can portray well up in our hearts to God and to our Leader for the light we now have.—MR. and MRS. ADELLO B. LATHROP, Omaha, Neb.

As I read, week after week and month after month, the wonderful outpouring of praise that ascends from grateful hearts, I too rejoice in thankfulness for the truth that is bringing light "to hearts and homes benighted."

During all the experiences of my life, my most cherished desire was that some day I might have a message to bear to the world that would uplift and strengthen. That desire has been answered, and the message has been given; and what a message it is! higher than I had ever deemed possible! For this blessing of Christian Science what cross is too heavy to bear? what task in overcoming self too difficult to perform? With the high goal of final achievement before our vision, what can obstruct our path heavenward?

This Christ, Truth, has brought to me what I once hoped for, but only looked for in some far-off future time impossible to calculate.

Now I am learning how to think aright, and through this transformation of thought I am leaving behind many a type of physical distress, many a mental anguish, many regrets and heartaches, and am laying up for myself treasures in heaven,—the harmony of ever-present good where the moth and rust of false beliefs in a power opposed to that good, cannot corrupt.

The treasures are becoming more numerous and more valuable day by day, and as I sit here this beautiful October Sunday afternoon and note from my window the wonderful tint of changing leaf, my heart is filled with unspeakable gratitude as I remember the many Sundays in the past when life seemed unbearable in the face of a despondency that only seemed to grow darker with length of days, and amid the glorious colors of autumn seemed only to catch a refrain of melancholy; but now there is a "new song" in my heart, and I here take opportunity to send it forth to divine Love, and to the one who has brought this gospel of healing to yearning humanity.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

L. C., Dayton, O.

I wish to express my gratitude for the article in the *Sentinel* of January 23, "Physician Heal Thyself," which impressed me deeply and inspired me when put to the test a few hours later. On waking the following morning I had the sense of an extreme cold on the lungs, sore throat, and aching all over the body, which I immediately denied, and went about my duties as usual; but by noon a high fever with frequent chills tried to manifest itself. I however, took a necessary trip of about ten miles with a good deal of exposure to the weather, still working very diligently to keep my thought clear. On returning home, I remained up until tea was over; read our Science literature for two hours after retiring, and fell asleep with symptoms seemingly unchanged, but knowing that I was in the hands of God, who is the greatest of physicians, and that I had no thoughts apart from Him, hence, all was health, life, and holiness.

I slept well all night, waked at the usual time, perfectly sound in every way, and thanked God for the healing.

Heretofore I had always done my own work in Science excepting for this one ailment, which always seemed to need help, but from the article above mentioned I saw plainly that if I could handle successfully cases for others and all other ailments than this one for myself, that there was no difference in treating manifestations of error, as they were none of them "mine."

My deepest love goes out to our beloved Leader who stood alone with God when all the world rejected her blessed message. I am very grateful for my class instruction, which has made the way clear to me; also for our periodicals, all of which show loving labor expended for our happiness and progress in this glorious work.

MRS. E. F. DELLANO, Boston, Mass.

From being a tired, cross, and nervous woman I have gotten to be cheerful and happy, and I can do a large amount of work daily without the least fatigue. Where at one time I was critical and resentful, I am gaining more of love and its teachings. In the two years that I have been in Christian Science, so many blessings have come to my family that my heart is filled with the thought, "Praise God from whom all blessings flow."

I am very grateful to the practitioner who so faithfully worked to bring me to the light, and to my teacher. The Christian Science literature is such a help in my daily work, and only those who rely on the promises in the 91st Psalm know the freedom from care and the peace which the truth gives.—MARGARET SMITH, Chicago, Ill.

I have received so many blessings from Christian Science that my heart overflows with thankfulness. It found me in a dark world of suffering, and after trying all the material remedies I had any faith in, I turned to it, thinking it could do me no harm if it did me no good. "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given me, and I became interested at once. I have found so many blessings in it, that it is more than all the world to me. I find it good to help me in my work, good to teach to the children, for they learn to love one another and that God is Love. To mothers I would say that I have found Christian Science to be a great help with children.

When I was about sixteen my father passed away, and this set me to thinking. I did not know anything of the Scriptures only what I learned at Sunday School or at church, but that was enough to show me that Jesus healed the sick and raised the dead. I thought if this were ever done it could be done again. I never had any desire to be a church member, for I first wanted to understand some of these things. My health was then fairly good, but when I married and became the mother of two children, my health failed, and as time passed on I grew worse. I took many kinds of medicine, had different doctors, but my suffering grew worse. We spent nearly all we made for doctors and medicine, and to me it seemed that I suffered everything common to mothers. Another baby came to our home and my health became so poor that part of the time I was unable to wait on myself or the child. I ate so little for fear of distress that I became very thin, and had to be careful so as not to take cold, even in hot weather. In this condition Christian Science found me, and twelve years have elapsed since I began its study. My health is so improved that I can eat anything I wish. I was not instantly healed, for I have come into this spiritual uplifting little by little, but the goodness and blessings I have received are many. I am very thankful to our Leader, Mrs. Eddy, and to God for the good that I and my family have received from Christian Science. In so far as I can realize God's allness I am living in a new world.

MRS. BELLE PERCY GLAZE, Crawford, Neb.

Before me is a New Year's card, sent by a dear friend, and in looking at the title, "Shining Hours," I feel that I must tell others how Christian Science turned my long, weary hours of gloom into shining hours. It not only healed me of three diseases pronounced incurable by *materia medica*, but it has changed my mental condition from that of a depressed, despondent, irritable woman, to one of peace, and of love for all mankind. Where I was always look-

ing for faults in others, I now try to see good in them, thereby bringing out the good. I know from actual experience that if one thinks evil he will bring that out in his experience, no matter what his environments, for to look upon everything with an evil eye blinds one to the good. To have "Shining Hours" we should flee unto "the mountain," to Christian Science, the highest altitude of Christianity that can be found, for it is the teaching of Jesus the Christ; and we study this truth as taught in Science and Health by Mrs. Eddy. This book is indeed the "Key to the Scriptures;" it unlocks their hitherto spiritual meaning which our Master intended us to possess, because it enables us to use his teachings in a practical way. It also enables us to realize that God gives us dominion over all discord, physical, mental, or financial, and that He is omnipotent and omnipresent. I am not writing this from a visionary standpoint but from actual experience of its truth. When the verdict was passed upon me by *materia medica* that I would die in two or three days with Bright's disease, I was given Christian Science treatment, and began to improve at once. That is six and a half years ago, and since then I have had the benefit of class instruction by one of Mrs. Eddy's students. I have also had the great pleasure of helping others out of discordant conditions through my understanding of Christian Science.

It is with sincere gratitude to God and to our beloved Leader, that I am able to write of the grand works of Christian Science.—E. DELLA WOOD, New York, N. Y.

I wish to testify to the blessings which Christian Science has brought me. Two years ago through treatment and much reading of our text-book, Science and Health, I was relieved from great suffering. I consented to try this Science as a last resort, after all else had failed,—not willingly, or with much, if any faith in it. I asked the practitioner who came to see me if she could help me, and she assured me that I could be made whole through Christian Science. I then said, "Very well; but I will not have anything to do with it after I am cured." My first treatment, however, not only gave me great relief but took away all my feeling of dislike to Christian Science.

My healing has been very slow, and there are some ailments yet to meet, but as the spiritual sense of the Word is being unfolded to my understanding "clouds of doubt and fear" are vanishing. Some of the many things which are being overcome by the study of Science and Health are a very quick temper, a habit of criticising others, and great fear of everything. I could not expect space in which to tell of all the benefits I have received from Christian Science. I have joined a Christian Science church and am striving to be good that I may do good.

A. V., Milwaukee, Wis.

[Written for the *Sentinel*.]

My Prayer.

GEORGE D. ARTHUR.

TEACH me, O God, to see and know
The light the Christ has shed
Upon our path, to walk in love,
The way our Master led.

Give me to know the perfect Mind,
Which Jesus said must reign;
That Spirit, Life, is All in all
And matter void and vain.

Receive, O God, my humble prayer,
I bring my all to thee,
In faith and hope that Truth and Love
May ever reign in me.

From Our Exchanges.

We need not so much a faith in a past resurrection, though our faith must be linked with history, and joined with an event which created Christianity out of the lacerated and marble contents of Joseph's tomb; nor so much a confidence that Jesus is to come by and by, necessary as is that to keep the hope serene: we need a faith in a Saviour who rises in us daily, is with us here and now, with words and spirit of life and treasures of immortality. With that consciousness of the presence of the living Master the gospel will cease to be a "tale of little meaning though the words are strong," our daily conduct will be spiritual: God's life the light of our consciences, perfect in joy and love. Then shall our Christian mysticism, our spiritual vision, our hidden and conquering strength, grandly meet the needs of to-day and go out with calmness and courage to welcome the problems and overcome the perils of to-morrow.

GEORGE L. CLARK.
Hartford Seminary Record.

Even though Christ was made in the form of man, it is essential not to know his appearance or hold a fixed representation of him in thought, as it chains the mind to a limited conception forever. All worship and all ideas of divine things must be free from material representations that are devised to help, and prove to hamper struggling thought.

The Bible opens in its first sentence with a statement of God that is exclusive of every heresy concerning the divine nature, and its succeeding pages never vary from the high standard of spiritual conception, but in human practice there is a constant tendency to diverge from this standard and to adopt the easier and seemingly helpful means of worship, to the harm of the mind in its conceptions and character.—*The Watchman.*

Yet, in spite of crowds which thronged him so that at times he had no leisure so much as to eat, in spite of the toils and trials of his life, its atmosphere is that of rest. He had mastered the great secret of the unhurried life, which is repose of heart in a continual sense of the presence of God. He who promised to give rest knew in his own life what rest was, even in the midst of labors and betrayals. This true and secret rest is never far away, to be searched out by painful or by joyful journeyings. It goes along with work. We rest where we are. Having endeavored, we repose, for we are God's children and underneath are the everlasting arms.

The Congregationalist and Christian World.

The failure of the Gospel to reach the hearts of men is not because of any defect in it, nor always because of its defective presentation. It may be very faithfully and very earnestly preached, and yet fail to persuade the hearer. A willing heart, open to the persuasive influence of the divine Spirit, is essential to the saving reception of the truth. So the responsibility, in the last analysis, rests upon the hearer for the reception or rejection of the offer of salvation. God is willing. He has provided the way. He invites men to accept. There is nothing in the way but man's sinful unwillingness.—*The Examiner.*

Many sinners are not troubled about the act of sin, but all their distress is on account of the fear of being found out. Sin is just as bad when it is secret as when men know it. The evil of sin is so deep that in the sight of God it is exceeding sinful even though it may find no opportunity to express itself in outward act. The sin of the heart is the thing we should hate and seek to overcome.

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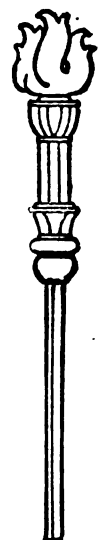
CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Before the twenty-ninth annual convention of the American Library Association in St. Louis, last week, a report was presented on gifts and bequests to American libraries covering the period from June 1, 1903, to May 31, 1904, and including single gifts of \$500 or more, of 250 volumes and upwards, and others miscellaneous in character. Five hundred and six gifts are reported, representing in all 137,318 volumes and \$6,103,137. An analysis of the money gifts shows that \$732,359 was given as endowment funds for general library purposes, \$198,654 for the establishment of book funds, \$78,709 for the cash purchase of books, \$1,507,600, of which \$970,100 is reported as accepted, from Andrew Carnegie for buildings; \$2,750,419 from various donors for buildings, \$27,400 for sites. The gifts of the year, other than those made by Mr. Carnegie, amount to \$4,595,537. This includes thirty-six gifts of \$5,000 each, eighteen of \$10,000, nine of \$15,000, seven of \$20,000, five of \$25,000, two of \$30,000, four of \$35,000, three of \$40,000, one of \$45,000, and twenty-one of from \$50,000 to \$600,000.

The United States minister to Panama has completed his report to the Government. It is stated at the State Department that the differences between Panama and Colombia have practically been cleared away, and that the most friendly relations can be established immediately upon the taking of the initiative by Colombia. Panama is making no contention over the boundary and has announced acceptance without protest of the demarcation of the old department of Panama. The boundary dispute between Costa Rica and Panama is also in a fair way of settlement. France, Chili, Peru, Costa Rica, and Venezuela have appointed diplomatic officers to be stationed at Panama. England, Germany and Mexico, will soon do likewise.

The Bureau of Insular Affairs of the War Department has received from Manila copies of the forestry manual. A forestry bureau was created soon after the American occupation of the archipelago. The Government levies a tax on all timber taken from the public lands. This tax ranges from

fourteen cents per cubic foot for the best quality down to one cent per cubic foot for the inferior. The amount of taxed timber taken from the forests during the last three fiscal years was 7,453,678 cubic feet. Licenses are now granted by the Government for a term of twenty years.

It has been decided to have the one hundred young Filipinos who are being educated in California placed in Eastern schools for the coming year. Those who wish to study civil engineering will be sent to Cornell, but the greater part will be placed in schools in Maryland and in the city of Washington. Several boys will be sent to agricultural schools and colleges and others to technical schools to take up lines of practical study. Another hundred next year will be sent to this country from the islands. The expenses of these young men are paid by the island government, which allows \$500 a year for each student.

President Roosevelt has sent Secretary Taft instructions directing him to visit Panama and consult with the authorities there with regard to certain questions that have arisen since the occupation of the Canal Zone and give assurances of the intention of the United States not to trespass upon the rights of the Panamanians.

The postal deficiency for the fiscal year ended June 30, 1904, last, was \$8,779,492. Reports show a total postal expenditure during the year of \$152,362,116; total postal revenue, \$143,582,624.

Foreign.

President Palma has sent a message to the Cuban Congress asking for the authority to expend two million dollars of the surplus upon additional public works.

Lord Milner has resigned the High Commissionership of South Africa.

Industrial and Commercial.

The Treasurer of the United States has submitted the annual report on the transactions of the Treasury during the fiscal year ended June 30, 1904. The net ordinary revenues are shown to have been \$540,631,749, a decrease of \$19,764,925 as compared with 1903; the expenditures for all purposes, including \$50,000,000 on account of the Panama Canal, and \$4,600,000 lent to the Louisiana Purchase Exposition (this sum now in process of repayment), were \$582,402,321. The Canal and Exposition payments were made from the treasury surplus. The net increase in ordinary expenditures was \$76,303,314. In the receipts, the principal falling off was \$23,205,017 in customs, while in the disbursements the important increases were \$11,423,446 in commerce and labor, \$60,788,589 in Treasury proper, and \$20,338,067 for the navy.

The operations affecting the public debt exceeded those of the preceding year, and amounted to \$699,660,941 in receipts and \$638,924,379 in disbursements. The aggregate receipts for the year were therefore \$1,240,292,690, and the aggregate disbursements \$1,221,326,701.

Cotton exports in the month of September, 1904, exceeded both in quantity and value those of any September in any earlier year, the total quantity of cotton exported being 410,940,894 pounds, valued at \$43,742,325. The next largest September exportation of cotton in earlier years was that of September, 1902, when the total was 347,596,100 pounds, valued at \$29,930,815. The average export price per pound was 10.6 cents in 1904, against 10.8 cents in September, 1903; 10.3 cents in September, 1900, and 10.2 cents in 1890. The average export price in September, 1893, was 8 cents per pound; in September, 1895, 7.6 cents; in September, 1897, 6.7 cents; and in September, 1898, 5.3 cents per pound.

The production of bituminous coal in the central district of Pennsylvania has been less by more than 1,500,000 tons this year

than it was in the same period last year. Shipments of the product over the Pennsylvania Railroad alone have fallen off more than one million tons. The slump is attributed to the sharp competition of West Virginia coal.

The General Electric Company has sufficient orders for turbines to keep its plant devoted to this part of the business busy for two years. Contracts are booked for turbines for Japan, China, Russia, and England. The demand for turbines illustrates the development of industrial enterprise both in this country and abroad.

The Aroostook County (Me.) farmers are harvesting the largest crop of potatoes ever raised in the banner potato county of the Union. It excels in quantity, quality, uniformity in size, and keeping qualities.

General.

The first high altitude sounding balloon, liberated on the grounds of the St. Louis Exposition at 4:33 p. m., September 15, has been returned. The balloon, after drifting slowly toward the north for fifteen minutes, rose into a much stronger wind current, moving from the northwest. The greatest height was reached about 6 p. m. At that time the barometer carried by the balloon recorded only 4.1 inches, which is the equivalent of a height of about eight miles. The instrument showed that the temperature fell very rapidly, the lowest point, —47 degrees F., being reached about 5:30 p. m. At the highest point reached the balloon burst and fell slowly, reaching the ground at 6:30 p. m., about fifty miles from St. Louis. The instrument was returned in accordance with the instructions attached to the basket carried by the balloon, and arrived in good condition. The experimenters are much pleased with the success of this first attempt to utilize sounding balloons in the United States.

Injuries resulting from the disregard of the laws governing the speed of automobiles shall be sufficient ground for the recovery of damages, according to a verdict which has been returned by a jury in the Supreme Court at Ballston, N. Y. In charging the jury Justice Spencer said that if the defendant was driving the machine at a rate of speed demonstrating reckless disregard of its proper use and was wantonly indifferent to the consequences that might happen to others, the act constituted a wilful assault on the plaintiff and his property and entitled him to damages. The jury returned a verdict awarding the plaintiff damages in the sum of \$600.

Seventy-five cents' worth of iron ore when turned into bar iron is worth \$5. Made into horseshoes it is worth \$10, or if into table knives \$180. Seventy-five cents' worth of iron ore manufactured into needles is worth \$6,800, and when converted into some kinds of fancy buttons it is worth about \$30,000. Made into watchsprings the product is worth ten times more than buttons, and when turned into hairsprings it will sell for the enormous sum of \$400,000.

"As a result of the great agitation caused by the injury and in some cases killing of persons by automobiles," says Consul Hamm at Hull, England, in a report to the State Department, "a proposition has been made by members of the Roads Improvement Association to repair and adapt the old Roman roads to the requirements of motor car and cycle traffic."

Governor Gessler's castle, near Kussnacht, on the Lake of Lucerne, famous in the history of William Tell's exploits, has been sold to a company, which will convert the ancient stronghold into a modern hotel.

More than 613,000,000 picture post cards passed through the British Post Office during the last twelve months, an increase of twenty-five per cent over the preceding year.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Vanity of Matter.

SAMUEL GREENWOOD.

THE Hebrew king who has since been called the "wise man," tested to its fullest extent the ability of the world and the flesh to give pleasure and satisfaction to mortals. His abundant wealth and high position gave him every opportunity to fulfil the heart's material desires, and he seems to have traversed every avenue which holds allurements for mankind. The final verdict of his experience should therefore have weight with those who are likewise tempted with the glamour of "a beautiful lie" (Mrs. Eddy in *Unity of Good*, p. 66). In summing up his exhaustive experiments with materiality, this wise man pathetically confesses his disappointment at finding in material things only vanity and vexation. No one who aspires to a life above the animal and earthy has ever questioned Solomon's decision, though he may consider materiality as a necessary condition of human existence.

Christian Scientists, believing that nothing real can be vain or vexatious, and that no necessity of man's existence can mock and befool him, are striving to discern man as the spiritual idea or emanation of Spirit, not matter; hence that spiritual man is the only really substantial man, neither sensible in matter nor to matter, but living and moving always in the consciousness of God, infinite Spirit.

The Christian Science teaching that matter is non-sentient, and, in the absolute, scientific sense, non-existent, is commonly misunderstood and misapplied, though human experience abounds with evidence in support thereof. Mortals must be willing to see things as they are and not as they seem, if they would understand truth. The materialists who make merry at times over the statement of the unfeeling nature of matter, should be ready reasonably to defend the logic of their own beliefs and to prove by demonstration the superiority of their human science of sensitive matter over the divine Science of infinite Mind. The man who would fain have us thrust a pin in the body to prove the sensibility of matter, might tell us how a pumpkin, for example, receives the thrust without pain or protest. The pumpkin is believed to be alive, yet gives no sign of consciousness or feeling. To exist thus painlessly in matter is surely enviable to those who uphold its dignity and divine right. But, alas, for the price of mortal knowledge!—the unfeeling pumpkin is transformed into a pie and eaten, and lo, a pumpkin no longer, it becomes a part of mortal man, and *feels* at last. A doubtful promotion truly, from peaceful ignorance to painful knowledge.

In just such ways, man's wisdom teaches us mortals are formed and preserved; here a little salt and there a little soda, a little lime and iron, a great deal of water, filtered through fruits and vegetables and animal flesh. A strange belief that would fashion the divine offspring thus, and produce in this accretion or aggregation of mindless molecules the power of thought and will. What would God be like if this were His kind of man? And what must con-

stitute the life of Spirit, the divine Principle of being, if His "image and likeness" is at the mercy of food and drink for substance and life? St. Paul wrote to the Romans, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy."

Who has the final logic of the situation, the metaphysician who finds no mind in matter, or the materialist who conceives of no mind without it? Those who decry the teaching of Christian Science on this subject should be able to give us a more wholesome and helpful theory in its stead; something that would better become the dignity and happiness of man as the son of God. If "matter is not the Christian's God" (Miscellaneous Writings, p. 23), and who will say that it is?—then he should have nothing to do with it except to overcome it as his Master directed. To seek life and joy where God has not placed them is a hopeless quest that ends in sorrow and darkness.

Those who make light of Christian Science because of its radical spirituality should consider well their own premises and draw logical conclusions therefrom. Can they give a rational explanation of human origin and development apart from mind? Take, for instance, the phenomenon of age appearance; some look old at thirty, others look young at sixty. Two men of equal age may be twenty years apart in their appearance; are these differing exteriors the result of thought or of food, of experience or of digestion? Is the same matter young as a vegetable but old when assimilated into human tissue? Will the materialist tell us what there is in matter that makes the old man old and the young man young, bearing in mind his own premise that the matter we are supposed to carry about, and which constitutes our bodies, was thousands of years old when we were babies?

The questions multiply concerning common, every-day conditions which cannot be answered from a material basis. After two thousand years and more of human material speculation and philosophy, the words of Isaiah might be appropriately quoted, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" For, after all, what is really known of matter even by its advocates, those who would make of it the substance and life of man, the boundary of human perception, and the horizon of mortals' hope? Do the generous impulses of men, their lofty sentiments and exalted virtues, emanate from a bit of tissue under the skull, which, if taken out and laid on a plate, would be considered as supremely inert and as devoid of sensibility and volition as the pumpkin referred to, of which in part it may be composed? Were the peerless productions of Shakespeare, which still delight the world, the result of some secret combination of mineral and water in the gray matter of his brain? or has human, scientific research yet discovered the key to that combination?

Materialism would confine the joys of man to those that reach him through brain and nerve, but it does not define the medium by which he may rejoice when these exist no longer. Do the conditions of nerve filaments control the pleasure which should result from doing good, or the peace of knowing God? Does God require a brain in order to

think, or nerves to feel? and if not, why not, if these are necessary to man, who is the divine image? Christian Science declares that "matter is not the organ of infinite Mind" (Science and Health, p. 191); the materialist must either deny this or concede the Christian Scientists' position that mind and not matter thinks and feels; for every manifestation of intelligence must proceed from the Infinite.

If matter constitutes life,—and this is the essence of materialism,—what takes it away? If matter is at peace with itself, what disturbs its harmony? If the human, material laws regarding food, air, and water—the supposed necessities of life—are observed, what causes mortals to pine in sickness and disease, and succumb to death, while these things are in abundance at his hand? Where is the logic of calling that a necessity of living which will not preserve man from dying?

A clot of blood in the brain, or the scratch of a pin, is said to have produced death. Think of the pity of it, that man, "the noblest work of God," can be robbed of Life (God) by a bit of thickened blood which one could hold on a needle's point. Paul said that the Christian's life is "hid with Christ in God;" then how could matter give or take it away? The apostle's words imply that the Christian should not look to matter for his life, nor fear its power to kill. Paul further declared, "The life which I NOW LIVE IN THE FLESH I live by the faith of the Son of God;" he did not consider life, even in the flesh, as dependent in any way upon the state of the blood or its circulation through the brain. How do those Christians who defend the claims of matter, or the flesh, in opposition to the spiritual teachings of Christian Science, agree with Paul?

Christian Scientists do not feel that their attitude toward the flesh, or matter, is different from that which any Christian's should be, for their only standard of Christian life and practice is that given them by Christ Jesus, who understood life and law better than did any before or since, but who never taught his students to consult brain or nerve or blood as to man's right to be happy and well. If the Christian would worship the God of his Master, he should not speculate as to the existence of any other, however much he may be tempted by the mortal sense of evil to admit the life and power of materiality.

Man could never hope to reach God, and immortality, if he "begins as a material embryo" (Science and Health, p. 476), even as water cannot rise above the level of its source. In its first or last analysis materialism is but the fettering of mankind to ignoble passions, to illusive pleasures, and inevitable pains. Is this the highest standard of manhood which the materialist allows himself and us? Who that hopes for freedom from sin and death would plead for a theory, a philosophy, a science, or a religion, that points to this goal; that condemns man to die the moment he begins to live, whose brightest lights are snuffed out as a candle, and whose ideals of perfect manhood are at the last but unshapely heaps of mold? Who that has measured the sadness of this belief, who has sounded the hollow mockery of its joy or tasted the bitterness of its pain, would protest against the pure, exclusive spirituality of Christian Science, wherein man is held to be the manifestation or idea of divine Mind, a spiritual being under the government of omnipotent Truth and Love. Which of these two ideals of manhood should appeal to the aspirations of men for peace and immortality?

Physics is confessedly unspiritual, neither law nor factor in the realm of Spirit; hence physicality is not the medium through which man can "worship him [God] in spirit" or "in truth." What other conclusion is there but that the flesh, or materiality, is not the mode whereby God, divine Spirit, expresses Himself? Opposites do not mingle nor express each other. To couple good with evil, Spirit with flesh, or Mind with matter, and call it man, is the vain effort of

that false sense which Jesus defined as the devil, and as neither existing in Truth nor having truth in it.

Those who aggressively champion the claims of matter in opposition to the teaching and practice of Christian Science, do so, not because of the advantages of their own belief, but because, not having availed themselves of the spiritual truth of Christianity, they are in darkness as to its existence and scientific applicability. Those who have recovered health and strength through Christian Science after material law had condemned them to helplessness or death, have proved the existence of an operative spiritual law, outside the range of material knowledge, which is capable of annulling material law and penalty. These demonstrations of man's present right to spirituality are at variance with the discord and mortality which make up the supposititious life of matter. Mankind must choose between Spirit and the flesh, since to combine them is impossible.

The effort to be satisfied with the so-called life and limitations of matter or the flesh, is the daily farce and folly of the world, whose pathetic failure has ever mocked the hopes of mortals through all the lengthening past of time. That matter is the life and home of man, his refuge from poverty and care, his ease from pain and his defence from death, has been the serpent's lie to every generation of the Adam race; a lie whose falsity is exposed in mankind's long, continuous, terrible prayer for life and peace. The darkness that envelops the concept of man as embodied in a "fortuitous concourse" of changing atoms has never radiated one ray of light upon the pathway to immortality, nor broken one link of human servitude to evil. Over the darkness and void of this vain belief has moved the divine light of Christian Science, revealing the inanity of matter and evil, giving back to man the joy and perfection of his spiritual birthright, and claiming infinitude for God. Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

The influence of Christianity is not to confirm men in sensualism, but to spiritualize their thought and life, and hence Christians who would live as their Master, cannot be materialists any more than rays of light can hold fellowship with darkness. The ideal Christ-man which Jesus represented, and which he endeavored to unfold to mortals, has no affinity with the flesh, but is the Saviour from it. "Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light" (Science and Health, p. 458).

Christian Science and materialism must be judged by their fruits, by their influence on the morals and happiness and health of men. That which turns thought away from sin to righteousness, which makes men less selfish and more kindly, which makes joy rather than sorrow the home's abiding guest, which enables men successfully to subdue their evil passions and desires and makes them delight in honesty, purity, and love, which gives them health, strength, and a growing sense of peace,—that which influences men thus is surely most acceptable in the sight of God, and is fraught with richest blessings for mankind. The way of the flesh has ever been one of weariness and pain, a way of sin and enmity, and has the common end of death for all. The fruits of Christian Science designate it as the highest and broadest Christianity, giving men deliverance from the vanity and delusion of material sense and self, and fulfilling the prophecy of Zacharias concerning the Christ, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

A Glance Backward and Forward.

CLARENCE A. BUSKIRK.

THE hoof-prints of a personal devil and the scent of brimstone have well-nigh disappeared from modern thought. Our ancestors had so many dogmas and creeds of their

own brewing to pour into the vessels of the Christian religion that it is a marvel the original contents were not all spilled upon the ground. The mediæval superstition that an ancient theological dogma or creed has something sacred about it, so that it is sacrilegious to touch it, which has long been a darkening and oppressive fog before the eyes of men, has, however, about drifted from the horizon. Not a few of the dogmas and creeds still found imbedded in theology appear to the twentieth-century men and women, utterly foolish, and it is not strange, therefore, that there has been a decay, strand after strand, of those ropes of traditional belief with which scholastic theology formerly towed the world in its wake.

Not yet wholly finished is the great struggle against the theological errors which fastened themselves on the Christian religion as survivors from ancient paganism, or as the progeny of mediæval superstition; but the signs of an assured victory are appearing in the sky. Man's trust in God is approaching its lustration. Nearer and nearer is the glad day, it has almost come, when, without shivering with fear or waxing hot in indignant protest, honest men can think about their destiny and duty as immortal beings. The kettle-drums have been pounded long and loudly, and our race has suffered much from their stunning noise, but they are growing silent; and glad and sweet, like the happy song of a bird, "when purple morning breaketh, when the tired waketh, and the shadows flee," begins to rise from the world's heart the joyous and reverent recognition of the eternal Ever-presence who has declared, "I am with thee to deliver thee!"

Useless, and oftentimes worse than useless, has been the work, however valiantly attempted, of those who have merely sought to destroy falsehoods without building up truths in their stead. We must have the cradle of truth as well as the tomb of error. There is no vacuum in the beliefs of men. To annihilate, and then to stop short, is of very doubtful benefit to humanity. We must have spiritual growth to effect the destruction of error.

It is the nature of a thought-advance that its beginnings must be humble. Hercules is sure to be an unrecognized infant during a considerable period; but the advancing years wax and wane while the Pleiades shine on steadfastly. A thought-advance begins with a few, it may be with one seer only. Emerson wisely said, "The truth and the hope of any time is to be sought in the minorities."

The great work achieved by Christian Science in the destruction of the dragon is already an established fact in history which can never be effaced. "To us there is but one God, the Father, of whom are all things, and we in him." The perpetual shadow of fear which has rested so long on the forehead of scholastic theology has not been able to withstand the serene radiance of absolute hope and faith and love. Into all the channels of modern religious thought the steadfast joyousness of the Christian Science concept of the Divine lovingkindness has penetrated steadily. The period of disrespect and sneers for our great Leader and her work has passed, and to her is now applicable the poet's description of the abiding mountain,—

Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

Mrs. Eddy's teaching has been no theological kerfing-machine. It makes no adjustments in order that the old theological planks may be bent to our likings or prejudices. It tenders and it accepts no compromises with error. For friend or foe it is never found to

crook the pregnant hinges of the knee
Where thrift may follow fawning.

Our Leader has always been found stating what she understands to be true, with her eyes bandaged against the consideration of all mere expedencies and all propitiatory half-truths; and the meed of praise ought not to be stinted for those patient and devoted pioneers who, however re-

viled and misrepresented, have carried forward the banners of Truth to an assured victory.

There is, however, great work still to be done. The "good fight" is not finished. Materialism, a seemingly vast and powerful octopus, is dwelling in the dark abysses of human thought, and to vanquish and destroy it means much. While a nation is young and weak, materialism seeks other lands as better suited to its habitation. But when a nation seems to have grown into a safe deliverance from its youth and weakness; when the ovens are overflowing with bread, and the stalls are filled with their fat oxen; when heroic fortitude and patience become of more unfamiliar use, then is there danger that God be forgotten, that sympathy and love for our fellows be lost in selfishness, and devotion to virtue and duty disappear in self-indulgence and enervation. It is then that materialism becomes more dangerous to a nation than sword or sedition. When men and women become pleasure-seeking and retrogressive, sensual and degenerate, then the Nebuchadnezzar beliefs of materialism send their mouths to the ground like cattle. What is to be expected as fruitage, if there has spread among the people the materialistic idea that happiness is earth-born and earthly, that its fruits and flowers are purchasable with money, that virtue is an illusion, that heavenly faith and adoration are only dreams? Is it to be wondered at if everything really sweet, fair, and lovable is found to have been emptied out of the honeycomb of such lives?

History is full of warnings of the sure decay and destruction awaiting the nation which forgets that man is a spiritual being, and that he is governed by spiritual law. Unless resisted by truth the icy breath of materialism will seem to desolate our fair and teeming land as inevitably as Hymir, the frost-giant of ancient myths, could split pillars with a single breath from his nostrils. All the national dramas upon which the curtain of history has risen and fallen have ended in dire tragedies when, in the fruition and arrogance of material success, a people have forgotten their dependence upon God because the constancy of His protection has come to be regarded as a system of physical laws.

To those familiar with the works of our revered Leader, the writer has no need to say that they are replete with the antidote for materialistic thinking. How shall the rank and file carry on "the good fight" against the threatening materialism of the age? The answer is manifest. By spreading the Gospel that Spirit is All in all, by carrying this healing truth into daily life and conduct; so doing, we shall prove both to our neighbors and to ourselves the efficacy of our faith.

Camelot; or, the Town of Seekers.

VIOLET M. BELL.

WHAT find we, friend, in Camelot, the Camelot of to-day; what for him that hath the eyes to see, the ears to hear the spiritual meaning of this ancient tale of knightly deeds and thoughts? Is there a meaning in it for us who, as Christian Scientists, have come into the lists of error as knights of Spirit to fight for that which is good and acceptable to God? Who is our King Arthur, but one who points the way to the quest of the Sangreal or spiritual life, who wields the sword of Truth, and helps the knights of Spirit to attain the high honor of a siege by that Round Table which to us signifies perfect harmony with God.

To the ear of him who hears, comes the strong sound of wings beating towards the light, the cry of those dissatisfied with material vision, yet almost unaware that they are crying for God, from the least to the greatest.

Camelot is the town of seekers, its high and low classes are marked by the spiritual or material character of its citizens, for hither they all come. Here we find the physical scientist seeking the cause of matter, little knowing that matter is not real, little dreaming that his search is useless, for God

all glorious stands behind a cloud to him; it will lift one day, and he will understand. Here, too, is another, piling shining heaps of gold, knowing full well that one day he must leave them, but not knowing that he is playing with dream shadows, that when he understands, he will see that what he and the world has thought a miser, was in reality an infant without understanding. Another is crying for love, earthly loves to keep his sense of loneliness away, but one by one these earthly ties slip from him, till one day, looking up to the eternal ether, he sees only God, and then realizes that in God he has gained all things. And so they go on, these dwellers in Camelot, consciously or unconsciously seeking for Truth, for something higher and surer than themselves. The highest of the seekers call their quest God, the lowest call it ease or fame.

In reality all this people of blind eyes and deaf ears are seeking for God; they will never rest till they find Him. What if these dwellers in the Camelot of to-day are slumbering? What if they do not hear the cry which has come to the world in Christian Science, "Behold, the Bridegroom cometh"? In an hour that ye think not of, oh world of materiality, He has come. Which of you like the wise virgins is waiting with lamp filled with spiritual oil, ready to light your comprehension of the truth? The lamps of some are not burning, and so when He comes it is night to them, the night of material things, and they do not see. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

These, then, with lighted lamps, true knights of Spirit, come fully equipped to the lists at Camelot. Clad in the armor of Spirit they meet and overcome their deadly foes, sin, sickness, and death. They conquer the lusts of the flesh, the material, mortal mind; they are healed, and wonder, and understand.

Christian Science teaches us to see the cup of our Lord. Like Sir Percival we cry, "What may this mean that we be thus healed, and right now we were at the point of dying!" for we too realize the holy truth, the great glorious law of liberty, which, through a better understanding of God, has made us free from the law of sin and death.

[Written for the *Sentinel*.]

The Call.

MARY IRVING KEITH.

EYES with love so full and tender
Said to us, "I know you all,
You are God's own blessed children
Hearken to my loving call.

"Go ye forth and cast out evil,
Heal disease and raise the dead,
Freely give of your receiving,
This is what our Master said."

Some had eyes, yet did not see him,
Some had ears and did not hear,
But to those who caught the vision
Came the message strong and clear.

Blest are we above all people,
"Yea, thrice blessed" in this call;
Ministers to those who suffer,
Teaching them that "God is All."

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman cannot get. So prayer sends the soul aloft, lifts it above the clouds, and gives us a chance to see which way to steer.—C. H. SPURGEON.

Selected Articles.

A Word for the Christian Scientists.

Quite a while ago the habit of many newspapers of poking fun at Christian Science went out of fashion. Attacks on Christian Science because of isolated cases of ignorant followers is now almost in the same class as persecution of the Jews. It is therefore the more remarkable that a local newspaper seized upon the case of a Whittier lad who was treated by Christian Science, and who died, as the basis for an attack upon the faith.

There are followers of every faith who, through ignorance, bring criticism upon themselves, but there is no reason why these individual cases should cause an attack upon a religious belief. An attack of this kind upon Christian Science is just as senseless as an outburst directed against the Methodist, the Presbyterian, or the Catholic church because a member has gone wrong.

This is not a technical discussion of the merits or demerits of Christian Science. Mrs. Eddy says "Christian Science explains all cause and effect as mental, . . . It shows the scientific relation of man to God" (*Science and Health*, p. 114). Can you find anything so terribly offensive in that? And, moreover, it is almost a sure thing that the newspapers which still continue to attack Christian Science have never even read that much of Mrs. Eddy's doctrine.

The Whittier incident may have been one of these cases which are found in every religion, or the case may have been misrepresented by the newspaper. At any rate, it simply proves that we are not so far removed from our witch-burning ancestors as we think, when we are so intolerant as to ridicule and attack a belief which is comparatively new, and which generally we do not understand.

All religions have of necessity certain fixed characteristics, and each has its inherent qualities or defects.

"But," as "Wagner's Simple Life" says, "if your religion serves to make you think yourself better than others, quibble over texts, wear sour looks, domineer over other men's consciences or give your own over to bondage, your religion is worthless—it separates you from God and man."

Newspapers won't attack Christian Science much longer. They will become educated and broad-minded enough to give it as fair a show as they give other beliefs. That a local newspaper has attacked it is simply the exception to the rule of tolerance which has given this country all good religious beliefs and accomplished remarkable progress in the way of education.—*The Los Angeles Record*.

A Minister Changes Views.

Northport, Long Island, October 1.—The Rev. Dr. Samuel T. Carter, for many years a member of the Presbytery of Nassau, has sent to all the members of the Presbytery a letter that has caused a decided stir among the ministers. Mr. Carter now lives in New York. He says in part,—

"I feel that we owe to our people a better statement of the doctrines of the Holy Scripture. It hurts the consciences and intellects of our best people to be assured, on Divine authority, that the world was made in six days; that a plague came on Israel because David numbered the people, as we do every ten years, or that the Holy Ghost approves of dashing 'the little ones against the stones.' The attempted explanation of such utterances does credit neither to our intellect nor our conscience.

"Surely we ought to have a better doctrine of sacred Scriptures as an advancing revelation of God, while accepting it as containing the supreme utterances of spiritual truth and as being a faithful guide to eternal life.

"I cannot accept the basis of the scholastic theology in the

fall of Adam, so I cannot accept one of its chief results, the endless punishment of the wicked. I can in no way make that fit in with the love of God.

"As you will perceive, my denials pertain to ecclesiastical theology and not to the New Testament gospel. That I accept with my whole heart and as cordially as any man. If you determine that one receiving the whole gospel of Christ, but rejecting these additions, can remain in the Presbyterian ministry, I shall be greatly relieved; but if you conclude otherwise, I hereby ask for a letter of dismission to the Manhattan Congregational Association of New York City."

New York Tribune.

You published a letter in yesterday's *Globe*, signed by George L. Pomeroy, in which the writer suggests that Christian Scientists build a home for that class of young women who, through no fault of their own, may find themselves temporarily destitute and out of employment.

Inasmuch as this subject has come up, it may be well to state at this time that Christian Scientists are already doing, in their own way, the very thing that your correspondent recommends. Instead of building homes, however, they are dealing with the question in a way that seems to them even more practical, by disseminating a knowledge of the Principle of self-help. Instead of dealing only with the effect of poverty, Christian Science meets this evil in its germinating ground; namely, the human mind.

The churches, reading rooms, and institutes which have been organized and are being maintained by this denomination are meeting the genuine needs of a very large proportion of the class referred to. Christian Science also lays great stress upon the institution of preventive measures, believing that the best remedy for poverty and destitution is to avoid its occurrence by the employment of a prophylactic method. As an illustration of the above, it is a matter of fact that the improved health and renewed courage resulting from the teaching of Christian Science, have reduced to a minimum the element of poverty in the ranks of the Christian Science church.

RICHARD P. VERRALL.

New York Globe and Commercial Advertiser.

The Christian Scientist, of all men, has learned the necessity of proving all things and holding "fast that which is good." His experience, as a general rule, has been very much like that of the woman who spent all her living upon physicians, "neither could be healed of any," and he has received the blessings of health only by studying and applying the great healing truths and promises of the Bible after having given material remedies a thorough test.

That God has given man the ability and opportunity to work out his own salvation cannot be disputed; and, furthermore, He demands that this should be done in the way of His appointing. If we are to take Jesus for our example, we find that nowhere did he use, or instruct his followers to use, any sort of medicine to heal the sick, and yet he said, "The works that I do shall he do also."

ALBERT E. MILLER.

Chester (Pa.) Republican.

The celebration of Emancipation Day has come to mean to me, not the celebration of the old emancipation of slavery, which must have come anyway, but the celebration of a newer freedom,—the liberty to do, to learn, and to be what God intended us for; to live up to the best that is in each of us.

PAUL DUNBAR to his people.

Dayton (O.) Herald.

We must be saved, if we are saved at all, by the strength of our convictions, not by a pious regard to their weakness.

EMERSON.

The Lectures.

Concord, N. H.

Mr. Bicknell Young of Chicago, lectured on Christian Science in the new First Church of Christ, Scientist, Sunday evening [October 16] at 7.30.

The audience was a thoroughly representative one, every seat in the beautiful auditorium being taken. Many stood throughout the evening, and hundreds of others who desired to hear the words of Mr. Young were unable to gain admission. Several prominent Christian Scientists were present from Boston, and a large delegation came up from Manchester.

The speaker was in splendid voice, and his distinct pronunciation and enunciation enabled every one in the large audience to follow his every word. Throughout he was listened to with the closest attention, and deep interest was manifested by all present.

The Rev. Irving C. Tomlinson, First Reader of the church, welcomed those present in well-chosen words, and introduced Frank S. Streeter, Esq., who presented Mr. Young. Mr. Streeter spoke as follows:—

My Friends:—I am very glad to be here with you tonight to listen to the message of the eloquent teacher who is to address us. It may be that most of you have given your adherence to the faith that is here taught, and that some are here as investigators or seekers after the truth.

It is well that this should be so; that when a new direction is given to the spiritual forces and longings which must exist in the heart of every thinking man and woman, such men and women should pause, hear, and consider each for themselves.

In all history, the world has never been more tolerant of individual religious beliefs than to-day. The walls which separated from each other churches and congregations of different beliefs are crumbling away and have almost disappeared. Iron-bound creeds, which formerly fettered the souls and intellects of the communicants of so-called orthodox churches, have become more elastic, and to-day the Jews and the Gentiles, the orthodox and the liberal, are welcomed to each other's places of worship and there together have their thoughts directed to the same, one, eternal God.

The thinking man and woman of to-day are not hostile to any faith which is sincerely held, provided it exercises a restraining and correcting influence upon human conduct.

The great-hearted Washington said to his friend Lafayette,—

"I am disposed to indulge the professors of Christianity with that road to heaven which to them shall seem the most direct, plainest, easiest, and least liable to exception."

Washington was a hundred years in advance of the general thought of his time, but the world is catching up.

In the spirit of seeking the truth for ourselves, and with the broadest sympathy and tolerance for the views of others who are also seeking the truth in their own way, we come together in this beautiful church to listen to the explanation of a faith which is sincerely held by many and in a marked degree seems to exercise a tremendous influence for good upon human conduct.—*Concord Patriot.*

[The *Concord Patriot* published the lecture in full.—EDS.]

Lectures at Other Places.

Evanston, Ill.—Bicknell Young, September 18.

Dayton, O.—Bicknell Young, September, 25.

Lima, O.—Hon. Clarence A. Buskirk, September 27.

Newark, O.—Bicknell Young, September 27.

Sterling, Ill.—Edward A. Kimball, September 30.

Bangor, Me.—Bicknell Young, October 8.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Remember the Sabbath Day.

WE recently received a request to say something in the *Sentinel* about the proper observance of the Sabbath, but the necessity for advice to Christian Scientists on this subject did not at once appeal to us. We have since concluded, however, that the very fact that such a request has been made is of itself proof that there may be such a need as our correspondent mentions, and that something can be said to the advantage of the Field.

The commandment is, "Remember the Sabbath day, to keep it holy," and with this in view it is needless to say that Christian Scientists will so order their conduct that the spirit and the letter of the law will coalesce in their lives, and that they may thus be saved from doing anything which can in any wise offend the highest moral and religious sense of the community. This is the moral and spiritual requirement of Christian Science, and adherence to the teachings of Science and Health and the Church Manual will bring it out in our daily living. We once heard of a lady who was so filled with the desire to show that Christian Science had liberated her from her former religious beliefs, that she really inconvenienced herself in order to save her weekly mending until Sunday so that she might do it on that day in full view of her neighbors. It is needless to say that this display of contempt for the proprieties did not raise her in the estimation of her neighbors, and that the Cause of Christian Science in the city in which she resided suffered by reason of her conduct.

Christian Scientists should know that this command to keep holy the Sabbath day does not mean that there is no call for them to keep holy the other days of the week. Every day is a day of thanksgiving and prayer, and should be made fruitful in the service of Truth, but this does not imply that a long countenance and a lugubrious manner should be cultivated or assumed for Sunday or any other day.

When the Pharisees assailed Jesus because his disciples plucked and ate the corn on the Sabbath day, he said, "The Son of man is Lord even of the Sabbath day," and when they found fault with him because he healed the withered hand on the Sabbath, he said, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

The best advice we can give our readers (though we are quite sure they do not need it), is to obey the commandments at all times, conform to the recognized proprieties of life as nearly as possible, whether the day be Sunday or Monday, and refrain from everything which may put a stumbling-block in the way of a neighbor.

If we are living the life of a Christian Scientist, and are doing the work which comes to us as followers of the Nazarene, we shall have neither time nor inclination to break the Sabbath either in letter or spirit, and whatever we do will be to the praise and glory of God. The desire for the frivolities and non-essentials of mortal existence will fall

away from us, our steps will be so ordered that our conduct will be above criticism, and we shall bring no reproach upon the Cause which is so dear to us. M.

Reliance on the Divine Nature.

Spiritual understanding is changeless.—*Science and Health*, p. 96.

THE stability of the universe, together with the possibility of faith, inheres in the revealed and demonstrable fact that Truth's essential nature is eternally maintained; that there are no uncertainties or inconsistencies in the divine manifestation and government; that God can but be God all the time. Upon repeated occasions Jesus incidentally called attention to the constancy of those orderings and sequences of nature on which the definiteness of human expectation is based. He taught that the surety and precision of its operations, the promise that "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," the invariable radiation of light, the persistence of parental affection, etc., all the experiences which have begotten the confidence that underlies so much of human judgment and activity, are to render their nobler service as stepping-stones on which we rise to an apprehension of the absolute reliability of spiritual law.

Our unquestioning assurance that the sun will return in the east, and that the seedling will bring forth after its kind,—this is to be the type of our restfulness in the certitudes of Truth. As the builder trusts his plummet, the mathematician his rule, the mariner his star, so are we to trust in the promises of our God. The mere suggestion of the possibility of such a faith will make apparent to all how far short of our privilege we have come, and how easily, therefore, our past failures may be explained.

Jesus declared that the source of all being is Love, and so far, therefore, as we apprehend the divine nature, and that from everlasting to everlasting it is without variableness or shadow of turning, in so far are we convinced that there is, and can be no cause for anxiety or distrust. More than this, we begin to realize that in fact there is no ground or explanation of disharmony, dis-ease, or death; that these things have neither place, authorization, nor being.

The more personal touch and significance of this uplifting thought appears as we remember that it is God who worketh in us to will and to do; that the power of Principle is present in its every idea, and it is the realization of this truth which gives authority and effectiveness to the word of healing which we utter. Jesus said, "Ye believe in God, believe also in me." Faith in Principle makes possible an intelligent reliance on its reflection. Inspired by this thought, St. Paul could write to the Philippians, "I can do all things through Christ which strengtheneth me." The highest order of faith is thus seen to be the consequent rather than the antecedent of that spiritual understanding with which it ultimately coalesces. It is the inevitable outgrowth of a right apprehension of the divine nature and of man,—that Truth as Principle and truth in reflection are one in quality and in the ability to do. To Timothy, Paul said, "I know whom I have believed;" and we are further taught that "Only through radical reliance on Truth can scientific healing power be realized." "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity." The "common custom of praying for the recovery of the sick, finds help in blind belief; whereas help should come from the enlightened understanding" (*Science and Health*, pp. 167, 23, 12).

A belief in the final supremacy of Truth is sometimes asserted as a reason for the indulgence of the present supremacy of error. How frequently do men say, or think, "Well, things are bound to come out all right in the long run, let

us not be troubled or too particular!" Such belief often clasps hands with doubt and fear, or hopes for ultimate freedom while conceding the naturalness of present bondage, and this explains its weakness.

Christian Science brings the incisive and stimulating assurance that we may so apprehend the divine nature and have such resulting faith as to become an avenue for the active and immediate expression of that nature, and this constitutes the supremacy of the Christ consciousness. It was for this spiritual realization, the endowment of "power from on high," that the Master counselled his disciples to tarry in Jerusalem, and it was this assurance supported by multiplied demonstrations which enabled the great Apostle to the Gentiles to glory in the grace of God which was manifest through him, "in the effectual working" of divine power.

That the presence, or absence of this unwavering reliance on the divine explains the success or failure of our ministry is apparent. He who is uncertain respecting the imminence, the infallibility, and the entire competence of Truth, lacks an essential to the fulfilment of our Lord's command, "Heal the sick." Trust—the availing faith—is an handmaid of assured reliability alone. It cannot abide where Principle is questioned.

A Place of Safety.

THE early history of the Hebrews reveals the fact that they were originally a pastoral people, and lived close to nature. No figure is more frequently and effectively employed in their literature than that of the shepherd and his sheep, and every devout student of the Bible loves the familiar Psalm which begins, "The Lord is my shepherd; I shall not want." We also find that Jesus used the same illustration, and toward the close of his healing ministry, when the need of a place of safety for his followers had become very apparent, he made frequent reference to the fold.

There are many evidences that the Master carefully instructed his disciples how to avail themselves of the Divine protection against every condition of mortal thought which would hinder the success of their healing mission,—a mission identical with his own, concerning which he said, "I am come that they might have life, and that they might have it more abundantly." In Acts, 20, we find Paul alluding to this teaching in deeply significant words. He says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God."

Christian Science churches were established in view of the urgent need of protecting those who had been healed by Truth. These all discern sooner or later, that the material surroundings of their past experience fail to furnish the protection which they find necessary, especially when they are but "babes in Christ." Indeed, they come to see that their former mental environment, with its belief in the reality of sin, disease, and death, was largely responsible for the discords from which they suffered, and to all such the atmosphere of Christian Science, with its faith in good, is unspeakably helpful and inspiring. Thus it can but be seen how all-important it is that we guard our churches against the old-time wolves of fear and anxiety, which brings a brood of other evils in their train. The fold should be a place of safety as well as of peace. In it should be gathered together those who recognize and obey the Divine power which heals sickness and sin alike,—those who acknowledge and seek to demonstrate the supremacy of Truth and Love. It is therefore the solemn duty of every member to guard his thought so that it may never become an avenue for anything which would menace the safety of the flock.

It should be remembered that we are making history, and while it may not be written on deathless page, as was St.

John's record of the "seven churches in Asia," nevertheless it is being inscribed upon the living book of the world's spiritual experience,—the record of those who rise from sense to Soul. To Christian Scientists, as individuals and as churches, comes the word of divine Principle: "I know thy works." Are we ready to respond with joy to this pronouncement of Truth? Our Leader emphasizes the assurance of divine protection to the fold when she says (Miscellaneous Writings, p. 151), "If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that 'God is Love.' . . . Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love. He guards, guides, feeds, and folds the sheep of His pasture;" and of these the Master says, "No man is able to pluck them out of my Father's hand." K.

Letters to our Leader.

1532 North Nevada Avenue, July 7, 1904.

Beloved Leader and Teacher:—I wrote you a letter the morning after the beautiful day at Concord, June 14, endeavoring to express my appreciation of your recognition of my return from abroad, and of your sweet "God bless you." I also gave a brief sketch of the work on the other side. Mr. K. informs me that you did not receive it.

I now renew and re-emphasize my thanks for your loving greeting at Concord, as I appreciate it all the more for the time that has intervened. I will also run over again the ground covered by the sketch of the lectures.

I lectured first at Dublin, Ireland, to an audience of about eight hundred, which the local Christian Scientists thought was very good for that place. The attention was as close as that of any audience I ever addressed on this side, and we hear since that good was done.

Next at Belfast, Ireland, to an audience of about one thousand. I was introduced here by a prominent Scotch Presbyterian elder, who only a few evenings before had presided at a meeting in which an American evangelist had attacked Christian Science. He made a most kindly introduction and at the close arose and said, in substance, that he indorsed all that had been said, and that he felt sure he was expressing the sentiments of all present in doing so. The audience applauded as if in approval.

An amusing incident occurred here. A few moments before I went on to the platform I was handed a note written on the reverse side of one of the cards of invitation sent out, addressed to me, and saying, "I read the Bible and know of its power unto salvation. If what I hear of Christian Science is true, you and all of your Board are going to Hell, and when you get there please remember that at Belfast, May 5, 1904, you were duly warned. Don't sneer. S. Martin."

At the close of the lecture I read the note omitting, of course, the name, and said I received it in the spirit in which I believed it was written; that if I had heard of Christian Science what most likely he had, I, too, could have warned others against it, that I did not know whether or not my friend was present, but if he were, I submitted to him the fair question as to whether, after hearing what was said, and especially what was read from the Bible, he was still of the opinion that Christian Scientists should go to the place mentioned. The incident amused the audience very much.

I lectured in succession at Manchester, London, Newcastle, Edinburgh, Brighton, Cambridge, and in London a second time. These lectures were all well attended and certainly well listened to. The London and Manchester lectures have been reported in the *Sentinel*. The second given at London was as well attended as the first,—about three thousand being present at each. The largest audience was at Manchester, about four thousand. Cablegrams were

sent you from several places, giving you a general idea of the occasions, which you no doubt received.

The work is progressing well at London, Manchester, and Edinburgh. It is getting a foothold at the other places, but is yet in its infancy. One of the most remarkable things was its introduction to Cambridge through Mrs. Butler, wife of the Master of Trinity College. There are at Cambridge eighteen colleges, but Trinity overshadows them all. That Christian Science should have reached that great (material) educational centre through its greatest institution is significant, is it not? Mrs. Butler has done and is doing a brave work there. On the whole, I was astonished and pleased with the growth of Christian Science in Great Britain. One does not realize what it means there to take a stand against the established church, until one is brought face to face with the situation. It is almost like rebelling against the government itself, so closely are the two interwoven; yet there is a growing public sentiment towards the disestablishment of the church.

I enclose a letter from Mr. James Marshall, a man of character and standing over there. His reference to you is so fine that I thought you might wish to see it.

I regret that we cannot be present at the dedication of the very beautiful church in Concord, but we shall surely be there "in spirit and in truth." I fear this letter is already too long. We both send our sincere and unchanging love.

Yours in Christ.

S. J. HANNA.

Mr. Marshall's letter, above referred to, is as follows:—

Carthew, Poole, Dorset.

My dear Judge Hanna:—I am delighted to know that you are with us, and hope to have the pleasure of making myself known to you on Thursday, before or after your lecture.

I have before me your kind and valued letter, written to me as long ago as December 7, 1895, and I am reproving myself severely for not having acknowledged your great kindness by a suitable and speedy reply; but your letter embodied principles of such profound importance, that I have put off and off my intention to write to you, until I had learned something more about the subject.

I will not go into many details now, but will express my firm conviction that the Founder of Christian Science, by her prayers, expressions, teachings, procedure, and wonderful legislative and administrative ability in connection with her divine work, has done, and is still doing, more to bring about peace on earth, good-will to men, and to promote the kingdom of God and His righteousness than any other being since our Saviour carried on a similar mission, under less favored circumstances, for the rapid and wide spreading of Truth and Love. I will not say more now, as I am sure you will be overwhelmed with admiring friends anxious to say a few words to you.

My late dear wife, one of the best-intentioned women in the world, to whom you referred in a fatherly way in your kind letter, and who, alas! succumbed to a malady that nothing in the world could have overcome but a change of morbid thought to vital thought, such as is insisted upon by Mrs. Eddy (but it was rejected), said over and over again, "I like Judge Hanna, for I am sure he is a good man;" but, without enquiring, she regarded Christian Science as something destined to upset the truth as she knew it. In haste,

I remain, yours sincerely,

JAMES MARSHALL.

A Critic Answered.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, is now issued in pamphlet form in order to give it a wider circulation. It will have a very beneficial effect in removing prevalent misapprehensions of Christian Science. Price, 3 cents each. \$2.50 per hundred. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

I became interested in Christian Science nearly five years ago through the healing of my wife. She had what the doctors called consumption in its last stages. I had tried everything that I could get in the way of *materia medica*, and every doctor would tell me nearly the same story about her case. At last they only recommended for her a higher, drier climate, and when she would be at her worst to give her something to quiet her. This was the only thing they knew to do until she should pass on. The last three or four years of suffering, she was confined to her bed from three to eight weeks, and from two to three times a year, and there she would suffer with constipation, lung fever, hemorrhages of the lungs, until she could not speak above a whisper, for eight or ten weeks.

I tried different climates, but she was no better, indeed worse. At last she struggled along until the first of March, 1899. She had taken to her bed again. For two days and nights she suffered, and I called a physician. He came and diagnosed the case, and said that he could do nothing for her, but give her some morphine tablets to make her rest. I gave her two of them according to direction, and just before the time to give her the third, she called me to her bedside, and said, "Don't give me any more of that stuff, for it does me more harm than good," so I turned and placed them in the fire, though I did not then know anything about Christian Science. We had heard of it, but that was all. I gave her the last tablet at eight o'clock that night, and about nine o'clock the next day a lady who had been healed in Christian Science visited her, and introduced her to this great truth. She accepted it and thought she would try it. The lady loaned her *Science and Health*. She got the book about ten o'clock that day and read it until dinner was called. She ate a hearty dinner, the first in about three days, and that same evening she dressed herself, walked into the dining-room, ate a hearty supper and enjoyed it. She slept well that night. She borrowed this lady's copy of *Science and Health* two hours each day for eight days, and was healed. The first day that she read *Science and Health* she weighed about ninety-five pounds. Three months later she weighed one hundred and thirty-five pounds.

I became very much interested in Christian Science through the healing of my wife, which was so quick that to my understanding then, it was a miracle. As for myself, I had no idea that I needed it physically, for I thought that I was as hearty a man as there was anywhere, but I afterwards sought help for a chronic disease which had given me trouble for ten or twelve years. It had never kept me from work, but it was what is termed spinal trouble from kidney disease. I could not even stoop in the least without pain. This trouble was healed in one treatment in Christian Science. I have had some beautiful demonstrations myself, and could testify to many cases that I have seen healed through this great truth that has spread abroad through the work of our Leader, Mrs. Eddy. I realize that when Christian Science entered our door it was the beginning of a Pentecostal feast.

My growth in Christian Science has been slow, but I do feel thankful that divine Love is still leading me above the dark clouds of fear, and showing me the light which makes me know that God is All in all.

A. J. DARNELL, Houston, Tex.

I have long wished to tell what Christian Science has done for us. In the summer of 1888 I first heard of this wonderful healing through Mind. I had been a great sufferer for six years, although I had the best of care that *materia medica* and a loving husband could give me; but with it all I had been told that I could never get well, and had only

a short time to live. The physicians dared not try an operation, knowing that I could not live through it, and nothing else could save me, as they had exhausted every known means for my recovery. My husband heard of a Christian Science practitioner who was coming to the village three times a week to treat a neighbor. He wished me to let her come to treat me. We had never even heard of the Science before, and inquired earnestly about it. We were told that it was the same manner in which Jesus healed the sick when he was on earth; so after a little we sent for the lady. I will say here, that my doctor had told me that I was taking strychnine enough, each day, to kill a well man, and that I must not fail to take it; to do so would be sure death. The practitioner told me not to fear giving it up, Truth would take care of me.

I began to improve immediately in some ways, enough to convince me that there was more power in Mind than in drugs. After one month's treatment I went through a class. I was not thoroughly healed at that time, but was very eager to learn all about it. Others were so surprised at my recovery that they brought their friends to me to be healed, even before I had finished my class lessons. My teacher encouraged me, and I took up the work with fear and trembling, and such marvelous demonstrations of healing were the result of my earnest searching and work, that I could never doubt for a moment that it really was the work which Jesus had promised we could do if we would follow his teachings. My own father was healed at that time through absent treatments, after the doctors had given him up, from what they called his third attack of sun stroke. I well remember how earnestly I went to work for him after receiving word that I must be prepared for a telegram at any moment telling of his death. I did not even wait for a letter to reach him. The telegram never came; instead, after four weeks he wrote me a beautiful letter which I have to-day, telling of his recovery, through my help, and giving God all the glory. He at that time called it a miracle. He is a well man to-day. I could tell of many other cases, but this is sufficient to show how strong must have been my faith in the God-given power that had so suddenly been revealed to me. I had always read my Bible, but never had I grasped the meaning of Jesus' words until Science and Health came into our home. I formerly read the Bible because I thought I ought to do so, now I read it because I love to do so. Christian Science has been the only doctor in our home for fifteen years, and it has brought us through deep waters.

My own ailments at the time this glorious truth was presented to me were many, and chief among them was nervous prostration in its last stages. My husband had been subject to sick headaches from early childhood, and believed them to be inherited. He often had them twice a week, and they lasted twenty-four hours or more. He gave up all material remedies and they disappeared through reading and self-treatment. Our daughter suffered from the same trouble upon any unusual excitement. Christian Science has destroyed nearly every old ailment and every new one as fast as it appears. We feel that the healing of physical troubles alone is cause for great rejoicing, but words can never tell what the spiritual uplifting has been to us. About eight years ago we came to Brooklyn to live, and it was then my privilege to go through class with one of Mrs. Eddy's students. That class has meant much to my hungering heart. Each day as we go on we find some new cause for rejoicing that we have been led out of darkness into light.

My love and gratitude to our dear Leader, Mrs. Eddy, can only be expressed by my earnest striving to follow in the same footsteps, and bring out in my daily life this wonderful love that has been revealed to me through her. I am also very grateful to my faithful teacher.

MRS. H. E. HOTCHKISS, Brooklyn, N. Y.

About six years ago I awoke from a long dream to that new life revealed to humanity in "Science and Health with Key to the Scriptures," through the self-sacrificing love of our dear Leader, Mrs. Eddy.

My past had been very desolate through sickness and suffering of every sort. I did not wish to live, and thought death would bring me rest. Then came the blessed truth. At first I could not understand Science and Health, and I was often on my knees praying to God to give me the right understanding, to baptize me with the Spirit. I grasped its meaning slowly and learned that death was not the end, and that the knowledge of the true Life brings peace and harmony. The first which became clear to me was a passage in this book, on page 261, "Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

I become very happy in the study of this new-old idea, and I thought myself like Peter, James, and John, in the transfiguration of Jesus on that high mountain; but I had to come down as did they, and to follow step by step that narrow way which Jesus assigns us. The Bible, which I had read many times before, became a new book to me. The passages of Scripture, which I learned by heart when a child, helped me to understand it in the English language. I learned to overcome many false beliefs,—sickness in myself and others. I lived only in and with the two books,—the Bible and Science and Health, and sometimes when I was alone I felt such peace,—as if angels visited me. I am thankful to our heavenly Father-Mother God, who called me from the abyss of mortal sense, to the perception of eternal Life, through our beloved Leader, who has lifted up the standard of Truth, Life, and Love for the whole world. I pray that nothing may hinder me from striving to follow her example, to have the Mind of our Master Christ Jesus, to make Love my constant companion, that at all times I may be ready to help my brethren, wherever required; to make my whole life one Sabbath day.

MRS. JULIA C. MUENTER, Chicago, Ill.

I deem it a great privilege to tell others how I came into Christian Science. A lady in Boston whom I have never met, sent me Science and Health, as she had heard of me and knew that I was in poor health and very despondent. She wrote me many beautiful letters, which were very helpful, and suggested that I read this book as a spiritual help. I began to read Science and Health in November, 1903, and as I perused it I found it to be a great help. I became so interested in it that I abandoned all other reading except my Bible. I attended church one Sunday evening in December and realized that it was unnecessary for me to trust any longer in drugs. I have not taken any medicine since. All my old troubles left me that night, and they have not returned.

I had been wearing glasses for ten years, but of late I could not read or sew with them any length of time without causing my eyes to ache. I therefore decided to consult an oculist and have new glasses. This was Sunday; I had the name of a specialist, and was intending to see him Monday, but decided to wait a day or two. Wednesday morning—a dark, rainy day—I felt a little downcast, but got Science and Health and began reading. About ten o'clock I was led to take off my glasses, which I did, but could not see the letters, so put them on again. After a half hour I again removed them and began to see the letters, then words, and I read five pages. A gleam of the spiritual dawn revealed to me that I was healed by my heavenly Father. I prayed and gave God thanks and knew that I was a Christian Scientist. God had healed me of my illness, and my spiritual thoughts convinced me that this was the true religion, for it revealed to me the Comforter.

I have also been able to overcome other ailments. Through my healing, a teacher boarding in the same house has been led into Christian Science, and four others are looking into it.

Two days after my healing I met the lady who sent me the book. She rejoiced with me that I had reached thus far in Christian Science. This shows that we all should do our little for the Master by giving others Science and Health, or even a *Sentinel*, for this will lead some one to read our text-book. God is an ever-present help. I send this with love and gratitude.

MRS. MAY W. H., Philadelphia, Pa.

I give my testimony with great pleasure and a very thankful heart, that others may know what Christian Science has done for me and mine.

About the first of this year my little son, who is ten years old, was very sick. He had fever, and vomiting, also chronic constipation, bleeding of the nose, and catarrh of seven years' standing. He had been treated by doctors but they could not cure him. In one week's treatment by a Christian Science practitioner my little boy was healed. A few days later my little girl, seven years old, seemed to have a hard cold, and later, pneumonia. For three days we thought she might pass from our sight, but through the understanding of the practitioner who treated her, she was healed in a short time and is now going to school, perfectly well. These demonstrations have shown me the great healing power of God if we will only trust in Him. I have been cured of dyspepsia, palpitation of the heart, and a very bad cough. I wish to thank all those who have helped me to find the truth which makes us free.

MRS. B. CARR, Menominee, Mich.

I do not know how to express my gratitude for what Science and Health has done for me. Through the study of this wonderful book, I have been made well, and stronger than ever before. For many years I had trouble with my back. I employed different physicians who tried all sorts of remedies,—Spanish fly plasters, and burning my back from my neck down, which caused severe suffering, but neither was of any avail. The last doctor tried electricity, but without benefit, and so I was left to the mercy of *materia medica*, until I found the pearl of great price, Christian Science, which has entirely healed me, and brought peace and comfort that the world can neither give nor take away. I was also healed of indigestion. Every time I had an attack I thought it would be the last of me. After I had been reading Science and Health for a short time, one day, I felt this ailment coming on, and my first thought was, What shall I do? In an instant it came to me, Try Christian Science. I declared the truth of being, and when I came to the words, "God is All in all" (Science and Health, p. 468), the pain left like a breeze passing over me, and I have never had a touch of it during the three years since. This truth is indeed "the beauty of holiness." I have been helped in manifold ways, and through my understanding of God's word, as explained in Christian Science, I have also been able to help others.

I find Truth to be the great Physician, and I feel like giving thanks daily that there has been a way shown to overcome the ills of the flesh. The spiritual uplifting is beyond comprehension, it gives light to the path that leads to Life eternal. May the choicest blessings rest upon our dear Leader, Mrs. Eddy, through whom the truth has been revealed to mankind.—Mrs. D. N. C., Johnstown, N. Y.

I wish to express my grateful joy for sixteen years of almost uninterrupted health and prosperity. Sight has been restored where blindness seemed imminent, and robust health has taken the place of chronic weakness, through the beneficent ministry of Christian Science. This indeed means much, but the mental quickening, the spiritual awak-

ening, which followed the treatment and the study of our priceless text-book, Science and Health, are of infinitely more value.

My heart is filled with love and loyalty to our dear Leader, and this I am earnestly desirous of proving by daily deeds.—S. L. L., Rockland, Me.

Christian Science was first brought to my attention by the healing of my wife of appendicitis. While she was having treatment, my fear was so great, that the practitioner suggested my taking a treatment, saying it would help my wife as well as myself. I consented, and after having the treatment, what was my surprise to find that all sense of fear had left me. This so impressed me, that the following day I began a course of treatments for myself. I also bought a copy of Science and Health, and began studying it.

For thirty years I had been a slave of the tobacco habit, both smoking and chewing, but in three days the desire to smoke was destroyed, in two weeks I did not care to chew, and I have never had the slightest desire to use tobacco since. For twenty-eight years I had the social drink habit, but in one month I lost my taste for liquor, and am positively healed, and free. I had also used distance glasses for over five years, but soon discovered that I could see all right without them, so I never put them on again. I had my near-sighted glasses made stronger twice, but in three months after treatment I found I could read without them, so have not used them for reading to this day. My hearing had been very poor for four or five years, and was rapidly growing worse. One day I found I was healed, and my hearing is perfect to-day.

For over a year I had a chronic case of nasal catarrh, which, according to *materia medica*, was incurable, but in three months after taking treatment it left me, and has never returned. I also used profanity, but that went with my other bad habits. Christian Science has changed my home from one of discord, to one of harmony, happiness, and love.

For this healing and for the spiritual uplifting which has come to me, words cannot express my gratitude to God. I am grateful to our dear Leader, Mrs. Eddy, whose teaching has made the Bible the most interesting and instructive book I have ever read. I am also grateful to my practitioner, who has so patiently, lovingly, and firmly guided me from darkness into light.

DR. WILLARD D. BALL, Boston, Mass.

I wish to tell of the wonderful help our family has received since coming to Christian Science. My children have been helped in many ailments. My little boy, five years old, was taken with spasms when he was two years old, and lost his speech. I was advised to go to a specialist with him, but the medicine did him no good. I tried everything I knew of, but got discouraged and thought there was no help for him. My mother then told me that some one had spoken of Christian Science treatment. I told my husband about it, so he went and made some inquiries.

Some books and papers were given us to read, but we did not at first understand them. After we had read a good deal we thought there must be something in it, and we thank God that we now have our eyes open, and can see "the light of the world." After our boy had treatment he improved right along in talking, and he is stout and healthy.

I am thankful every day for the benefit we receive in Christian Science. My husband cares more for reading now than ever before, and when I rock my baby to sleep I take up the *Sentinel* and read. We love to spend some time each day in reading and in praising God for the good He has sent to us.

I am thankful to God and to our dear Leader who has

taught us to understand the truth. I am also very thankful to the practitioner who helped to bring us to Christian Science. My daily prayer is that I may live so as to be worthy to be called a follower of God.

MRS. C. G. JOHNSON, Moline, Ill.

I feel that I must not wait any longer to acknowledge some of the benefits we have received from Christian Science. It is seven years since I first began to study its literature, and although my husband, myself, and children needed the physical help, I sought it more eagerly in hopes of finding spiritual help. It was not long before we found that it supplies both of these needs. The doctor, who had been a frequent visitor at our home, has not once been in attendance since, and medicine is now unknown there. I had worn glasses for some years, and shortly before hearing of Christian Science I had gone to a specialist about my sight. He said I required very much stronger glasses, but I had been at so much trouble and expense trying to get suited before, that I concluded to do the best I could with the old ones. After reading Science and Health I put off my glasses, and could read large print. After some time I had treatment from a practitioner and my sight soon began to improve. As time went on, I was enabled to read fine print by lamplight.

My husband's hearing troubled him very much on account of his having had the grip so frequently, and his use of quinine. It produced confusing sounds in his head. He has not complained once since the first treatment he had in Science, which is fully six years ago. Although he and others of the family are not reconciled to Christian Science teaching, yet they enjoy its benefits. Two of our children and I joined the Christian Science Church here, and I am also a member of The Mother Church. The Bible was never read in our home so much as it has been the last years.

Sometimes when thinking over our blessings I am reminded of those beautiful words by our dear Leader, in Science and Health, "For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin?" (Science and Health, p. 568).—E. KRAMER, Owen Sound, Ont.

I was advised by a friend to try Christian Science, and I sent for a practitioner, who came to me, and I was healed in less than one week. From childhood I had never known a well day. I was healed of lung trouble of long standing,—consumption was hereditary in our family, my mother and other relatives having passed on with it, and the law of *materia medica* was that in a short time I must follow them. I had severe stomach trouble of ten years' standing, during which time I always retired without supper, as the fear of suffering from my food was so great that I denied myself even when hungry.

For over twenty years I had ovarian trouble, which was almost unbearable at times. It dated from the birth of my first child, and at one time the doctors advised an operation. I suffered from nearly all the ills that flesh is heir to, but, thanks be to God who so loved the world that He gave His only begotten Son,—that blessed Christ who was sent to us to open the eyes of the blind and set the captive free,—the truth reached me through my study of our textbook, which gives us an understanding of the Christ.

Words fail me to express what Christian Science has done for me in every way, for my children, and my home. The physical healing is but a small part of the blessing, the spiritual unfolding and uplifting is the pearl of great price. The half has never yet been told.

Thanks be to God, and to her who made it possible for me to receive such blessings,—that loving, consecrated woman, Mrs. Eddy, who has made clear to our darkened sense the one loving Principle, God, and thus awakened

within us an appreciation of our great Teacher, Christ Jesus,—our Wayshower to Truth and Love. I do not forget the help of the *Sentinels* and *Journals* and our Lesson-Sermons, which are meat and drink,—daily helps to overcome error. For all these blessings I desire to learn obedience and follow the leadings of Truth.

MRS. DORA STRICKLER, Colfax, Ia.

For a long time I have been prompted to tell others what Christian Science has been to me and mine, but this testimony gives only a small part. When I stop to think, there is not a day goes by, but I wonder what I ever did without Christian Science in my home.

Just before I heard of this Science I was looking for some one to take my three little girls, as it seemed that I would not live long to care for them. It seemed very hard to leave them. That summer, four years ago, I was expecting a sister to visit me. I was sure she would be willing to take one of the children, but when I asked her she hesitated. I shall never forget the feeling I had, but I can now see that it was best for me that she did not take the child. It was only a week later that I met a Christian Scientist who afterward became a very dear friend. I was helped from the first, but I had not then the least idea what had helped me. She sent me some reading matter, and in three months I was so improved that everything seemed to be more like heaven than I had ever dared hope for.

The thought would come to me, What if one of the children should be sick. I did not then know that I should have denied that suggestion of fear, but my lesson came. One of the little girls came in from school and said, "Mamma, it hurts under my ears." There was an epidemic of mumps, and I looked, and saw a swelling under both ears. For a moment I was in great fear, as she always had everything so hard, but the next minute I called her to my side alone, and opening to the scientific statement of being (Science and Health, p. 468), read it, and tried to know that God would help us. In a short time I could see that the swelling was going down and she was soon well. Now, if any one asks her if she ever had the mumps, she says "No," very decidedly, for she never knew what it was, and I did not tell her.

My own healing was not so quick,—it was over a year before I was quite well, but never for one moment did I doubt the truth of Science. I am very thankful for the physical healing, but the unfolding of the spiritual idea is so beautiful that words cannot half express it. I wish to thank the two Scientists who so patiently helped me along. The *Sentinel* and *Journal* are a great help in my every-day work.—ANNA JOHNSON, Owatonna, Minn.

[Written for the *Sentinel*.]

The Awakening.

AGNES FLORIDA CHALMERS.

O, little drop of dew,
Thy face is radiant.
The silent night, all through,
Thou waitest for the light,
Believing thou wilt be,
When morning drives away the clouds of night,
The image of the sun's sweet purity.

O, little drop of dew,
Thy lesson I must learn.
The silent night, all through,
My heart must trust and know
That I will wake to find
Myself, in Love's transforming morning-glow,
The perfect image of eternal Mind.

From our Exchanges.

A "Gospel of the Kingdom" that tries to reform the community without first reforming the men who constitute the community must inevitably fail to accomplish the end sought. The New Testament plan of uplifting society is based on a true philosophy. Regenerate the constituents of society, and you regenerate society. The reason why municipal reform is a failure in New York is because the majority of the people are not in sympathy with reform. And there can be no kingdom of God on earth, despite the dreams of Utopian philosophy, until a majority of the people—and a large majority—are willing subjects of the King.—*The Examiner*.

In discussing the great questions of the time, we should not forget that Jesus Christ is the solution of life's hardest problems. His utterances are perfect statutes for the regulation of the world's affairs. His Spirit is a perfect panacea for humanity's ills. We do not need to go beyond him for counsel. A study of his wisdom will amply equip the philanthropist who seeks the betterment of human conditions. Conduct him into any desert of need, and it takes on beauty and bloom. Admit him into any lane of misery and his passage through it transforms it into an avenue of comfort.—*Pacific Christian Advocate*.

No thoughtful man to-day believes that present existing ecclesiastical alignments are to be forever maintained. Something is coming in God's good time, more inclusive, more Christian. . . .

Such an influence as this at work in the world to-day, aroused to its fullest capacity of service, may be potent in shaping the form which the larger unity shall take. Only, before launching complicated schemes of immediate absorption and consolidation of the various Christian battalions, let us Congregationalists see to it that first of all we illustrate within our own ranks the fellowship and the unity, the mutual love and good-will, the willingness to sacrifice for and serve one another, which are the only agencies on earth that can bring about the unity which Christ prayed might prevail among his followers the world over.

The Congregationalist and Christian World.

The idealism which lies within every man's reach and is every man's need, is surrender to the urgent and passionate desire to give his own spirit the shape and quality of the divine Spirit, and to create in himself those traits and that attitude which he yearns to find wrought into the fibre of society; to be in his own soul that which he wishes all men were. Conditions, whether easy or difficult, are secondary; the eternal element of peace and happiness lies in every man's soul, beyond the reach of accident. They who seek heaven must take refuge in their own spirits, not in some solitary place at a distance; and they must find it, not in more congenial circumstances, but in a freer and nobler putting forth of the best in themselves.

The Outlook.

Looking at the Church collectively, many a man outside has cause to say, "What do ye more than others?" It is not abstinence but achievement that attracts men and wins a following. Christianity can convince the world only when manifested in its true character as the way of self-realization. For self-realization is the grand object toward which, however misconceived, in ways however mistaken, all men are naturally bent.

REV. JAMES MORRIS WHITON, PH.D.
The Homiletic Review.

We should hate not the sinner, but the sin that makes men enemies of God and truth and holiness.—*The Examiner*.

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A Word from Mr. Chase.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The New York subway was opened to the public last week. The system, when fully completed, will consist of twenty-six miles of underground tracks, elevated structures, and viaducts, over which will run express trains at nearly a mile a minute, reaching to the city's northern and southern limits, and, diving under the East River, making the extreme eastern skirts of Brooklyn as accessible to the business districts as the heights of Harlem. It is estimated that over this vast system, and those of the Metropolitan Street Railway Company and the Manhattan Elevated Company, will pass annually more than 900,000,000 passengers. The total expenditure on New York subways will, it is estimated, amount to about \$205,000,000.

The Massachusetts Institute of Technology has received six prizes in the educational exhibit at the St. Louis Exposition, as follows: A grand prize for the general exhibit, a gold medal for mining engineering exhibit, a silver medal for special exhibit of analytical chemistry, a silver medal for special exhibit of drawing, a silver medal for special exhibit of photography, students' work, etc., bronze medal for special exhibit of transparencies. These six prizes were awarded in the group of higher education, which included all the colleges, professional schools, libraries, and museums.

It is stated that the efforts of the joint committee, charged with seeking a scheme for an educational alliance between Harvard University and the Massachusetts Institute of Technology, are likely to be successful. The plan to be presented to the governing bodies of the two institutions has already been prepared in the rough. No "merger" is contemplated, but a true alliance. Harvard University is to secure representation upon the corporation of the Institute, and in return the Institute is given place in the corporation of Harvard University.

The airship designed and built by T. C. Benbow of Columbus, Mont., last week made a successful trial flight in the aeronautic concourse at the World's Fair. After navi-

gating the air for fifteen minutes, during which the prow of the vessel was directed towards all points of the compass, it slowly descended to the ground near the starting-place. The Benbow airship weighs about six hundred pounds without an operator. The gas bag is seventy-five feet long and about twenty wide at the center, tapering at the ends.

The Venezuelan Court of First Instance has rendered a decision against the New York and Bermudez Asphalt Company, thereby confirming the attachment of the property of that company by the Venezuelan Government, a victory for President Castro. Last spring Venezuela seized the asphalt lake and appointed a receiver on the ground that the New York and Bermudez Company had violated its concession by not making certain developments. The company protested and the matter was left to the courts to decide.

The immense bronze statue of Frederick the Great, presented to the United States Government by the Emperor of Germany, arrived in Washington, October 17. It is covered with heavy canvas which will not be removed until the statue is unveiled on November 19.

The opening exercises of the celebration attending the laying of the corner-stone of the new Dartmouth Hall took place in the college church at Hanover, N. H., last week. The Earl of Dartmouth made the trip to the United States to be present for the occasion.

Preliminary figures of the registration of students in the various departments of Yale show the total number of students enrolled at present to be 2,995. This is the largest number in the history of the University.

The House of Deputies of the General Convention has decided to retain the title "Protestant Episcopal" on the title-page of the prayer-book.

Foreign.

While the United States' note inviting a second peace conference at The Hague for the purpose of broadening and strengthening the original convention has not yet been received by the German Government, it is understood that the Foreign Office there emphasizes Germany's wish for another conference. This would consider practical reforms and not touch upon the Russo-Japanese war except so far as questions of international law have arisen in connection with this war which demand a settlement in the interest of the world's peace.

The Russian Pacific squadron en route from the Baltic to the Far East, in passing through the North Sea last week fired into an English fishing fleet off Hull, England. The incident produced intense feeling in England and created a grave situation. An agreement has been reached between the British and Russian Governments to submit the question of the individual responsibility in the North Sea incident, first to a court of inquiry, and finally to The Hague Tribunal. With this understanding, the acute phase of the crisis has passed.

The acquisition of a superb portrait by Titian by the National Gallery of England is mainly the work of a few patriotic English men and women, materially aided by two American gentlemen, Mr. Pierpont Morgan and Mr. Waldorf Astor. Of the purchase price of £30,000, £18,500 was thus contributed, leaving only £11,500 to be found by the trustees of the gallery.

The French Government has recently bought, for the Luxembourg Gallery, three pictures by British artists,—two landscapes and a figure subject.

Industrial and Commercial.

The General Electric and American Locomotive Companies have built for the New York Central terminal service in New York City an electric locomotive, which demon-

strated in its recent test that it will ultimately provide high speed motive power for railroad traffic. In the test the locomotive attained a speed of sixty miles an hour. The locomotive is one of tarty or more which will be used by the Central for hauling passenger trains through the Park Avenue tunnel. With one of this type, trains of ten or more cars may be hauled at express speed of sixty to seventy miles per hour. The design and method of control are such that two or more locomotives can be coupled together and operated by a single engine driver from the leading cab. In general design the locomotive is double-ended and symmetrical in construction, and can be run in either direction with equal facility. The maximum horse-power of this locomotive is approximately three thousand, which is considerably greater than that of the largest steam locomotive.

California roadmakers during the past five years have made considerable advance in the practical application of oil in making good road surfaces. California oil containing a large percentage of asphaltum is used upon the road, which has been previously prepared by plowing and pulverizing to a depth of about ten inches to insure evenness in setting. When this has become hard and dry, the oil, heated to a temperature of 175-300 F., is applied. This combines with the soil and produces an oil-paved surface, dark brownish in color, free from glare, dustless, and that wears well under any traffic. It can be constructed for about one and one-half cents per square foot, while crushed stone, costs about twice as much, and asphaltum fifteen cents.

A project is under discussion for a ship-canal from the Rhine to the Danube. The proposition involves the dredging of the Neckar from Mannheim, where it flows into the Rhine, for a distance of 110 miles to Neckarems. The expense is estimated at about \$10,000,000. From Neckarems to the Danube, a distance of 71.5 miles, the beds of small streams would be followed, requiring a considerable amount of excavation and engineering work, which is expected to cost about \$25,000,000. There would be a certain amount of water-power available from the various locks and feeders of the canal.

A cargo of pitch is to be sent from the United States to Genoa, to be used there in the manufacture of briquettes, a fuel in common use in Italy and some other European countries. The pitch is used as a cement for moulding coal dust into the shape of bricks or balls. Heretofore Italy and other countries which use briquettes to a large extent as fuel have procured their pitch from England and Scotland, where firms have built up a large and profitable trade.

Statistics gathered from the Connecticut oyster-opening trade go to show that thirty-five hundred gallons of shucked oysters are shipped from that State to the West by express trains daily. The principal points of consignment are Chicago, Omaha, and Kansas City. By sending the opened oysters by express they reach their point of destination in good condition. The express companies make special arrangements for the forwarding of this class of freight.

The attention of professors at the University of Chicago has been attracted to the invention of a student by which it is claimed that cast iron can be mended by brazing, in the same manner that pieces of wrought iron are joined. Heretofore, it is asserted, no successful method of brazing cast iron has been discovered, although wrought iron has been brazed successfully.

During the fiscal year ended June 30, 1904, lumber exports from Gulfport, Miss., have exceeded for the first time those from any other Gulf or Atlantic port. Hitherto Pensacola has held the palm for lumber exports, but last year Gulfport made a record of 193,000,000 feet as against 174,000,000 feet for Pensacola.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Drugs and True Healing.

LEWIS C. STRANG.

IN the National Museum at Washington is a department devoted to the History of Medicine, which aims to present the chronological development of *materia medica*, and which affords a striking illustration of the erroneous derivation of the "science" which claims to heal suffering humanity by means of matter. It is graphically set forth in this exhibition that the practice of *materia medica* began with undisguised incantation. The first drugs were charms and amulets worn on the person. A direct descendant of these ancient superstitions is the habit of carrying a horse-chestnut in the pocket, which is supposed to ward off rheumatism, and of wearing an eel-skin around the leg, which is regarded as a preventive of cramps. Indeed, it is plainly, though perhaps unintentionally, indicated that the difference between the ancient tom-tom, beaten by the bedside of the sick to frighten away the devil, and the modern electric shock, given the body for the purpose of dislodging pain, is not so much one of kind as of time.

Nevertheless, definitely shown as these things are, the casual visitor customarily leaves the exhibition quite unimpressed by the lesson as to the false basis of *materia medica* so emphatically taught. Instead of noting the logical sequence between the charm of yesterday and the drug of to-day, the person whose perceptions have not been somewhat sharpened by an understanding of spiritual reality, marvels at the progress that medicine has made. Such a person seems to regard as of no consequence the suggestive fact that day after day honest medical men are frankly voicing their conviction that, from the standpoint of absolute science, drugging is a failure,—admissions which declare how generally the truth taught in Science and Health is striking off humanity's mental shackles.

An experience like the one just described has a compound effect upon the Christian Scientist. It strengthens him in his conviction regarding the basic absurdity of drug medication, and it further awakens him to the seeming hold that the false claim of its efficacy has on the human consciousness. The reason that the average person sees nothing in the medical exhibition at this museum to uncover to him the primitive and derivative error of *materia medica*, is because he is under the widespread mesmeric influence of the belief that *materia medica* is scientific. This mesmerism holds strong sway, not so much because humanity generally desires to be healed by material means, as because mortals fear that if they learn that these cannot heal them, there will be nothing to which they can have recourse for help. Mortals deliberately blind themselves to the failures of *materia medica*, because they fear to lose their faith in the only healing system they know anything about.

Plainly, the way to break this mesmerism is to teach fearful humanity that the Christ, Truth, is the same positive and certain healer to-day as when Jesus did his mighty works, and this is exactly what Christian Science is doing

for a world pitifully in need of mental, moral, and physical salvation.

Error accomplishes its purpose when it establishes in human consciousness the lying sense of separation. The first argument of the serpent was that man could have a mind apart from God, a mind which was more desirable than the one divine Mind, in that it knew both good and evil. As a natural next in the suppositional development of evil came the argument that man himself was separated from himself, that he was two persons instead of one, spirit and matter, soul and body, immortal and mortal. Death came into the world with the knowledge of good and evil, and mortals, having permitted the error of separation to rule them, experienced death in two phases in their dream existence: death of the soul, so-called, through sin; and death of the body through sickness. Ignorant of omnipresent, omnipotent, and omniscient Life, Truth, and Love, they forthwith called upon a manlike God to heal them of sin, and a godlike drug to heal them of sickness.

Thus, from the one trunk of false religion, there grew in human consciousness the two separate branches,—theology and medicine. Not until Jesus revealed the true healing, and Mrs. Eddy discovered the Science of this true healing, did it dawn on mortal thought that in reality theology and medicine were one and the same thing.

The great privilege and stern duty is therefore laid upon Christian Scientists to-day of demonstrating the healing power of Truth. Peace, the result of this true healing, is the great need of the world. Amid wars and rumors of war, amid ever-increasing human weakness, disease, and distress, all witnessing to the impotence of human idealism to save, individuals and nations are crying aloud for peace. Christian Scientists know where to look for true peace. They know that it is to be found in Spirit, not in matter; and they know that the basis of peace is unity with God and with man. They know, too, that the enemies of unity are self-will, self-justification, and self-love. Is there ought to prevent them from scourging these errors out of the temple for the glory of God and the benefit of humanity?

The Story of Naaman.

E. C. MOSES.

AMONG the very interesting Biblical narratives, the true meanings of which have been unfolded to me by the light of our text-book, Science and Health, none have impressed my thought more forcibly than the story of Naaman in Second Kings. A review of Naaman's character, and of the incidents attending his experience, brings out the fact that human nature is fundamentally the same now that it was twenty-eight hundred years ago. It also shows how mortal mind, then as now, seemingly swayed by gross materialism and by ideas of self-will and self-satisfaction, desires to secure relief from the ills of the flesh by almost any other means than that of childlike trust in the Father, who forgiveth all our iniquities; who healeth all our diseases.

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Naaman was captain of the host of the king of Syria. He was a man of honor, a good and courageous warrior, but, in common with many of his fellow-mortals, both among the high and the low, he was a leper. His wife had in her service a little captive maiden, an Israelitish girl who knew something of the prophet Elisha and of his demonstrations of Mind-healing, and one day she said to her mistress, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Naaman was probably suffering and therefore receptive, and after securing a commendatory letter from the king of Syria he went with it to the king of Israel. The tenor of this letter indicates that the king attributed such possible healing to necromancy, even as some to-day erroneously hold that Mind-healing is a process or a result of hypnotism.

It would appear that Naaman regarded the letter somewhat in the light of a diplomatic negotiation which might enable him to secure the desired relief from the king himself or from some agency directly under the king's control, and that the method he pursued would go far to convince the court of the importance of his personality and case. Everything possible was therefore done to impress the king of Israel that he would be honored by any service which he could extend to a representative of the court of Benhadad. Some of our latter day Naamans may similarly think that Christian Science will be honored and advanced by their patronage. But many of our modern captains of the hosts whose sense of self-importance seemingly blinds them to the requirements of Truth, ultimately learn with Naaman of old, that Christian Science makes no concessions to human opinion, and that its healing effects are not secured nor made more sure by human influence.

In this case the king of Israel, with entire propriety, and with not a little suspicion of anything coming from the court of Syria, declined emphatically to have anything to do with the matter. He intimated that he would not be drawn into any personal affairs from which there could arise a possible occasion of conflict with his neighbor. News of the matter came to Elisha, and he sent word to the king to send Naaman to him. So the Syrian captain came to Elisha with a great cavalcade of attendants and other signs of official rank and importance. And here we notice a salient point in the narrative. Naaman had come many leagues in quest of truth, and finding that his search was not to be rewarded by nor through kingly office, he gives evidence of faith and receptivity by following the line of action recommended by the little maid of Israel.

Elisha at the time may have been busy or perhaps he knew that it was best to treat all these manifestations of mingled willingness and pomposity by keeping in the background, so he sent down directions to Naaman by his messenger in about these words: "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Now Jordan was a seemingly inconsequential little river with nothing to attract the eyes of one whose views were sensual and materialistic. The mighty captain of the Syrian host, struggling with conflicting emotions of desire for health, pride, self-will; and waiting in expectation of a ceremonial reception, hears the counsel of the prophet with surprise, disappointment, and anger. Truth is speaking in sweet yet firm tones, but error tortured, impels Naaman to turn on his heel and angrily say in effect, "This is adding insult to injury. Instead of coming down and standing before me and calling aloud upon his God and laying his hand upon me, he tells me to go and take a bath in that dirty little stream. Are not Abana and Parohar, rivers of Damascus, clearer, more beautiful, and better in every way? No, indeed, none of this nonsense for me!" In modern phraseology, he would have said per-chance, "Why should I try Christian Science, the ideas of an insignificant cult, it's far from being clear to me; moreover, it's the proper thing to have a doctor when you are sick. Read that little book! No, I am too busy a man.

But, Naaman, you know your hour has struck; you know your lotions and medicines and massage, your rivers and resorts, can do nothing for you; you know that your thought is not pure, your conscience is not right with your God; you know that your course has been far from one of rectitude even according to the standards of your own school,—the hour has struck for you to obey.

The faithful attendant, free from the error which concentrated itself upon Naaman, cried out, "Father, if the prophet had bid thee do some great thing wouldest thou not have done it?" All that Love asks is to wash and be clean; it is so simple, why not try it? Naaman, standing on the very brink of that which separates the false from the true, knowing that now if ever the deep innermost yearning of his heart for wholeness, for Love, must be realized, silently, slowly, and perhaps with tears of humility and repentance, wends his way down into the Jordan, as the prophet of God had commanded, and lo, he is healed!

The demonstration was made and Naaman perceived that it was not the waters of Jordan which had healed him, but that his reception of Truth through humility and obedience had destroyed in his consciousness the pride, arrogance, self-will, and self-love, which were expressed in a condition of loathsome disease.

So Naaman, a man of valor, having experienced the omnipotence of Truth to destroy error, returns to Elisha and in the presence of his retinue, healed by Truth and subdued by Love, declares, "Behold, now I know that there is no God in all the earth, but in Israel." His acknowledgment was not delayed nor lacking in fervor of conviction. The new Naaman had found his heart's earnest desire; peace brooded in benediction, and underneath him were the everlasting arms.

Then it occurred to him that, while he was thereafter to know but one God, and would serve none other, he was still in the service of an idolatrous king. He turns to Elisha, and exhibiting that sense of conscientious honesty and moral courage from the review of which we may all profit, he said, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." Note the change. The mighty soldier has become the "servant" of the man of God. And Elisha tenderly and assuringly replied, "Go in peace." Another has said, "Emerge gently from matter into Spirit" (Science and Health, p. 485).

Many who come to Christian Science are closely associated with business and other affairs of the nature of the "house of Rimmon,"—affairs to which many of our modern Ephraims are joined, and they often find it expedient to bow "in the house of Rimmon" until with faithful work and earnest desire they find their rightful and better place. The words of our Master, "Suffer it to be so now," and those of Elisha, "Go in peace," blend beautifully and support the above words of our dear Leader.

Character.

WILLIAM P. MC KENZIE.

It is quite evident that changes for the better in the world are to be wrought by the betterment of individual character. The unit in society has been termed the family, and it is considered as important to prevent the disintegration of the family, as it would be to prevent the individual bricks in a building from crumbling. Hence the laws formulated for the protection of the family in all ages; and the fact that in history we have many records of waning power, and even extinction, for nations that disregarded the basic truths which these laws were intended to safeguard. Sometimes the guild or association has been looked upon as the unit, and for the welfare of one guild measures have been adopted

which were disadvantageous to others. When the viewpoint is selfish, the Golden Rule will be reversed, whether by a trade guild, or by the larger and more composite union called a nation.

When all is said, we recognize that we have to deal with men and women, and children too, separately and individually, and that the progress of reform must be worked out by bringing them one by one into sympathy with the law of Life illustrated by Christ Jesus. Where was the right method of dealing with the individual better interpreted in action than by that interview which Jesus had with the woman of Samaria at Jacob's well? Leaving the sin in her life to be condemned by herself, and appealing to her capacity to understand spiritual things, he opened out to her the truth regarding God and man just as earnestly as do they who seek "the applause of listening senates to command," yet his audience was at that time one individual, and she a woman with none too good a reputation. By the saving of that one woman, however, he saved all who have since been blessed by the truth promulgated to her. Thus we see how betterment for man as a whole comes by betterment of a man as an individual, and the change does not need to be in his circumstances so much as in his character.

When a right character has been formed it will show in this, that decisions will be made in harmony with Principle, and not in view of transient self-interest. The man who can be influenced by a bribe is foolish as regards himself, and dangerous in the community,—for the briber gives to the few, expecting by their help to take again from the many. The proverb remains true, "Fools make a mock at sin;" but there is also a promise in Scripture regarding the timidity of culpable men in the presence of one who is honest, "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you." This has been illustrated when one true man in a city has caused hundreds of wrong-doers to tremble and many to flee, simply by having courage to enforce law. Here courage and character are as one, both being reliance upon the permanent whereby man may reflect the changeless and eternal God. When all men are courageous in trusting to good as Principle, when they are characterized by actions manifesting that which is enduring and God-sustained, then happiness is of necessity universal and permanent.

Not Governed by Chance.

HERBERT S. FULLER.

As the individual student advances in Christian Science, and the deep things of life begin to be understood in part, and take on even deeper significance because of the budding and unfolding of truth in his consciousness, one of the lessons which is sure to be learned in time, and generally in a short time, is that Christian Science reveals a Principle from which can be logically explained all things that come up in daily life, and therefore one is no longer obliged to dismiss as unexplainable, or charge to chance the things that come into his experience. Christian Science, therefore, eliminates from human consciousness all belief in chance as a factor in being, denies that there is any power in "good luck" or in "bad luck," that anything "just happens" or "would have been so anyway," and the student soon learns to seek for reasons, and in seeking he is rewarded by becoming satisfied and in knowing that there is a cause for everything that comes into his daily experience, however trifling the circumstance may seem to be at the time.

The Christian Scientist knows as a result of his study that God is the only Cause; he argues from this premise alone, rejects the fleeting hypotheses of human reasoning which had previously been his standard, and thus he arrives at the conclusion that certain effects which have challenged his thought and attention come from mental causes, and that any good thing which comes into his life does not

"just happen," simply because it seems unexplainable from the old viewpoint.

Error often tries to rob truth of the credit which is rightfully its due, by whispering into the ear of the student that some good thing which has come to a faithful follower of Truth is merely the result of chance. Such is not the case. All good that comes to us springs from a cause, and comes in natural order from God, good; and any argument that would try to make a Scientist believe differently is only a voice trying to lead him into the wilderness of human hopes and opinions.

There is nothing uncanny or unnatural when things which we have desired come to us through most unlooked for and unexpected channels. We may, unwittingly perhaps, defraud ourselves because we do not understand how the good we wished for and which has come to us, was attained. We may echo the words of that familiar hymn, "God moves in a mysterious way, His wonders to perform," and thus find ourselves thinking that what has come to us, has come in a "mysterious way." But has it? Do we not know, deep down in our hearts, as a result of our faithful study of Science and Health, that God does not move in a mysterious way; that His ways only seem mysterious when we do not understand them, and sometimes perhaps think it easier to continue in our ignorance than to go to work in order to obtain this understanding.

In Science and Health, page 319, we are told, "Mystery, miracle, and error will disappear when it becomes fairly understood that the divine Mind controls man and man has no mind but God." On page 452, we read, "Incorrect reasoning leads to practical error," and it is incorrect reasoning which leads mortals to believe that they are ever governed by chance. Christian Science teaches us that we are governed by God alone, and the manifestations of good that come to us daily and hourly are not miraculous to good, and should not be considered so by us. When we cease seeking reasons for the coming of good outside of God, more good will come to us.

The Motherhood of God.

G. L. MC NEILL.

ONE of the blessings that follows the study and demonstration of Christian Science is the continual unfoldment, expansion, and elevation of our thought of God. Recently the study of the Lesson-Sermon brought to me a sense of the motherhood of God that has been very comforting and helpful to me, and I wish to share it with others.

I was brought up to think of God only as Father, and my conception of Him included those attributes alone which I ascribed to the ideal Father, including intelligence, wisdom, justice, power. In the Bible and elsewhere all reference to God is in the masculine gender, and largely through this fact, as well as on account of early training, we lose sight of God as Mother.

In our text-book and in the other writings of our Leader, we find God referred to as "Father-Mother," and yet the old thoughts cling to us so persistently that we are liable to overlook the significance of this newer designation of Deity and thus lose, to some extent, the comfort, peace, and helpfulness of including in our concept of God, the attributes of our highest ideal of mother as well as of father. To me, and probably to all of us, there is associated with the word "Mother" a sense of love, spirituality, tenderness, constancy, forgiveness, and protection that we do not so surely associate with the word "Father."

Since this beautiful thought of the unity of the ideal qualities of fatherhood and motherhood has come to me, and I have listened to the spiritual interpretation of the Lord's Prayer as given at our Sunday services, the expression, "Our Father-Mother God, all-harmonious" (Science and Health, p. 16) has made this prayer mean more to me than ever before.

Selected Articles.

The Ethics of Christian Science.

To the Editor.

Sir:—I am very much interested in the discussion of the ethics of Christian Science that I note in your recent issues. I am only a student of the subject, and therefore not capable of discussing its spiritual features, but of some things I am fully assured, and that is of its healing powers. I have personally witnessed its success in cases that no physician could ever cure, and I am a graduate in that art myself.

Their proposition appears to me to be of the simplest. The Bible is true, or it isn't. Christ lived, or he didn't. He healed the lame, the blind, and the crazy, or he didn't. He cured the sick, or he didn't. He gave his apostles the power and orders to go forth into the world to preach the Gospel and cure the sick, or he didn't. They cured the sick and healed the lame, the blind, and the crazy, or they didn't. The only power to do so came from their belief in him, for with one or two or three exceptions they were poor and ignorant, they had no medical training.

If those apostles had it, all that believe in him have it. If the Christian Scientists have not got it, the apostles didn't have it. If they didn't have it, Christ did not give it to them, in which case he is a liar and the Bible a fraud. Christianity has no foundation.

It all resolves itself into the proposition: Is the Bible true? If so, Christian Science is the true religion. "The union of all who love in the service of all who suffer," is a God-given and sublime sentiment which would be its fitting motto.

H. B. LA RUE.

Rochester (N. Y.) Democrat and Chronicle.

Consistency of Christian Science.

It is conceded by all Christendom that Jesus the Christ was more accurate in his knowledge of God, the Creator, than any other earthly personage. Indeed, what he taught is accepted as absolute truth, not only by Christian Scientists but by all other Christian denominations.

After carefully examining the objections which have been raised against Christian Science, we find that they bear directly upon the fact that Christian Science adheres to its Principle, and follows the admonition of St. Paul, "Yea, let God be true, but every man a liar."

In her teaching of Christian Science Mrs. Eddy has undertaken that which has never been attempted perhaps by other theologians. She has adopted a spiritual premise from which she has deduced a complete spiritual Science. If we endorse her premise—the Scriptural declaration, "God is Spirit"—and strictly adhere to it in all our reasoning, we are compelled to give full endorsement to all that is contained in her book, "Science and Health with Key to the Scriptures."

If it is proper to rely upon spiritual understanding in seeking a definition of God, the Creator, it is surely sensible to draw our conclusions regarding the creation from the same source. If it is admitted that God is not discernible to the physical senses; that He must be understood spiritually, it must also be admitted that a true knowledge of His creation can only be discerned spiritually. It must also be admitted that a knowledge of the nature and essence of the Creator includes an understanding of the nature and essence of the creation.

If it be admitted that God is Spirit, Mind, it must be admitted that His creation is spiritual or ideal. The constituency of the creation, as well as the mode and method of the creating, is revealed in the true knowledge of the Creator. Doubtless we will all agree that Spirit is Mind as opposed to matter. In what does the action of Mind consist? Mind thinks its thought, evolves its idea—the result of Mind labor, Mind action, the product of Mind, is

thought. Thus we note the truth of Mrs. Eddy's statement in Science and Health, "All is infinite Mind and its infinite manifestation, for God is All in all" (page 468).

The divine Mind is pure and good and creates only good thoughts. Evil thoughts do not emanate from the divine Mind; therefore they have no origin in fact, and are consequently untrue and unreal, manifesting the absence of intelligence even as the darkness shows the absence of light.

Since the materiality of the universe can claim no origin in God, who is Spirit, the only logical conclusion is that it has no existence except as a false belief, and is nothing more nor less than a false conception of God's spiritual creation, which hides the truth of creation even as the fog distorts and gives a wrong sense of the objects which it obscures.

The duty of the Christian is first to understand the true nature that is, the spiritual nature of man and all things created for his use, and conduct himself according to the requirements of the image and likeness of God, then he can appropriate the universe according to the true spiritual concept thereof.

ALFRED FARLOW.

Boston Times.

The writer fully agrees with the Rev. Mr. Black, when he says, "There shall be no sign given to curiosity mongers; there can be no sign given to those who imagine that the spiritual can be proved by the material, to be convinced of the spiritual by sound impressions of the senses is impossible," etc. On the other hand, when physical healing is the result of a purified, uplifted, and cultivated spiritual consciousness, I cannot believe that he would deny that this is the sign of Immanuel, "God with us."

That Christian Science is healing the sick in accordance with Christ's promises, and redeeming thousands from the bondage of sin, is a fact impossible to disprove.

It is true that Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas;" and it is equally true that he said, "And these signs shall follow them that believe: In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

Mrs. Eddy, the Discoverer and Founder of Christian Science, speaks of it as follows: "To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. . . . The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of its higher mission, or Christ-power to take away the sins of the world" (Science and Health, p. 150).

ARCHIE E. VAN OSTRAND.

Brooklyn (N. Y.) Eagle.

[Written for the *Sentinel*.]

The Way of the Cross.

EDWARD EVERETT NORWOOD.

I do not know that I shall ever
Be called to do some noble deed and great;
I only know my peace flows like a river,
And I can wait.

In darkest moments though I seem forsaken
By friends, and all that human sense holds dear,
I yet can know, it is the way that Love hath taken
To draw me near.

And so I trust and pray, well knowing
My every pang and heartache in the night
Is but the sign attendant on my growing
To perfect height.

The Lectures.

Brockton, Mass.

Nearly one thousand people, constituting one of the most satisfactory audiences ever assembled in City Theatre to listen to a lecture, heard Mr. Bicknell Young of Chicago discuss Christian Science there last evening [September 30]. Some of the best-known people in the city were present and its wealth and culture were exceptionally well represented.

Hon. L. E. Chamberlain introduced the speaker.

Brockton Enterprise.

The introductory remarks by Mr. Chamberlain were in part as follows:—

In the human conflict constantly being waged between right and wrong, between the constructive forces and those destructive forces whose operation is to disorganize and weaken society, any man, any organization of men, any institution whose fundamental basis and purpose is the uplifting of mankind, should be welcomed as a valuable reinforcement to the forces contending against the common enemy.—evil and error.

The world is engaged to-day in the same occupation it was yesterday, the same it has been engaged in for the past hundreds of years,—a search for truth. If it is honest it is ready and anxious to receive light from any source. It will not reject a new thought simply because it is new, nor retain an old simply because of its antiquity. It will not readily cast aside the old for the untried new, neither will it permit apparently fixed beliefs to stand as obstructions in the advanced thought of the world's progress. Bigotry and a stunted growth have marked those periods in the world's history where light was refused and reason stifled; while the arts and sciences flourished and the most pronounced progress has been made when a broad charity and liberality of thought flourished most. A frank recognition and acknowledgment of the fact that each man can help his neighbor and from him receive help if he will, is a position precedent to that right mental attitude so vitally essential to the solution of those mighty questions involving our higher and better life.

The nineteenth century contributed much that was new in material knowledge and in religious and scientific thought. New alignments became necessary, new vistas were opened up, new fields explored and life and thought quickened all along the line. Birth was given to a new thought, or there appeared a new expression of an old, known to the world as Christian Science. Promulgated in 1866, it has had a most practical application. Given to the world in 1875, some scoffed at its teachings, many of us read it with indifference, a few embraced it. These few saw in it at once a realization of longings hitherto almost unfashioned, hopes put into words and made to breathe, the blending of a religious and scientific thought,—a Christian Science,—and expressed as a practical reality. They embraced it with a warmth of love, it became a living force.

I do not know its personal worth. I am not a believer in its doctrines. I have casually read its "Key." I have never turned its searchlight on myself and therefore know it not. But what do we see? A great multitude of earnest, ardent believers, spread all over the world, working out, in this attractive and beautiful new expression, a new life and experience. The living of it makes for its followers a sweeter life. It helps them to bear the cares and burdens of every-day life; it brings comfort to the sorrowing and health and healing to the sick; it gives cheerful assurance of the future and dispels doubting and darkness. It gives to us all better citizens, better neighbors, better friends, better men and women. It is a great uplift in the world. Believing in it they want to enlighten men, and I am

honored in being selected for the purpose of presenting the lecturer of the evening, Mr. Bicknell Young of Chicago.
Correspondence.

Arkansas City, Kan.

Yesterday afternoon [October 9] at the Opera House a lecture on Christian Science was delivered by Edward A. Kimball of Chicago, under the auspices of First Church of Christ, Scientist.

Rev. W. F. Harding of the Congregational Church introduced Mr. Kimball, in a neat but brief talk.

Arkansas City Traveler.

The introductory remarks of Mr. Harding were in part as follows:—

As civilization advances it becomes increasingly apparent that thought is a revelation of power. Indeed, it is this power which moves civilizations forward. The aborigines of America and Africa are unchanged for generations until the missionary goes among them and teaches them to think aright.

The trouble with many in our midst is that they do not think. That is their excuse for their mistakes. They acknowledge a greater truth than they may be ready to recognize. If they would think, they would save themselves blunders, at least they would not blunder twice in the same way. Thinking would save them from many troubles. Thinking would open the door and let in the sunlight with its healing, radiant glory. Thinking transforms lives.

True religion is based upon the power of right thinking. Such a religion has been, is, and always must be progressive. He who was the world's greatest religious Teacher began his work by setting an old truth in a new mounting when he said, "Change your mind [*i.e.*, your thinking, incorrectly translated, 'Repent'], for the kingdom of heaven is at hand."

Someone has said, "The habitual thought that we bring with us to each day, colors the hours black or golden far more surely than anything the day brings to us." The habit of right, great, and good thinking makes us God-like.

Correspondence.

Chicago, Ill.

Mrs. Livingston Mims of Atlanta, Ga., lectured last evening [October 23] at Third Church of Christ, Scientist, Washington Boulevard and Leavitt Street. In the course of her remarks she paid the following tribute to Mrs. Eddy: "Mrs. Eddy is not only one of the world's greatest religious teachers and reformers, but through her discovery of the Science of Mind,—that Christianity is a demonstrable science,—she has made the sublimest and most practical discovery of the modern world, and is therefore rightly entitled to as high a place among scientists and discoverers as among the spiritual teachers and reformers."

The Record-Herald.

Lectures at Other Places.

Superior, Wis.—Bicknell Young, September 23.
Oshkosk, Wis.—Edward A. Kimball, September 26.
Rome, Ga.—Mrs. Sue Harper Mims, October 2.
Mt. Vernon, Ind.—Hon. Clarence A. Buskirk, October 2.
Galesburg, Ill.—Edward A. Kimball, October 4.
Atchison, Kan.—Edward A. Kimball, October 6.
Wichita, Kan.—Edward A. Kimball, October 7.
Camden, Me.—Bicknell Young, October 7.
Nebraska City, Neb.—Judge Septimus J. Hanna, October 9.
Omaha, Neb.—Judge Septimus J. Hanna, October 10.
Rutland, Vt.—Bicknell Young, October 11.
Lawrence, Mass.—Bicknell Young, October 13.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Holiday Gifts.

Beloved Students:—The holidays are coming and I trow you are awaiting on behalf of your Leader the loving liberty of their license. May I relieve you of selecting and name your gifts to her, in advance? Send her only what God gives to His Church. Bring all your tithes into His storehouse, and what you would expend for presents to her, please add to your givings to The Mother Church Building Fund, and let this suffice for her rich portion in due season. Send no gifts to me the ensuing season, but the evidences of glorious growths in Christian Science.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., October 31, 1904.

Church By-law.

Article XXVI., Sect. 14, has been amended to read as follows:—

CHURCH ORGANIZATIONS AMPLE.—SECTION 14. Members of this Church shall not be members of Clubs which exclude either sex,—except they are Free Masons, or Press Clubs that give the toil-worn aged Journalists a Home. God requires our whole hearts, and He supplies dutiful, sufficient occupations for its members within the wide channels of The Mother Church.

The General Association of Teachers.

THE second annual meeting of The General Association of Teachers in the United States was held at Chicago, October 24 and 25, and was largely attended by members from practically every state in the Union. The proceedings were of great benefit to the members, and unity and harmony prevailed.

The following despatch was sent to our Leader upon the unanimous vote of the Association:—

Chicago, Ill., October 24, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

The members of The General Association of Teachers for the United States in annual session convened at the city of Chicago, send their loving and cordial greeting to their Teacher and Leader, the Discoverer and Founder of Christian Science.

The key that has unlocked the storehouse of the Scriptures and given its marvelous wealth and peace, song, love, and redemption to the children of men, is your munificent contribution to the weal of the world. Reverently we call you Teacher, with emotions of pardonable pride we acknowledge your unchallenged Leadership of the great moral, intellectual, and spiritual endeavor of your Church, that to-day makes for righteousness and the reign of God's kingdom in the hearts of men. We love you, but your abundant reward rests in the full fruitage of the divine declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Dutifully awaiting any communication you may desire to make to the Association, we are

Sincerely your students,

Attest, IDA G. STEWART, *Secretary.*

Mrs. Eddy replied in the following felicitous and encouraging telegram:—

Pleasant View, Concord, N. H., October 25, 1904.

General Association of Teachers, First Church of Christ, Scientist, Drexel Boulevard and 40th St., Chicago, Ill.

Beloved Brethren:—I thank you. Jesus said, "The world hath not known thee: but I have known thee, and these have known that thou hast sent me."

Lovingly,

MARY BAKER EDDY.

Mrs. Eddy also sent the following telegram to The General Association of Teachers in Canada in response to the letter of its president, which appears in another column:—

Pleasant View, Concord, N. H., October 25, 1904.

General Association of Teachers in Canada, Ormond Higman, President, 231 McLeod Street, Ottawa, Canada.

Beloved Brethren:—Accept my love and those words of Jesus, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

MARY BAKER EDDY.

"The work of righteousness shall be peace."

ONE of the addresses delivered upon the occasion of the dedication of a monument to the memory of the Jewish soldiers who died in the Civil War has occasioned no little comment, and this is not to be wondered at in view of its radical plea for the righteousness and necessity of war.

The speaker is reported to have said,—

"No death is more glorious than death for one's country. In the providence of God war was ordained, and the human race will always fight for what it loves. This nation was founded through war. In the day we are unwilling to fight for our liberties we shall surely lose the respect of the world. We have had wars since the world began. Therefore we shall always have wars."

The doctrine that "in the providence of God war was ordained" is but a part of the mortal belief that God is the author of sin, sickness, and death, and Christian Scientists know that this belief must be eradicated from human consciousness before the era of universal peace can be ushered in. *The Washington Post*, commenting upon this address, says,—

"It must be freely conceded that the teachings of Christ pointedly and overwhelmingly condemn war. There is nothing in the New Testament more conspicuous than this phase of Christ's work among men; and the startling fact that Christian nations have made little or no progress toward a final abolition of war, does not change the other great fact that a belief in the final triumph of Christianity implies a belief that war will eventually be eliminated from human institutions."

The doctrine that "in the providence of God war was ordained," is certainly not Christian teaching, although it has been put forth for centuries in justification of such carnage as has made tragic the history of the race, and now reddens the mountains and plains of Manchuria.

The facts of war, freed from the sentimental glamour which always has been cast upon them, are thus referred to in a recent issue of the *Advocate of Peace*.

"War is waste, irrationality, colossal folly, the final argument against war is found in its deeds,—its butcheries, its mad charges, its mangled flesh and bones, its raging passions,—in its horrors of the flesh and its more repulsive horrors of the spirit. However noble the causes or aims of any war may be thought to be, its deeds are always, from any high moral point of view, hideously wicked. How can any humane man, any man of conscience and moral sensibility, look these deeds in the face and then consent to go and do them?"

"These reflections have been occasioned by the war now raging in the Far East, where it has again been proved that 'war is the business of hell,' where its essential horrors

have repeated themselves on a scale and with an intensity that have made the civilized world shudder. If the facts correspond with the reports,—and they are probably much worse,—these horrors have never been surpassed in anything bearing the name of 'legitimate' war.' But in essence they have had their counterpart in every serious conflict ever waged."

What can Christian Scientists do toward bringing in the reign of universal peace? Mrs. Eddy points to the First Commandment as essential to our progress in this line as well as in all other lines of Christian endeavor. In *Science and Health*, page 340, she writes,—

"One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself,' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." M.

"The Unity of the Faith."

THE second Annual Meeting of The General Association of Teachers is another milestone passed in the forward march of Christian Science, and the spirit which characterized it; no less than the number of those in attendance, gave proof of the good already accomplished by this agency. If one who attended these meetings were asked why he had come so far in order to do so, his reply would perchance be, in substance, that he might gain a higher sense of the service of Truth, of the best means for promoting the welfare of our Cause. Another might say that his prime object was to gain such an understanding of unity in thought and uniformity in method as will most quickly and effectively bring this healing truth within the reach of all mankind.

From the history of many of the past religious movements of the world we can see how they were hindered by the narrow or selfish views of many of their adherents,—views which were not intentionally wrong, surely, but which, none the less, wrought irreparable injury to the cause they represented. Even at this comparatively early stage in the history of the Christian Science movement, it is admitted by all fair-minded people who are acquainted with it, that our Leader's understanding of divine Principle and her steady insistence that all merely personal opinions must bow to its supremely wise and loving demands,—that these have already accomplished wonders in establishing a large measure of unity and solidarity in our ranks. We should never forget, however, that, even when we have reached altitudes far above the plane where Truth first appeared to us, our prayer must still be that of the Master: "Not my will, but thine be done."

From the gospel narratives we learn how difficult it was for even the great Teacher to impress upon his followers the need of self-abnegation. Their material beliefs and personal opinions were adhered to with all the obstinacy which characterizes mortal mind, but under the unerring guidance of Christ, Truth, self was at length lost in divine Love, mortality "swallowed up in life." In one of Paul's epistles he tells of a dispute with Peter, occasioned by a difference of opinion, when he "withstood him to his face." Later, we find Peter eulogizing Paul's wisdom and referring to him as "our beloved brother Paul." The same blessed unity of purpose and action will be realized by all Christian Scientists when, like St. Paul, they can say, "I live; yet not I, but Christ liveth in me." This unity has been the dream of saints and sages throughout all Christian history, but its attainment has been the despair of the sects, so far as outward results are concerned. It remains, therefore, for Christian Scientists to prove to the world the possibility of its realization, since Divine Science reveals it to be an eternal fact, established in Mind before the morning stars sang together. Jesus prayed, "that they all may

be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

The earnestness, enthusiasm, and devotion of Christian Scientists to their Cause and their Leader which were much in evidence at the gathering in Chicago, are not destined to fade away. The holy lessons of those hours will go out into every part of the world, and their spirit, if not their letter, will reach and bless every sincere lover of Truth. When man knows himself as spiritual, then will he demonstrate unity with his fellow-man in knowing and doing the Father's will.

K.

THERE'S nothing that wins like winsomeness, and many a man's determination and consequent career for good could be traced to some very simple but very genuine expression of the spirit of Christian brotherhood. We were reminded of this by the following pleasant reference to the atmosphere of a Christian Science church, which appeared in the columns of an exchange.

"The manner in which a stranger is greeted by the Scientists is very happy, indeed. He is made to feel thoroughly at home, and to realize that every one in the church is in sympathy with him before he goes away. A little of this thing does a person good, even though he does not sympathize wholly with the Christian Science belief."

The fact is that ready sympathy, the exchange of genuine interest and good-will, is the one thing the heart of humanity always welcomes, and he who has a smile, a pleasant greeting, a hearty hand-grasp for his fellows, that man is an unlimited blessing; he is able to do a large business with a modest capital, and he can but succeed.

Well and fitting indeed will it be if Christian Scientists and Christian Science churches, the world over, come to be known for their optimistic good cheer, and for their unfailing kindness and courtesy to all. If we have the spirit of the Master, this may be achieved, without doing any violence to personal reserve, and without giving to our address the least flavor of intrusion.

"THROW up your windows and stand in the draft. It may be your salvation; the fear of it has caused thousands of deaths."

This counsel, which, according to press report, was given in a lecture before the Chicago Academy of Science, by a distinguished physician, gives a good illustration of the surging contradictions of belief and practice which have ever characterized the history of medicine. The honored dictum of yesterday is the "folly" of to-day, and after a while the people will all see it, and discard its dominion.

Our friend the lecturer squarely breaks with tradition as to drafts, but under prevailing mental conditions, his advice is likely to prove quite as harmful as the fear he condemns, for he encourages the flaunting of a red rag in the face of a rampant belief, whose ability to harm he little kens, and those who are governed by his counsel "without understanding" are liable to be smitten, and that sorely. The predispositions of unconscious mentality are not rendered null and void through venturesome bravado, by any means. Error is defeated not by indifference to it, but by the apprehension of the truth about it, and by that alone. A Christian Scientist neither fears error nor trifles with it in a spirit of braggadocio. He understands the nature and subtlety of its claim, and while firm in the declaration of his freedom at the call of duty or higher privilege, he knows that he has too many necessary problems on hand, to authorize the precipitation of those that are unnecessary, just to startle the uninitiated with his daring. The demands upon us for earnest overcoming are numerous, and the needless excitation of error is therefore to be wisely avoided.

AGAIN, according to press reports, a physician of prominence, speaking before the National Prison Congress, has

strongly urged the wisdom and necessity of relieving the communal burdens by painlessly ending the life of the "mentally irresponsible," the "hopelessly defective," that these unfortunates may find their only means of escape from unspeakable conditions. Surely the reign of material sense has reached a most startling ultimate, when, through the belief of hereditary degeneracy, it has so overwhelmed the utmost provisions of charity with the so-called "incurable" wrecks of mortal procreation, as to awaken the serious suggestion that their earthly existence be quietly terminated as a means of relief. The tragedy of innocent and involuntary suffering is to be closed by the infliction of death at the hands of mercy! And yet this is still called "God's world," and the laws which have begotten these conditions are named "natural,"—are said to be the instruments of Divine Providence! Could anything present a more impressive picture of humanity's removal from the right understanding and application of the truth which Jesus voiced when he said, "I am come that they [even these poor sufferers] might have life"? The pitiful inadequacy of material remedies for mortal ills,—the hopelessness of human conditions apart from God,—are they not sufficiently apparent? And yet there are those who are impatient with the loving assurance of Christian Science that Life is indeed come,—that Life, not death, is the Saviour, even in this world. They refuse to believe the testimony of those who have found the truth and are rejoicing in its freedom. Passing strange though it be, the possibility of the spiritual healing of those afflicted with all manner of diseases is piously and persistently denied, and the carnival of human woe drags on, while adown the ages is borne those pleading words of the Master: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

W.

Letters to our Leader.

Ottawa, Can., October 21, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—As President of the Canadian Teachers' Association, I deem it to be my duty as well as my very great privilege to send for your information a short account of the organization of the Canadian Teachers' Association, which I accordingly append hereto.

I would like, if words were adequate to the occasion, to tell you something of the blessedness, the holy experiences, of our meeting together, but any attempt to put it into words, would, I fear, be a clumsy failure.

I have had many wonderful experiences since coming into Christian Science fifteen years ago, but anything like the blessed harmony and at-one-ment that pervaded our meeting I have never before experienced.

We all felt that you were with us in spirit, and this, as well as your great labors and devotion to the Cause, appealed to our loyalty and lifted each one above the possibility of harboring anything but pure and exalted thoughts.

Before the members of the Association separated there was, though unexpressed in words, a settled determination to work together in unison for the upbuilding of our Holy Cause. That we may have strength to do this was and is, I am certain, the earnest prayer of each individual.

With much respect, I remain

Your obedient and faithful student,

ORMOND HIGMAN.

[The following extracts from the minutes of the meeting held at Toronto, October 18, 1904, accompanied the above letter.]

The meeting was opened by reading from the Bible, Philippians, 2 : 1-16, and from "Science and Health with

Key to the Scriptures" by Rev. Mary Baker G. Eddy, pages 572, 12-17, and 506, 1-11, followed by silent prayer and the Lord's Prayer, and the singing of our Leader's hymn, "Shepherd, show me how to go."

The following resolutions were unanimously adopted:—

Resolved: That the Executive Board of the Canadian Teachers' Association shall be composed of a President, a Secretary, Treasurer, and five additional members to be elected by ballot annually. Not less than four members of the Board shall be teachers and five members shall be a quorum.

Resolved: That the meetings of the Canadian Teachers' Association shall be held annually and in alternate order in the cities of Toronto, Montreal, and Ottawa.

Ballots were then taken and the following Board elected:

Ormond Higman, Ottawa, *President*; Miss Elinor F. Edwards, Berlin, Ont., *Secretary*; Mrs. Isabella M. Stewart Toronto; Mrs. S. M. Williams, Berlin, Ont.; David S. Robb, London, Ont.; Thomas J. Kinnear, Kingston, Ont.; Charles W. Pearson, Montreal, Que.

Papers were read by,—

Mrs. Isabella M. Stewart, Toronto, Mrs. Elizabeth Higman, Ottawa; Mrs. Williams, Berlin; David S. Robb, London; Charles W. Pearson, Montreal; Miss Veasy, St. Stephen, N. B.

A telegram to our beloved Leader was prepared by the Board, read to the Association, and adopted by a standing vote.

Wilmington, Del., October 14, 1904.

Beloved Leader and Teacher:—We are writing you today to tell you of the completion of our temporary chapel to-morrow, and its dedication the day following. Divine Love has supplied every need and there are no obligations resting upon the little church.

There has been great joy with us as our thoughts have turned more earnestly toward The Mother Church, the nourishing root and vine. This loyal branch was busily engaged with the selection of plans and the commencement of a permanent church structure, but when the needs of The Mother Church were made apparent, the members were unanimous in the decision for a temporary building, that they might be free to give to the Building Fund of The Mother Church while it is needed. The only collection next Sunday will be the members' offering for that fund. We are thankful for the permission to have the Communion lesson on "Obedience" for our dedicatory service.

We are often prompted, dear Leader, to write you of the ministry of Love in our midst, especially regarding the results of the services at the workhouse, which is the highest penal institution in the state, and where, we regret to say, the pillory and whipping-post are still used; also of the reports from the girls' industrial school and the county almshouse. But we are mindful of your moments and hesitate to burden you, even with good news. There is one instance, however, that we are constrained to relate. A young man was committed to the workhouse, awaiting trial. During the months of waiting, he lost all courage and felt that he was entirely forsaken. At one of the Christian Science services held at the prison on invitation of the warden, his hope was renewed, and when the announcement was made that Science and Health was in the prisoners' library, he asked for it and read it diligently for the two intervening weeks. When the trial came, although the circumstantial evidence was strongly against him, his innocence was established and the jury's verdict was "Not Guilty." He came immediately to the reading room, purchased a copy of Science and Health, and expressed sincere gratitude.

Lovingly and gratefully yours,

NORMAN E. JOHN, C.S.B.

MAY BURNS JOHN.

Testimonies of Healing.

For the benefit of those who may be discouraged by delayed results, or who may be similarly afflicted, I wish to relate the healing of my niece, who was injured in an accident which occurred five years ago while she was spending the summer in a small country place. She was then twelve years of age and was swinging in a hammock, one side of which was attached to a pole upon which was fastened a very large old-fashioned bird house. The bird house fell upon her and it took the combined strength of three men to remove it. Upon examination it was found that not only was every part of her body bruised, but her left foot just above the ankle had sustained a compound fracture; the ligaments in the foot, on the outer side, were severed, and a small bone in the back was broken. It was months before she was able to stand on her feet without crutches, and then it was found that, owing to the knitting of the bone, the left leg was three quarters of an inch shorter than the right.

Massage was tried and every known means for strengthening the limb were used. The doctors recommended that an extra heel of three quarters of an inch be added to the left shoe. This was some help, but at the end of a year she could not stand flat on her feet and keep her balance even with this extra heel. She was taken to a specialist and examined by the X-ray, and the decision was that it was a case of arrested development with a strong inclination to curvature of the spine. She was ordered to wear a brace for nearly a year, electric treatments were tried to strengthen her back, and instead of three quarters of an inch added to her shoe, she was obliged to have shoes built for her, one with an extra heel two and a quarter inches high to enable her to stand straight. She was also obliged to wear a pad on one hip on account of the sinking of the hip bone. She could not at this time walk from one room to another without her shoes on, for she would lose her balance and her foot would turn under.

All the physicians employed, and they were some of the best this city affords, did all they possibly could for the child, and we have always felt very grateful to them and appreciated their efforts in her behalf, but at the end of two years they could do nothing more for her. One of the surgeons told the mother to pray to God that her child would not grow, for the taller she would grow, the higher the heel she would be obliged to wear. Naturally she was not asked to exert herself in any way in the home on account of her lameness and weak back.

She commenced Christian Science treatment in May, 1903. The improvement was so gradual at first that it was scarcely noticeable. In June she was invited to visit some friends who were camping, and they expected that she would not be able to climb the hills with the other children, but she surprised them by being able to do all they did. It was a little difficult at first to overcome the thought of her weakness in the home, but that was met after some time to such a degree that they forgot anything was wrong with the child, for she began to do everything the others did, and did it as well, so that it was a matter of course to ask of her any service that had to be rendered. It was four months after commencing treatment that the first three quarters of an inch was taken off the shoe; in three months after that another three quarters of an inch was removed; a month later the pad on the hip was found to be unnecessary and was discarded. At the end of nine months the last three quarters of an inch was removed from the shoe, and she now wears ordinary shoes with heels of equal height and stands perfectly straight. After the last three quarters of an inch was removed, she found that her ankle was weak, but this was overcome in three days.

I am deeply grateful for this and many other blessings received during the last two years, but the physical healing,

although very great, is nothing in comparison to the spiritual understanding which I have received. Words are inadequate to express my thanks to God and to our beloved Leader through whom this truth was revealed to us, and my daily prayer is to be worthy to be called a Christian Scientist.—H. R., San Francisco, Cal.

I know that Christian Science can heal the palsied hand to-day just as Christ Jesus healed like human afflictions centuries ago. In October, 1902, my right arm began to pain me, and in a very short time I was unable to raise it from my side. The pain was so intense that I could not sleep and was confined to my bed the greater part of the time for several weeks. The physicians were kind and made every effort to relieve me, but my arm was paralyzed and entirely useless. In time it became perceptibly smaller than the left arm and seemed to be getting worse all the time. It was at length decided that I should go to the hospital and there have my arm examined to ascertain what was the cause of the trouble. After a careful examination by the physicians at the hospital they were of the opinion that nothing could be done, and that while I might regain a partial use of my arm, they could give no assurance even of this. I had heard of Christian Science through my brother, who had given me a copy of the *Sentinel* and had told me that I could be healed. It was not, however, until I found that material remedies could do nothing for me that I consented to be treated. My husband gave his consent, and my brother was requested to write to a practitioner for absent treatment. I became better at once, and in less than a week I could sleep and had the partial use of my arm. I had treatment for four weeks, during which time I helped with my housework and in the care of our three little boys. I regained the entire use of my arm. This is more than a year ago, and there have been no symptoms of the old ailment. God healed me. I am very thankful to my practitioner for her loving guidance and to our Leader for the light she has given to suffering humanity. I am striving to learn something about this wonderful truth.

BESSIE I. COON, Horatio, Pa.

I can no longer refrain from expressing my deep gratitude for the great blessings which I and my family have received since we came into Christian Science. When first I heard of Christian Science I had for nearly two years been suffering from the effects of a fall of forty-three feet into a chalk pit, which took place on November 10, 1900. When picked up I was suffering from a compound fracture of the skull, four ribs fractured, the right leg broken and severely rent. When my dear Christian Scientist friends found me, about two years later, on August 11, 1902, I was suffering from seven different ailments. I was longing to be healed; I had been seeking but had not found, because I did not understand. The doctors said that I should never be able to work again, and the ministers of my church said it was God's will that I should remain a cripple. But when Christian Science came to me it brought me that understanding of divine Principle which had been hidden from me, for now I am a healthy and sound man, and can walk many miles in a day. Since the first day that I knew of Christian Science I have not used nor desired to use any kind of medicine. I was healed in four days and was so changed that my wife and children scarcely knew me when I stood before them.

Since then, all my family have come into Christian Science and have had beautiful demonstrations of the power of Truth. My boy of nine years was cured of a large abscess in twenty-four hours, there being not the least sign of it left. He studied only Science and Health for relief. Also my daughter of eleven years was healed of a discharge from the ear, and another daughter was healed instantaneously of toothache. I could name many instances

of healing by Christian Science, for we apply it to everything each day.

My experience of Christian Science is only good. And Christ's demand, "Be ye therefore perfect," is the ideal which I would strive to reach.

J. BOSWELL, Beverley, Yorkshire, Eng.

It is now seventeen years since my attention was first called to Christian Science through the healing of a friend who had been a great sufferer from asthma. Her case was pronounced asthmatic consumption, therefore hopeless. In six weeks' time she was transformed into a well and happy woman, having gained twenty-five pounds during this short interval.

The healing seemed very wonderful to me, and in my extremity, as I had been a great sufferer from a complication of diseases, I concluded to call on the same practitioner for help. I only sought the physical healing, but I was willing to be obedient and do whatever was required of me to get the best results. In this mental attitude I soon began to improve, and in one week's treatment I considered myself well. Catarrh of thirty years' standing, chronic sore throat, weak and sore lungs, liver and stomach troubles, rheumatism, and many other ailments all disappeared like dream shadows,—all went out into their native nothingness.

I shall never forget the beautiful spiritual uplifting that came to me at that time. I soon procured the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for I must know from whence this healing power came. I read and reread it, and soon understood something of the Principle and rule, which are absolute and unchangeable,—a demonstrable truth, the problems each individual must work out for himself. In applying my understanding of this Principle in my life work, I have found it an ever-present help in trouble. If there have been seeming failures, these have been due to personal sense, not Principle, which is always right. In the spring after I was healed, I entered a class taught by one of Mrs. Eddy's students.

As each year goes by, this wondrous truth becomes clearer and dearer to me, and I am trying to show my gratitude to our beloved Leader by following in her footsteps as nearly as possible,—by healing the sick, comforting the sorrowing, and spreading this gospel, whenever I have an opportunity to do so, knowing that the same truth which has sustained her through all her trials will also sustain me.—MRS. SARAH M. VAN CAMP, Denver, Col.

Three years ago, in a time of great need, and in answer to a life's unceasing quest of truth, a heart's constant hunger for love, I found in Christian Science the revelation of Truth that met and satisfied all my needs,—healed all my ills. I had lost much of what I thought essential to my happiness, and was obliged to undertake duties which brought me under conditions that seemed beyond endurance. I became disheartened, discouraged, ill, and for about three years this depressed condition continued, until nervous prostration was threatened. Despite all that love and skill could suggest, I grew weaker, entirely indifferent to all my former interests. My only effort was to remain true to my relations in life, so that love should feel no change, lack no proof of love; for among the many blessings of my life, the most tender parental love, most happy family ties, have been mine. Twice I was sent away for rest and change. A third time the collapse came, and being ready for truth, I found it.

In leaving a large book department where I had vainly searched for better than the best, I came, in an unaccustomed street, upon a Christian Science Reading Room. Apparently without voluntary intention I entered. I knew nothing of this Science, nor of any one who did know anything of it. From the heat and bustle of the street, the cool

and quiet of that little room, the atmosphere of love that welcomed me, these were indeed the angels of His presence, and this I felt. I was told that I did not need to go away; help was here; help was now. I believed it; I seemed to know it.

During the first reading of the text-book, Science and Health, I was healed. Here I found the answer to all my cries for light and love and life! Here I found every ideal, every aspiration, every human need satisfied, and the "famished affections" fed. (Science and Health, p. 17.)

And this light has never failed. Through many shadows, in some deep valleys, tears have blinded sight, but only for a little way, a little night that made the joy of morning more divinely bright; that brought the "Father-Mother God" in tenderest close grasp of groping childish hands by human loss left empty.

My gratitude abounds for the dear gift and grace of Love that has guided during many years of life, and kept unspotted from the world, a heart that loved the world her fancy made and knew no other.

It is with finger on the lips that I think of her through whom I have this priceless gift of Love. No words, but deeds for her. To love as she loves; to pray as she prays; to be what she gives her life, her love, her tears, her tender smiles to help us be, and some day by this faithfulness to arrive in full, rounded growth to fit a place of higher use,—this is the hope that brightens every day, and this alone can prove my love.—IDA M. CRAWFORD, Washington, D. C.

I would like to tell of a case of healing which proved conclusively to me that God is ever ready to help us in time of trouble. My two little sons were playing in the laundry where the maid had been ironing. She had just turned off the gas, leaving the irons on the stove. One of the children picked up a hot iron, and instead of dropping it he carried it over to the table to set it down. He came upstairs crying very hard, and when he showed his hand, a solid blister covered the whole palm and the fingers to the tips. He was asked to repeat the scientific statement of being, which he did, then had Science and Health read to him. In about half an hour he fell asleep, and while he was sleeping the soreness was met. After he awoke he did not once mention his hand, and the blister disappeared, leaving no soreness or scars of any kind.

This same child was brought through pneumonia, which had all the symptoms of a very serious case according to *materia medica*. I have been healed of headache which usually followed my going down town, by realizing that man as God's image and likeness is free from pain or error of any kind. I feel that I am being helped to overcome a great many things besides sickness. I am trying to be less selfish and quick tempered, and to realize that there are others than myself to be considered. I still have work to do, but to know that I am gaining a little, day by day, proves that I am working out the problem with the right understanding of Principle, and with the aid of the Bible and Science and Health, I hope to continue until all the tares are rooted up and nothing remains but the wheat to be garnered in the heavenly storehouse.

MRS. HATTIE MOORE, Chicago, Ill.

When I began to read *The Christian Science Journal* I thought it must be the truth, but I was afraid that if I accepted Christian Science I would have to give up my dear orthodox church, so I laid the literature aside and expected never to have anything more to do with it. Four years later, after having for several months taken care of a lady who was considered a nervous physical wreck, I myself was taken to a hospital suffering from severe nervous prostration.

This seemed a very dark hour to me, and I turned to my Bible for solace and comfort, with the thought, I believe that God can make me well. My Bible opened to the ninth

chapter of St. John, and, after earnest reading, I felt within my consciousness that somehow I was healed, and that whereas I had been blind, now I could see that God was indeed the Great Physician who healeth all our diseases and cureth our infirmities. When the doctor came in, I unwisely told him of my beautiful experience, thinking that he would be as glad as I was, but, to my amazement, he looked at me very seriously and said, "If you go to studying Christian Science you will lose your mind, and I shall not permit you to go home until you have gone through a course of treatment here." He evidently thought I had already lost my mind, as he immediately called the leading physician of the medical staff to examine me.

The following morning I read this verse from Exodus: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." I knew that was all the treatment I needed and told the doctor and attendants that I wanted to go home, but they still refused to permit me to go; so one night, at eleven o'clock, I quietly donned my garments and, without my hat, as that had been put away, I silently took my departure. Ever since I can truly say that His word has indeed been "a lamp unto my feet, and a light unto my path." I have been an earnest student of Christian Science ever since, and have had the blessed privilege of class instruction from one of Mrs. Eddy's students. My heart goes out daily in loving gratitude to God for our dear Leader, Mrs. Eddy, for Science and Health, and for all the helpful publications of our Publishing Society.—EMMA RANKIN, Cincinnati, O.

[Translation.]

Although deeds are the best proofs of our gratitude, we may express it in words also. About six years ago, I was seeking for a church which I and my two children might join. I searched quietly and prayed for divine guidance. I then heard of Christian Science and borrowed the text-book, "Science and Health with Key to the Scriptures," from our city library. I read in it every day, sometimes until after midnight, for I could not leave off; and what a glorious revelation came to me. I felt that this must be the truth, although now and then, something tried to suggest, "Do not be misled!" I looked around for a Christian Science church, and two months later became a member, and one year later so much good had come to me that I was led to take class instruction.

During these six years I have had numberless opportunities to test this truth for myself, my family, and also for others; and I have found that it is the only deliverance from sin and disease.

Twenty years ago, while visiting a friend, I heard that she was afflicted with a skin disease. Fear and disgust seemed to come over me. I cannot exactly describe how and when, but all at once I noticed two spots on my body. The physician gave me different salves and remedies, but nothing helped me. Sometimes the trouble seemed a little better, and then again worse. Now it has disappeared, not a trace of it has remained, and my skin is as white as formerly.

I am infinitely grateful to our heavenly Father and also to our Leader, Mrs. Eddy, for all the good I have received through Christian Science. The more we learn, and the more this truth is revealed to us, the more humble and grateful it makes us.—E. V. H., Cincinnati, O.

It is nearly three years since I took up the study of Christian Science. In that short time, by reading Science and Health, the *Sentinel*, *Journal*, and other literature of our Publishing Society, the following has been accomplished. I was a wreck in body and nearly so in mind, and I have been raised out of these conditions and planted

on the rock of health, joy, peace, and understanding. My oldest trouble, dyspepsia, dates back to 1864. It was of the worst form, and lasted thirty years or more, with other ailments as bad if not worse. I became a member of an orthodox church in 1864, but for the many years which intervened between that time and February, 1901, I received no relief from the terrible suffering which I believed was sent by God, to mould me and make me fit for heaven.

I acknowledge help given by others, especially my wife, but I have been obliged to work for myself, and can cheerfully state that such demonstrations are easily discerned and acknowledged by those who know me. As my wife accepted the truth revealed in Science and Health at the same time that I did, we have had no antagonism in our home, but a sweet peace while searching for more light. We have services in our home each Sunday, but have not yet organized a society. To love and revere our Leader for showing us the way, is perfectly natural for me, as well as my duty.—E. W. HAMMOND, Retrop, Okla.

I desire to make an acknowledgment of what Christian Science has been to me. I was led to take up the study of Science and Health for relief from mental suffering, and I shall never forget the peace that came to me in hearing our Leader's hymn, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397). I purchased a copy of our text-book, and four years later had the privilege of class instruction. I wish to thank my dear teacher and practitioner, and all those who have so lovingly shown me the way to Truth which has been to me as the sweet unfolding of a rose.

I am employed as a working girl at one of the institutions at Faribault, and have had many beautiful demonstrations of truth over error. The study of the Bible and Science and Health, also the Manual, has been the means of destroying error in all its forms, and my hope is to obey the one God, and to keep the commandments, "Thou shalt have no other gods before me," and "Love thy neighbor as thyself." This indeed means much to me.

I am grateful for Science and Health by our Leader, and hope I am earning the right to say that I follow her in thought, word, and deed.

EDNA HEADLINE, Faribault, Minn.

Ten years ago I became interested in Christian Science through the healing of a friend, which was very remarkable. My brother's wife then sought help, and being greatly benefited, purchased a copy of Science and Health, and brought it into our home. I had suffered from throat trouble for some time, and had grown despondent, feeling that there was nothing to live for. My parents were strictly orthodox, but I could not understand why they believed in sickness as they were honest readers of the Bible. I then visited with another orthodox church, but found nothing there that could give me any light on the Scriptures, and I would take up the Bible and lay it down, feeling that it was a sealed book.

Through the study of Christian Science I soon read the Bible understandingly. Many forms of error in myself and others have been overcome, and I am learning to know something of God, as Love, also of His justice, and mercy; and that He is an ever-present help when we trust Him. Fear of doing public work has been cast out, which enables me to sing in church with confidence, and I am proving daily that God is a never-failing source of supply, that good is abundant, and that man as the image and likeness of his Maker, reflects the full understanding of divine Principle. My heart is full of deep gratitude to our dear Leader, Mrs. Eddy, through whose teachings I have found "my Life, as God's own child;" and for what the truth is doing for me and for the whole world.

LIBBIE OTTERBEIN, La Grange, Ill.

From Our Exchanges.

If one were to ask for the causes of that decay of conviction which has come upon so large a part of Christendom, he might discover that it lies in the cowardice which dares not make its venture, take its chance and unfurl its sail to the winds of truth. Knowledge in these modern days is like Hiawatha on those wonderful moccasins when he went "a mile at each stride." To keep pace with this spirit requires a confidence and an endurance which has not been cultivated in the churches. It is not dishonesty so much as hesitation, uncertainty, timidity, which afflicts so many. If Christendom dared, if it only *dared* to sail out or travel out toward the light! If it would *stop* this everlasting telling people about things which endanger faith. If it would only appropriate all well-established truth, and climb up on it and get a glimpse from it on to the wider world, what tremendous forces would then be turned for rather than, as now, against faith. The momentum of truth, the hunger of men for knowledge, the whole tide of intellectual expansion ought to carry forward the high interests of human trust and hope. A religion which contributes to the perfect whole of life must make this conspiracy, must harness itself to truth and run with it.—*The Universalist Leader.*

In a recent sermon Rev. W. S. Jones pointed out a need of our time too pressing to be neglected. After describing forms of religion that may lack the moral impulse, he said, "The chief danger of our time lies, not in an immoral religion, but in an unspiritual morality. The various forms of religion which flourish in our day are, as a rule, moral faiths. Their adherents usually observe the commandments. Religion in its higher manifestations to-day is eminently practical. It does not neglect the needs of man's body. It is concerned about the developments of his mind. It builds and equips hospitals and schools. It is not lost in dreamy Oriental speculation. It is in the forefront of the battle for moral reform. There is no reason, therefore, why we should be particularly alarmed about the possibility of an immoral religion springing up in our day; but we cannot help being concerned about the future of society, no matter how scrupulously it observes the moral law, if it loses its grip on spiritual realities."

The Christian Register.

We need fewer religious denominations but not less doctrinal truth. Truth, whether held by an individual or a denomination, will have a propagating power in proportion to the love in which it is clothed. The persecution of heretics has been the soil out of which sects have grown. The bitterness of controversy is far more harmful than differences in belief. Other men's convictions of truth are as sacred as our own. Any union of the organized forces of Christianity is desirable that will give to any and every truth of Scripture the prominence and authority it deserves. Such a co-ordinated movement, controlled by the true spirit of Christ, could but aid in the re-emphasis of the truth which it has been thought would have to be left out in the union of denominations.—*The Standard.*

The true Idealist is not a dreamer in a world of realities which make his dream incredible, nor is he a refugee escaping from conditions which he cannot bear, to a more comfortable place; he is a man who is patiently and often painfully shaping his life in harmony with an inward purpose; who is mastering crude materials that he may make the vision in whose light he lives, shine before the eyes of men whose sight is less clear than his; who is doing commonplace things in a spirit which gives them the beauty of a high purpose, as the great architect redeems the meanness of the hidden stone by the splendor of the structure in which it finds its place.—*The Outlook.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Telegraphic communication has now been reached between Seattle and all parts of Alaska. The following official message to the press was received at Seattle, announcing the opening of the line:—

Sitka, Alaska, Oct. 6.—The completion of the Government cable from Valdez to Sitka, making a complete connection by an all-American line with forty-six stations in Alaska, is the beginning of a new era for Alaska. Wagon roads and railways will open up the greatest mining center of the world. Other industries will quickly follow and insure this country's future prosperity.

WILLIAM DISTIN,
Acting-Governor of Alaska.

In a circular note Secretary Hay has carried out President Roosevelt's instructions relative to proposing a second peace conference at The Hague. The note contemplates the consideration of questions specifically mentioned by the original conference, such as the rights and duties of neutrals, the inviolability of private property in naval warfare, and the bombardment of ports by naval forces. It practically indorses the project of a general system of arbitration treaties and the establishment of an international congress to meet periodically in the interests of peace.

Twenty-seven members of the Boston Symphony Orchestra are reported to have resigned their membership in the Boston Musicians' Protective Union. It is also said that every member of the union who plays in the Symphony Orchestra will resign from the union.

Harvard University has 534 instructors and 5,966 students; Columbia, 455 instructors and 4,709 students; University of Chicago, 347 instructors and 4,463 students; Cornell, 393 instructors and 3,457 students; Yale, 325 instructors and 2,975 students.

Foreign.

An arbitration treaty between France and the United States was signed at Washington on the 1st inst. The initiative in this action was taken over a year ago, at the time

of the Anglo-French convention. The public and press strongly approve of the treaty, mainly because of the friendly attitude of France toward the United States, and also as a notable achievement for Delcassé's diplomacy.

Industrial and Commercial.

The total value of manufactures exported during the nine months ending with September, 1904, is \$365,000,000 against \$311,000,000 in the corresponding months of 1903, \$338,000,000 in the same months of 1900, \$145,000,000 in the corresponding months of 1895, and \$113,000,000 in the corresponding months of 1890. Agricultural products exported in the nine months of 1904 amounted to \$502,417,678, against \$566,282,378 in the corresponding period of 1903.

Turning to the import side, materials in a crude condition which enter into the various processes of domestic industry amounted in the nine months ended with September to \$248,000,000 and formed 33.03 per cent of the total imports, as against a total of \$245,000,000, forming 32.37 per cent of the total in the corresponding period of last year.

It is reported that the plant known as "guayule," which covers a large section of the semi-arid region of southwest Texas and a large portion of the plateau of Central Mexico, yields a substance which can be compounded with Para rubber as a basis for various purposes. A factory in northern Mexico with an investment of about \$150,000 has produced during the past year large quantities of this rubber substitute. The discovery that this plant is valuable has caused a stir among the land owners of southwest Texas and Mexico, where land which has heretofore been considered worthless, except for grazing purposes, will possess value for the cultivation of the "guayule" plant.

The discovery, through tests on Lake Erie, that the apparatus of wireless telegraphy installed on shipboard will unfailingly indicate the direction of complementary apparatus on land, opens the way to a more effective safeguarding of mariners against the dangers of hidden reefs or bold projections of rocky shores. This has suggested the establishment on reefs and projections, of wireless telegraph apparatus which would inform all masters having a similar equipment on their ships of the proximity of the danger spots.

It is expected that a speed of 150 miles an hour will be reached in the new tests which will be made on the high-speed electric line near Berlin. The last experiments resulted in a speed of over 130 miles an hour. A project has been laid before the Prussian Minister of Public Works for constructing a high-speed electric line between Berlin and Hamburg, but the authorities do not wish to allow such a road to be built without making a further series of trials on a smaller scale on the Berlin-Zossen line.

The Portizuelo Light and Power Company of Pueblo, Mexico, has placed a contract with the General Electric Company of Lynn, Mass., for generators for the plant. The General Electric is also making a number of dynamos on contract for the Waipori Electric Company of New Zealand, a part of a four thousand horse-power electrical equipment ordered in this country.

The Standard Steel Car Company of Pittsburgh has perfected plans for building passenger, mail, and express cars of steel.

Wages in Egypt are nine to eleven cents per day in the upper region and thirteen to eighteen in the lower.

The United States imported last year over \$40,000,000 worth of coffee from Brazil.

General.

Some interesting and valuable archaeological discoveries have been made on the site of the ancient Greek city Olbia, not far dis-

tant from the estuary of the Dnieper. This ancient city was a colony of Miletus (655 B. C.), and was a great centre for Greek trade with the interior. The excavations that are now in progress upon the site are being carried out under the auspices of the Russian Archaeological Society. The masonry is found to be identical with that of the ruins of ancient cities excavated in various parts of Greece. The stone blocks composing the ruins of houses, temples etc., in the upper strata are of remarkably exact area, square proportions, and excellently dressed. The more solid constructive work is, however, found in the remains of the original city, where there was unearthed a perfectly preserved wine cellar containing some fifty huge jars or vases. A large collection of valuable antiques in gold, marble, and ancient pottery has also been found.

Some fine religious paintings are finding their way, it is said, into the art collection of J. P. Morgan, as the result of the activity of French Radicals in causing the removal of those pictures from French law courts. Since the establishment of courts in France it has been the custom to place behind the judge's bench a crucifixion or some painting combining the idea of religion and the law, and some of France's most famous masters have contributed to this work. Among the most famous of these great works of art is the picture known the world over as "The Christ of the Parliament," said to have been painted in 1176 by Meunier at the order of Louis XI. Another famous picture is a "Christ" by Henner, and another "Christ on the Cross" by Bonnat, in the assize court.

The income to the people on Cape Cod from cranberry culture is said to be as great or greater than that from fishing. Eighty to a hundred barrels per acre is considered a good run. The annual output is about 200,000 barrels, representing an approximate value of \$1,000,000. Harvesting begins in August and continues into October. Formerly the picking was done by the natives and was a time of jollity for the countryside. Now fully eighty per cent of the pickers are Swedes, Finns, French, Italians, and Portuguese.

The most titled monarch in the world is Emperor Francis Joseph of Austria. Without his imperial crown, which is the identical tiara of Charlemagne, he is nine times a king, twice a grand duke, once a grand prince, twice a prince, four times a margrave and the multitude of his titles as count and so forth is past enumeration.

At St. Louis last week the Baldwin airship, California Arrow, was successfully navigated to a height of two thousand feet, circled in every direction, and was brought safely back to the starting-point. The flight occupied about thirty minutes and covered a distance of about 34 miles.

What education is doing for England and Wales is shown by the fact that the last year out of 1,000 marriages only 23 grooms and 26 brides were unable to sign their names to the registers. Fifty years ago the numbers were 305 and 446 respectively.

In 1848 not over one thousand pounds of salt a year were gathered from Great Salt Lake, Utah. At present the State ranks sixth in the production of salt, the production having increased from 96,760 barrels in 1880 to 417,501 in 1902.

Fourteen million men were killed in "civilized" warfare in the "years of our Lord" 1800 and 1900, and one hundred and fifty billion dollars were required for the enginery of war.

More than two thousand skilled workmen have left the French silk factories of Roubaix and Turcoing, within a year, for the United States.

There are no less than 476 bridges on the Great Siberian Railroad between European Russia and Irkutsk, on Lake Balkal.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Things that We Can Do.

SAMUEL GREENWOOD.

RIGHT living has ever been recognized as the need of mankind, though each passing generation has looked to some successor to usher in the reign of righteousness. Men instinctively cling to the idea of a millennial era when peace and love shall rule the hearts of all peoples, but they do not generally admit that their own time can be the period of its dawning. Mortals find it easier, as a rule, to postpone their right doing than their wrong doing. God's demands, they think, can stand for a more convenient season; but their material pleasures, their selfish purposes, or their business, must be attended to as they have opportunity. As Jesus said of his teachings, that they were not to give peace to false conditions, so Christian Science has come to waken Christians and others out of their chronic apathy towards the claims of God.

A too common conception of God is that of an indulgent parent, who will not hold His children to the strict observance of His commandments. Christians who entertain this thought suppose that if they keep a fraction of their Master's teachings, live a fairly moral life, and avow a general acceptance of Christianity, then the balance of God's requirements will not be urged against them. Although they had abundant opportunity to do the right things they have left undone, they still comfort themselves with the belief that their sins will be pardoned at the last. This attitude towards God does not ascribe as much dignity to His law as to the laws of mortals. In our human courts even, those who are ignorant of the laws are not excused from their observance, much less those who know and do not. Why should we deceive ourselves that "the Judge of all the earth" is less just and less exacting than mortal man?

We should remember that it is not ourselves but God who decides what shall be required of us. God's demands upon mankind are made for their good, not for His; and their lack of compliance therewith cannot be atoned for by another, nor be adjustell or dispensed with through the lapse of time. Nothing that others do can compensate us for what we should do and do not. For God to approve man's conduct before it has become perfect would be to lose His own likeness in an erring mortal. The righteousness required of mankind is the necessity of their salvation; hence to pardon its omission, even in a degree, would but hold them still, to that degree, in the grasp of evil.

To forgive the unkindness and meanness of mortals would not thereby make them kind and loving; then wherein would be the advantage of this forgiveness? There is no way to the refined sweetness and joy of purified love except through the practice of kindness and gentleness and self-sacrifice. God does not encourage mortals to think that they can omit these things, and yet be admitted to the same plane of consciousness with those who have crucified the lusts of self through a life of goodness and love. The belief that mortals will be forgiven, either in this world or

the next, the things they could have done but have not, is a delusion from which their own suffering must some time awaken them.

Although Christian Science teaches (Science and Health, p. 254) that God does not require perfection of us as mortals until we have conquered in our warfare with the flesh, this does not afford us an excuse for ease or idleness in that warfare. God demands of us all the time all that we can do. "We are all capable of more than we do" (Science and Health, p. 89). Then what of the things which we are capable of, yet do not? Do we expect to escape the doing of them some time? if not, why not do them now? We cannot find time for yesterday's work to-day, nor will we find time for to-day's work to-morrow. Each day's duties demand all the time we have. When do we think of doing this neglected work? A little left undone each day that we could have done, accumulates rapidly. What shall we do with such a growing surplus of neglect, since God will not forgive it; that is, deal with us as though we had not been neglectful? And yet we complain sometimes because God does not heal us more quickly of our discords and faults. Is it wise or honest to expect that for doing a part of our work we shall receive the same reward as if we had done it all? We do not reason thus in our material affairs.

The divine, impartial justice of Truth does not give men something for nothing. It is folly to seek the reward of working if we are not doing the work. When divine Love says, "Son, give me thine heart," it is not enough that one half, or three fourths, or even nine tenths be offered, while the balance goes to selfishness and hate. If men were not capable of righteousness it would not be required of them. The man with the one talent was not expected to do the work of the man with five, but the full work of the one was justly required. God did not expect Judas to do the work of Jesus; but He did require the honesty and fidelity which he was able to give, and through which he could have grown towards his Master.

Christian Science has laid on us a larger responsibility by giving us a clearer understanding of what is right and what is wrong; but it has given us as well an increased ability to meet the demands of God. It has taken away the false hope of an unmerited pardon, but it has given us the understanding how to work out our salvation. This work includes the abandonment of evil practices, of wrong thinking and false speaking, and the doing of all the good that lies within the range of present possibility. It means this all the time, for God's time is always. The question is not if this work is hard, but if we can do it. We are not asked for impossible things, but the possible things are often hard; yet to give them up on that account will not relieve us of the doing of them. How can we expect to escape from evil and its consequences if we neglect to deliver ourselves from it through our own right doing?

The "suffer it to be so now" does not apply to the indulgence of dishonesty or selfishness or any form of sin; it does not apply to the thoughtless disregard of the injunctions of our Church Manual, to careless ignorance as to the needs and success of our Cause, or to our duties as Christian

Scientists towards it and our literature. It does not apply to the indiscriminate and wanton discussion of our own or of others' errors or diseases or sins. It gives us no refuge for idleness or ease or lack in the service we are capable of rendering unto God and man.

We have no right to say what we cannot do until we have tried our best and hardest. It would be a revelation and a blessing to most of us if we did with our might all that we found at our hands to do. Contentment with what we are doing is a false peace if we are not doing all that we can, not what we have time for after worldly things are cared for. To go to God with a prayer on our lips while we are too lazy or too selfish or too indifferent to do all the good we are capable of, is to offer the prayer of the unrighteous that availeth not. What will be the use of saying that we tried to do right, when we could have done right and did not? What would we think of a man who said that he tried to be honest because he only stole twenty dollars when he could have taken a hundred? What would God think of a Christian who said that he tried to love his neighbor as himself, but that he couldn't help being a little hateful and a little selfish?

What law of matter or of mortal mind can compel us to believe what is not true, to think what is not true, or to live what is not true, beyond the necessity of our ignorance? Does any law in heaven or on earth make it incumbent on man to be selfish or sinful or impure, when with every temptation to be so is an opportunity to be the reverse? When we know that God renders unto every man "according to his work," our own desire for salvation should impel us to be ceaselessly working for the coming of God's kingdom within us. If we are doing all that we can to rid the world of its discord and evil through our own self-purification; if we are filling full our every opportunity to love and help our neighbor, to be faithful to our Church, and to have one God, then we can enter into that rest that remains for the people of God.

Reality versus Unreality.

E. C. WICKERSHAM.

SCIENCE AND HEALTH, page 275, states that "To grasp the reality and order of being in its Science, you must begin by reckoning God, as the divine Principle of all that really is."

Principle means source, cause, foundation, that from which everything proceeds, that which underlies all true phenomena. Thus Principle or Mind being the infinite Creator, its creations, or ideas, must express the nature and perfection of their cause, and this cause and its effects constitute the realities of being, and are eternal. When, therefore, we speak of anything as real, it must have emanated from divine Mind, and must manifest all the qualities of this Mind.

The distinctive difference between Christian Science and all other forms of religion, philosophy, or ethics is found in the fact that the latter are based upon the asserted reality of both good and evil, Life and death, Spirit and matter, Truth and error, health and disease; while Christian Science teaches that since God and His manifestation is real and eternal, the opposite must be unreal and temporal, though it seem ever so real to material sense.

Paul's admonition, "I would have you wise unto that which is good, and simple concerning evil," is applicable to this generation of seekers after Truth as well as to the early Christians. Like Solomon, we should earnestly seek after an understanding heart that we may discern between good and evil, for in this spiritual discernment is found happiness and eternal life.

The good which we know and demonstrate is our true self, the man after God's (Mind's) own image and likeness, in contradistinction to the false sense of man which is real only to itself. In the second chapter of Daniel the

reality and immortality of good, the unreality and temporal nature of evil are depicted. We read that Nebuchadnezzar dreamed he saw a great image, "whose brightness was excellent, . . . and the form thereof was terrible." This image is a symbol of material sense, and it is significant that in verses 41 and 42 we read, "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; . . . as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. . . . They shall not cleave one to another, even as iron is not mixed with clay." It is thus indicated that good and evil, Spirit and matter, Life and death, like iron and clay can never mix, and the effort to make them do so by declaring for the reality of these opposite qualities can only lead to defeat, as the stone which was cut out without hands, smote the image and broke it in pieces.

Thus does the eternal Rock, Christ, or spiritual understanding which declares the omnipresence, omnipotence, and omniscience of good, smite to the earth the "image" of material sense. The glorious consummation of the demonstration in human consciousness of the reality of good, the unreality of evil, is portrayed in the 21st chapter of Revelation, "and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Speaking in Meeting.

ELLA S. SARGENT.

CHRISTIAN SCIENCE does not put a premium on "bad grammar" any more than upon "bad spelling;" but it does teach that a false sense of "intellectuality is a snare." It is the fowler's net spread to catch those who might serve the Lord with gladness and come before His presence with thanksgiving and praise. We should remember that what seems "foolishness" to this world, God has taken to confound the "wisdom" of this world!

Of all the glowing testimonies to which I have listened as to the physical, financial, mental, moral, spiritual help brought by the application of Christian Science to "a whole world's woe," the three which stand out clearest in my memory.—white with the high light, the Shekinah, "the visible glory of the divine presence,"—these three were faulty in construction, while one could not even have been written out by the speaker. Ay! but they came from the experience of those who have "lived their way" into the understanding of Immanuel, as "God with us." This understanding is rare, because it comes only through the human heart's consciousness that in the time of trouble, He did "hide me in his pavilion;" that He has, once, hidden me, and that forevermore "in the secret of His tabernacle shall he hide me."

Can all the blended light of the stars, the mellow light of the moon, or even the midday splendor of the sun, pour down upon a sufferer such ineffable peace, or joy, as does divine Love when, trembling on the human lip, softening in the human face, intensifying in the human eye, God is expressed in the smile of human tenderness? Can all the light of the solar universe thrown back from earth and star and moon, return to the parent sun with such divine reflection as shines in the smile which answers to smile? This is the language of heart to heart; "Infinite Love is reflected in love" (Science and Health, p. 17); this is "the light that never was on land or sea." No tortuous windings of human reason, no dainty details of construction, no intellectual intricacies are needed, if

heart to heart
Speaks kindly when we meet and part.
Miscellaneous Writings, p. 388.

So, when the winds rage, and all the sea is lashed to fury,

and the vaunted "life-boats" go down, we, on the Mount of Ararat, need no syllogistic logic, no sesquipedalian words, no sermonizing; it is enough that in our safety, we open wide our arms and call, "Here, *here* is the ark!" Or, when the sun goes down and "all is chaos and old night," and through the darkness we hear the wailing or the weary toiling, we need not wait for fine grammatical construction, but set up that little light! No matter how faint the ray, how feeble the light, set it up, and peering into the midnight blackness, whisper, This is the "Light which lighteth every man that cometh into the world!"

What will meet the heart's great needs? Not we ourselves, not our scholarliness, not our intellectuality, but our experience. What has fed one starving child will feed another; what has warmed one lifeless man, will warm another; what has lifted one sinner to God will set another safe within the encircling arms.

"Oh, tell me where to hide!" is the deep unuttered cry. In the silence it is going up around us; "Where to *hide*?" "H*ere* to hide?" Brothers, sisters, say the word! Tell them "Love is our refuge," and they will seek "the shadow of His mighty wing" (Miscellaneous Writings, p. 389).

Lift up your countenance and radiate to them the light which only he can see who standeth in God's light, the smile which proves that in His presence is fulness of joy; repeat but one convincing promise from that Bible which Christian Science has proved to you to be your strong salvation, and the thin closed lips will smile back to you, hope will overspread the weary face, faith will kindle the listless eye, and they will turn their feet to follow.

Next to these three testimonies, stand in my recollection, those of speakers whose experiences so filled their consciences, that all sense of "self" was lost; rhetoricians, logicians, linguists speaking with the simplicity of little children,—

Telling them the wondrous story
With an earnest heart of love.

However helpful they may be, years of study, hours of practice, cannot bring the eloquence of one spiritual experience,—one "day" with God which is as a thousand years lived among men; yea as thousands of thousands, in the knowledge that satisfieth not!

Our Leader, "rich toward God," has appointed a Love Feast, that we may overcome evil by "the testimony of the word;" and because through bitter, and yet sweet, experience I have come to know that they who make the feast are partakers of the feast; and that the blessedness comes to us in the measure that we mete it out to others, I write this for those who may not yet have made the demonstration of freedom, and in Love's name I say, it is not to put on fair speech and flowing words; it is to let our lips and heart be still, and "list the voice within."

When I rose to present my first offerings of thanksgiving and praise at our Love-altar, the pains of hell got hold upon me, and once a friend, who sat at the extreme end of the pew, told me that before I was fairly on my feet, she felt the hammering pulsations of my heart vibrating through the seat. I did not know, in my untutored freshness, as I do now, that it was wholly impersonal evil working through self-consciousness to stifle the word of Truth which would become error's undoing. It seemed to me that there must be personal friend or foe, who wished to still me, or who condemned perhaps my testimony as unworthy the time or place, and I therefore suffered some unnecessary pain; but, impressed with the wonderful line, "Tear or triumph harms," in Mrs. Eddy's poem, "Shepherd, show me how to go" (Miscellaneous Writings, p. 308), when some would praise and other some seemed to withhold condemnation, I knew by intuition that I must conquer, or be conquered; that "self" was crying out for reward or punishment, and I would kneel down and pray with all the fervor of childhood.

When we go "up to Jerusalem,"—to our Mother Church, —which in the language of Israel, we might call our High

Altar, we must purify ourselves indeed. Purify ourselves, not alone of "bad grammar," but, more important, of bad concepts of God, of ourselves, and of our brother man. We should seek not to adorn thought with eloquence, but to strip it of inharmonies of sense and will, which entrap all spiritual aspirations with the snares of self.

Let me give here the gem of all the testimonies I have ever heard; the "gem," because in one short minute it flashed all the crystalline light of Christian Science. It was given in our own church, by a shy, sweet, modest "love-of-a-woman," whose white curls and laughing eyes betray the unbroken mother love,—and I have permission to give it verbatim, because it has helped me for four years and will help those who hesitate because they cannot give long testimonies. "Ever since we were married," said she, "I thought I must have mustard in the house,—either mustard plasters, or mustard leaves,—because, if we didn't, somebody would be sure to die before morning! Now, when anybody's sick, they say, 'Mother, I've got a cold; give me a thought of Truth, will you?' and that's the last I hear about *that* cold! So I thank God for the little I know about Christian Science; it's a handy thing to have in the house!"

The Lesson from a Bulb.

J. D. L.

IN the fall, when the bulbs which were to bring us the earliest blossoms of spring were being covered with the soft mould, through ignorance some of them were set on their heads, their faces turned away from the light, and when springtime came, and all the beds were gay with fragrant bells, there was one little patch which gave no sign. After a time of patient waiting, the gardener raked away the surface earth and disclosed little points of pale green pushing through the soil; further investigation showed that some of the bulbs, obedient to the law of life, had started to grow in due season, and at first the shoots had gone down, but finding only darkness, and attracted by the warmth of the sunlight above, they had gradually turned themselves and slowly pushed their way to the surface. Others showed the long, sickly leaves still spreading about and groping downward.

The gardener watched the growth from day to day, and as the leaves came up into the light, they grew green and strong; then the bulb itself began to turn and put its roots into the earth, until finally the blossom came and the little plant was straight and in its rightful position.

In Science and Health we read, "The inverted images presented by the senses, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. In the illusion of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not that Love, the divine Principle that obtains in divine Science, destroys all error and brings immortality to light" (p. 305).

What cause for rejoicing that the light of Love does not leave mortals forever groping in the darkness of erring, sinful beliefs, but compels them, by its gentle attractions, to look upward and seek their native air and opportunity, until, imbued with strength and health, they sweeten and enrich with their blossomings the barren places of human life.

What thankfulness should fill all hearts that the manifestations of divine Love in Christian Science are correcting our false concepts and bringing to mankind a right understanding of God and His creations.

Have love! Not love for one alone,
But man as man thy brother call;
And scatter, like the circling sun,
Thy charities on all.

SCHILLER.

Selected Articles.

Gift that will be Treasured.

The Rev. Mary Baker G. Eddy has recently presented to the State Library a copy of that magnificent work, "Bohemia," the official publication of the International League of Press clubs for the building and endowment of the Journalists' Home. This copy is one of the four that were made expressly for her.

The book is a large quarto of four hundred and six pages, and is profusely illustrated with pictures of contributors and of men and women of note. It is printed on heavy cream paper, with deckle edge and gilt top. The contents are a symposium by men and women in journalism, art, romance, literature, finance, diplomacy, politics, and state craft. The contribution by Mrs. Eddy is entitled, "Fundamental Christian Science." The editor-in-chief of the work is Alexander K. McClure, and his associates are Henry Watterson, Henry Starr Richardson, Arthur T. Abenethy, and George J. Brennan.

The book is bound in dark Levant morocco with covers both front and back inlaid in gold and colors. The inside lining is of dark blue Russia leather inlaid, and with tooled margins. The fly leaf is of heavy watered silk.

The edition *de luxe* of the book comprised one hundred copies, the first four of which were made expressly for the Discoverer and Founder of Christian Science. The one given to the library by her is numbered three.

The work represents the highest type of the modern art of book-making, and it will be treasured by the library officials.—*Concord (N. H.) Patriot*.

An Important Decision.

The following excerpts taken from a summary with comments respecting the ruling of the Supreme Court of North Carolina, appeared originally in the September number of *Physical Culture*, and was written by G. Edwards. It comes to us through the columns of the *Raleigh (N. C.) News and Observer*.—EDS.

"The Supreme Court of North Carolina has just handed down an opinion which is encouraging to every American citizen who loves fair play, and especially to those who may have suffered from the tyranny of laws enacted under the pressure of powerful, but quietly working medical societies.

"Their influence in the state legislature is powerful in having laws passed for their own protection. They often come to prattle about the need of protection for 'the common weal,' 'the ignorant and helpless common people,' and by such means they have sought to secure the passage of laws which have restricted the rights of others and trampled the 'equal privileges for all' under foot.

"The document following herewith is taken from the *Medical Library News*, and shows the way medical legislation is worked up.

"Confidential and Strictly Private.

"*Dear Doctor:*—Of course you are aware of the fact that some very much needed medical legislation is now pending in the Indiana legislature, and the strong opposition from the so-called "liberal doctors" is about to defeat it. This we must not permit for two reasons: First, we must have the supervision of the practice in the state; and next, we must have protection. We, you know, deserve much better fees than we get, but can never get them till we have a state board to control the practice, and then we can cut out the cheap and inferior men who are willing to practise for any beggar price. And next we can raise the requirements, so that it will take at least seven years' study and a college course. Then every ignorant country clod-hopper

cannot push himself into the profession to compete with respectable physicians.

"Where such laws, as we ask, have been tried, as in Pennsylvania, Illinois, etc., fees have been raised in one year from fifty to one hundred per cent.

"Now, what we want is this: If possible go to Indianapolis, Wednesday, March 4, and visit the legislature with the many other doctors that will be there for the same purpose, and as a body we will demand the passage of a certain bill, and get it and have it signed before our opponents know what we are doing. Of course you know where the headquarters are—go there upon arrival in the city.

"We confidently expect five hundred physicians present that day. If it is impossible to come, write to your member in the House and Senate, urging the passage of this bill. Read and destroy this at once.

"By order of Committee."

"This is a document of the medical organization in Indiana, but it is the same trust, the same medical monopoly on which the Supreme Court of North Carolina has put its heavy foot. It is a monopoly as dangerous as, if not more so than, any of the trusts that attempt to deprive the people of their freedom and of the necessities of life. The letter given above means that 'supervision of the practice in this state and protection' is wanted by a band of doctors who dare not place their methods of cure in open competition with other methods, and who are alarmed at the success of those who would institute a brighter era in the curing of human sicknesses. It means that such laws, under the false pretense of protecting the people, are really enacted to sustain medical graduates who could not, otherwise, command enough public patronage to prevent their starving. It means that they are not willing to give full freedom to the spread of truth, and that they would limit by law the spread of human knowledge in healing because it does not conform to theories which they are afraid to put to the test of the survival of the fittest. It means that the citizen is deprived of his most sacred liberty,—the right of a man, in the hour of sickness and in the nearness of death, to choose who should administer to him. Some existing medical laws mean that a person, no matter how well he is versed in physical culture, or mental healing, or any other healing, can be committed to jail if found out, even if he has cured the person after the regular doctor has given up the case.

"Chief Justice Clark, who handed down the opinion in the recent case in North Carolina, pointed out clearly and in an enlightened way the selfishness and tyranny of medical laws. Referring to the law that caused his opinion, he says,—

"It is forbidden to relieve a case of suffering, 'physical or mental,' by any method unless one is an M.D. It is not even admissible to 'minister to a mind diseased' by any method, or even dissipate an attack of the 'blues' without that label duly certified. Is not this creating a monopoly and the worst of monopolies?"

In protest against this condition of things, a liberal-minded doctor in Illinois cites two cases in which, after the regular physician had given up the case as hopeless, he objected strenuously to the parent's expressed desire and determination to try some other means which had been recommended. In one case he went so far as to threaten the mother with prosecution if an "irregular" was called to the relief of this little one, whom he pronounced to be dying.

"In the case in North Carolina, *State v. Andrew C. Biggs*, this same practice was carried on. Dr. Biggs has advertised himself to cure disease by physical culture, massage, baths, and diet. The state board of medical examiners began a fight against him in order to prevent him from practising his profession in Greensboro without a license from the board. Dr. Biggs had courage enough to

stand his ground and to fight the question to a decided finish. The case was carried to the highest court of the state. In this tribunal, the Supreme Court, the men who molested him not only received the humiliation attached to being worsted, but their law was pronounced an unconstitutional, monopolistic grab.

"Dr. Biggs's victory is the victory of every man who resents a medical empiricism that would encroach upon our liberties and deprive us of freedom of choice as to who shall administer to our dear ones in their hour of sickness, and in what manner relief should be given. We hope that this question will be fought out now in every state where these tyrannical laws exist until freedom for every manner of healing shall have a fair field. Let the best survive!"

The Lectures.

Chicago, Ill.

Rev. Irving C. Tomlinson of Concord, N. H., of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, delivered a lecture last night [October 25] in Chicago. He spoke at First Church of Christ, Scientist, in Drexel Boulevard.

The Chicago Chronicle.

In referring to the lecture editorially the *Chicago Chronicle* said,—

Rev. Irving C. Tomlinson delivered a notable address at First Church of Christ, Scientist, in this city last Tuesday evening [October 25] on the growth of the denomination. What he stated in detail was already known in general, but the public cannot fail to be interested in some of the particulars.

In 1897 there was only one Christian Scientist church in Chicago and now there are six. So they must have increased at the rate of one a year, and if their church buildings are any criterion they must be large, wealthy, and cultivated societies. In 1897 the whole denomination contained only three hundred and sixty churches, now it contains eight hundred and fifty. In 1897 Science and Health, the text-book of the denomination, written by Mrs. Eddy, had only passed its 130th thousand, and now it has reached its 315th thousand, and more copies of it were sold in the last twelve months than were sold in the first twelve years.

There are some remarkable things about this growth that Mr. Tomlinson did not mention. The converts all seem to be intelligent, refined, and well-to-do people and to come from all other Christian churches, as well as a large percentage from the Jewish church. This is all the more remarkable because the Christian Scientists are not propagandists and never so much as turn over their hands to make converts.

It is said that money is the measure of all sorts of success, and the most remarkable feature of the growth of Christian Science is that it attracts more money than the denomination knows what to do with. Christian Scientists build costly churches, but they never dedicate them until they are paid for.

The most significant thing in this growth of the Christian Science church is that it has taken place at a time when the other Christian churches have been complaining. Rev. Dr. John Balcom Shaw of the Second Presbyterian Church, in an interview published last Sunday in a Chicago newspaper, said there was a regular "stampede" from the Presbyterian church. In particular the servants and the laboring class had left it, but he complained that the well-to-do class was going also. He said his former church, in New York, was located on a street only eight blocks long, and there were living on that street more than enough ex-

Presbyterians to fill his house of worship. Similar complaints are made by other churches, but the Christian Scientist church appears to be on the crest of the wave.

Christian Science is a subject we do not pretend to understand, but there must be something good in it. "By their fruits ye shall know them," and "Men do not gather grapes of thorns nor figs of thistles." The system must also be needed at the present day, or else men would not be so strongly attracted to it and its spread would not be the marvel of the age.

Mechanicsburg, O.

Rev. C. E. Byrer, in introducing Bicknell Young of Chicago, who lectured on Christian Science, September 26, said in part:—

There are three elements which enter into the understanding of any and every creed. There is the intellectual element,—the array of facts which appeal to the reason; there is the practical element,—how it works itself out in every-day life, and in this Christian Science is not without its share of good evidence; and there is the religious element,—what it teaches about God and man and their mutual relations. Christian Science in its teaching about man believes in the "Youth, health, and vigor habit," and it has small patience with the "martyr habit" and "the misery habit." It believes that pessimism leads to weakness, that optimism leads to power. Our theologies have cultivated rather too much the "fear-thought" instead of forethought. The God of Christian Science is not only good, but His goodness may be used, and used every day.

Mechanicsburg News Item.

Calais, Me.

Bliss Knapp of Boston lectured for First Church of Christ, Scientist, Thursday evening, November 3, to an appreciative and representative audience. Mr. Knapp's lecture was deeply spiritual and instructive, meeting most uniquely the needs of this community. He was gracefully introduced by Ralph A. Barker, a rising young lawyer of this city. Mr. Barker spoke as follows:—

Every movement of human thought that has won for itself the adherence of multitudes of our fellow-men is worthy of the candid and interested consideration of all thoughtful persons, and in the study of such a movement we should go to its supporters rather than its opponents for information as to what it stands for and represents. That school of thought known as Christian Science is exerting a very considerable influence in our modern life, and we are privileged this evening to listen to an exposition of its teachings from one who speaks with authority in regard to them. I take pleasure in introducing Mr. Bliss Knapp of Boston.—*Correspondence.*

Lectures at Other Places.

- Highland Park, Ill.—Edward A. Kimball, September 25.
- Greenville, Mich.—Judge William G. Ewing, September 27.
- Louisville, Ky.—Edward A. Kimball, October 2.
- Goddard, Kan.—Edward A. Kimball, October 8.
- Rockland, Me.—Bicknell Young, October 9.
- Weeping Water, Neb.—Judge Septimus J. Hanna, October 11.
- Paola, Kan.—Edward A. Kimball, October 11.
- Springfield, Mo.—Edward A. Kimball, October 13.
- Pittsburg, Kan.—Edward A. Kimball, October 14.
- Marshalltown, Ia.—Judge Septimus J. Hanna, October 14.
- Clinton, N. Y.—William D. McCrackan, October 16.
- Portland, Me.—Rev. Arthur R. Vosburgh, October 16.
- Wilmington, Del.—Bicknell Young, October 17.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

[Republished by Request.]

What our Leader Says.

Beloved Christian Scientists:—Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil-thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil-thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good will, health, and holiness.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

Christian Science Journal, March 1899, Vol. XVI., No. 12.

Good deeds overdone numerically, or bad deeds, are remedied by reading the Manual.—MARY BAKER EDDY.

A New By-law and Amendments.

THE following new By-law has been adopted,—

ARTICLE XIX.

SUBJECT FOR LESSONS.—SECTION 6.—The first lessons of the children should be the Ten Commandments (Exodus, 20 : 3-18), the Lord's Prayer and its Spiritual Interpretation by Mary Baker G. Eddy (Matthew, 6 : 9-14), Sermon on the Mount (Matthew, 5 : 3-11). The next lessons consist of such questions and answers as are adapted to a juvenile class, and may be found in the *Christian Science Quarterly Lessons*, read in church services. The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text-book.

Article XIX., Section 5, has been amended to read as follows:—

TEACHING IN SUNDAY SCHOOL.—SECTION 5.—Children up to the age of twelve years may be received into classes in the Sunday School of any Church of Christ, Scientist, but none shall remain there after reaching the age of fifteen years. None others except the teachers and officers of the Sunday School should attend these exercises.

Section 8, Article XXXII., has been amended by adding the following paragraph:—

If both husband and wife are found duly qualified to teach Christian Science, either one, not both, should teach yearly one class.

A Correction.

Dear Editor:—Please correct this mistake of my typewriter in the "Church By-laws." For the word "be" it

should read "become," and publish this corrected By-law in your next issue.

MARY BAKER EDDY.

Pleasant View, November 8, 1904.

The correct reading of the By-law referred to is as follows:—

ARTICLE XXVI.

CHURCH ORGANIZATIONS AMPLE.—SECTION 14. Members of this Church shall not become members of Clubs which exclude either sex,—except they are Free Masons, or Press Clubs that give the toil-worn aged Journalists a Home. God requires our whole hearts, and He supplies dutiful, sufficient occupations for its members within the wide channels of The Mother Church.

Words of Appreciation.

THE following telegram expressive of love and loyalty was recently received by our Leader.

New York, November 4, 1904.

Reverend Mary Baker G. Eddy, Pleasant View, Concord, N. H.

We, the members of the Students' Association of the New York City Christian Science Institute in annual meeting assembled, send to you, our beloved Leader and Teacher, our love and assurance of increasing appreciation of your wisdom and untiring guidance. We reconsecrate ourselves that we may demonstrate the spiritual co-operation which is the unity to which your wise leadership calls us. Our earnest aim is to reach your exalted ideals of purity and power.

AUGUSTA E. STETSON, *For the Members.*

Mrs. Eddy's cordial and cheering reply follows:—

Concord, N. H., November 7, 1904.

Mrs. Augusta E. Stetson, C.S.D., and Students' Association of the New York Christian Science Institute.

Accept my thanks and loving congratulation. Jesus said, "My sheep hear my voice and I know them, and they follow me."

MARY BAKER EDDY.

Practitioners' Cards.

WE have recently received quite a number of letters from Christian Scientists giving a statement of the work they are doing, some asking whether it is proper for them to continue their cards in the directory of practitioners published in *The Christian Science Journal*, others asking whether the writers should not make application for the insertion of their cards in this directory. Perhaps the most definite and satisfactory answer that can be made to these inquiries is this: The directory is intended to include the names of none but competent and available practitioners,—persons who have proved their sufficient understanding of Christian Science by healing the sick, who are not engaged in any business, or in any profession other than Christian Science work,—and only such should wish to have their cards appear.

The following editorial touching upon this matter appeared in the November issue of *The Christian Science Journal*.

"The list of names and addresses of practitioners which appears each month in the *Journal* has grown to such an extent as to be unwieldy, and it has now become so much out of proportion to the number of pages of reading matter as to be a serious problem to the publishers, so serious that they are about to adopt new rules by which they hope to reduce this department to a size more nearly in keeping with its original purpose.

"It has never been the intention of the publishers to make this list a complete directory of Christian Scientists, yet it has been so regarded by some who have inserted their cards in order to be officially identified with the Christian

Science movement, while others have patronized this department as a means of contributing to the financial support of the denominational publications; and thus the distinctive character which was originally planned for this list has been more or less interfered with, and not a little disappointment has been occasioned to seekers after help who have applied to some of these advertisers only to find them unable to respond to their call.

"During the period in which the present large list has been growing, the original and legitimate purpose of a directory of practitioners seems to have been more or less lost sight of, and it now becomes necessary to adopt rules which will conserve this original purpose and maintain the integrity of the *Journal*. The publishers feel sure that in their efforts to this end they will receive the cordial and helpful support of all Christian Scientists.

"A directory of practitioners of Christian Science should include only the names of those persons who devote their entire time to the practice of Christian Science healing, or those who devote certain specified days or hours to the work, and it is the intention of the publishers to eliminate from the present list the name of every person who does not measure up to this standard of availability as well as to the standard of efficiency which has always been in force, for it is the right of every person who consults the *Journal* for the name and address of a practitioner to feel assured that every name in the published list is that of one who is ready and willing to respond to legitimate calls at all times, unless certain hours are specified.

"If this is not kept in view, the usefulness of the list will be minimized, and it may become a source of annoyance instead of fulfilling its legitimate mission. Teachers and others who indorse applications for these cards should see to it that the applicants are not only well qualified to be practitioners, but that they intend to give such time to the work as will justify the insertion of their names." M.

A Complaint and its Cure.

IN commenting upon the present condition of religious thought and life, the editor of a leading denominational weekly has recently said,—

"With reference to a very large proportion of the members of every church, . . . an outside observer would fail to find that they have any other connection with the church or with religion in any way. If he could follow them to their homes, to their work, and to their amusements, he would find nothing to distinguish them from the people about them; no family or private devotions, no distinctively Christian features in their business, no religious element in their recreations."

He further remarks that such an observer could but draw some striking conclusions, were he to contrast the facts noted with that Scripture ideal which regards the church as the body of Christ, and its every member as vitally articulated therewith.

If our brother's statement respecting the religious status of the average Christian congregation be correct, then surely no further explanation need be given of the meager results already attained in the world's evangelization. Professed Christians who are spiritually apathetic can but affect the visible church as a paralyzed limb affects the physical body, they exist only to impede. The consistency and efficiency of a man's Christian life is determined by the depth and sincerity of his religious convictions, and while education, self-interest, or prejudice may beget assertive and tenacious beliefs, the knowledge of demonstrable truth, and that alone, creates and establishes a conviction which is intelligent and abiding. It is here that Christian Science brings to humanity the promise and proofs of better things. Its representatives have abundant occasion to be humble in the presence of their ideals, but they also have occasion for great thankfulness that through mul-

tiplied and indisputable demonstrations they have gained immeasurably in the strength and definiteness of their assurances of truth, and this explains the fact that they can and do uniformly witness to a more consistent living, a more alert and impelling interest in spiritual things than was theirs before.

The significance of this content and finality of faith respecting truth and its availability for the solution of our life's problems, more fully appears when we remember that while the effective force of a religious organization like the Christian Church, demands a communal consciousness,—voluntary mergence in the larger unit,—its success is yet more dependent upon the loyalty of the individual member to his highest ideal of personal duty and conduct, and it is here that the mortal falls so far short. When a professed Christian fails to apprehend that so far as he is concerned his own spiritual struggle compasses the cause for which he stands, that its every battle must be fought, its every victory won, first, within the arena of his own heart,—then his connection with a religious organization is sure to become conventional, his life superficial, his influence a zero, if not an actual disability.

The awakening of such men is the key to the solution of the problem of the Church, and this is the work of Truth in Christian Science. Its faithful students cannot escape a realization of the necessity as well as the possibility of overcoming all evil, that they may prove to a doubtful and caviling world that "in Science divine Love alone governs man" (Manual, Art. XX., Sect. 1). They know that only as they demonstrate over their own temptations to sickness and sin, can they effectively help the race in its struggle for spiritual freedom, and they are continually urged to do the one thing that will prove most serviceable to humanity by those higher and impelling self-considerations which lead them to escape suffering of body and mind through the enthronement of the Christ ideal, its manifestation in all the experiences and relations of every-day life. This putting in evidence of truth, this manifestation of the sovereignty of the Christ in man, is the greatest event of human history, it is the goal of all Christian endeavor, and it is the answer of fulfillment to Peter's great declaration that "there is none other name under heaven given among men, whereby we must be saved."

This is our great and far-reaching vantage, that we are so constantly and so imperatively incited to earnestness and sincerity of effort to attain unto the Mind that was in Christ Jesus that we may do his works, which *doing* we know to be the one sure and divinely appointed test of saving faith. This is the very palladium of Christian Science, and so long as its representatives honor it, so long will it be impossible for the conditions our brother bemoans to retard this Cause. W.

Letters to our Leader.

Buenos Aires, September 20, 1904.

Dear Mrs. Eddy:—The steamship "Serapis," which sailed from Valparaiso for Montevideo on August 9, had but five passengers. Of these, four were *en route* to the United States for the purpose of receiving instruction in Christian Science, having been active in the dissemination of hope and healing in Santiago, Chile, through the knowledge gained from the study of Science and Health alone. The fifth member of the party is one of the Readers of a large church in Illinois. We five had a most memorable voyage, sailing through Smyth's Channel and viewing there some of the most majestic scenery in the world. Mountains rise on each side of the narrow passage, their tops covered with pure white snow and their bases with the densest vegetation. Innumerable white glistening waterfalls add to the beauty, and an occasional gleaming glacier lends interest and wonder to the trip.

Through all this, traversing the straits discovered by Magellan, and so up to the "River of Silver" we journeyed, reading the Lesson-Sermons regularly, and thankful each day for the harmony and love that have blessed our lives since coming into some understanding of the Truth of being as elucidated by you.

With the deepest sense of our many obligations to you, we procured a trifle of lace which was made here in South America. "Nanduti" is the aboriginal name for this lace, which has been made in Paraguay for many, many years. Children of a tender age are taught to make it and continue at the work all their lives. Its principal market is in Buenos Aires. Emboldened by the unusual character of our journey we ask you to accept this lace as a filmy expression of our love, together with, what will please you more, the information that in two cities in South America, Santiago and Buenos Aires, Christian Science is established, and regular services are held. We again express our constantly felt gratitude and love for you.

Sincerely,

EUGENE R. COX, Chicago. ALFREDO L. DEMOREST.
LIDA M. DEMOREST. CHERESE HUGUET.
ISAAC N. DEMOREST.

Chicago, Ill., October 27, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

My Teacher:—For years we have desired just what these Teachers' Association meetings are giving us, uniformity of action in our work. "Way out West" we could not be in close personal touch with you, and in great loneliness of heart we have cried out to be guided aright. God has answered us and we are supplied. Each paper read seemed touched by Divine wisdom. There has been a marked growth since one year ago in every line.

Dear Leader, we are trying to follow your command and to love each other. One night I awoke suddenly and opened my Bible at the 17th of John, with the prayer that God would teach me. I saw in it all unity, all healing. Since then I have made it a constant study, so when your telegram came with its quotation, I knew that your prayers were being answered, and that we are all becoming one. To heal "quickly and wholly" seems the only prize to gain.

With gratitude for all your prayers and your unselfish love.

FRANCES MACK MANN.

South Omaha, Neb.

Beloved Leader:—I long to tell you that I have proved by demonstration the truth of your words: "trenchant Truth . . . cuts its way through iron,"—it was a strange incident,—and no sufficient human aid was near, nor time to wait, as a life seemed at stake, or in peril, but Christian Science was realized sufficiently to break or cut a piece of heavy fence wire, and the captive was set free. Also it may gladden your dear heart to know that I have made seven demonstrations of healing, of one treatment each, in the past five weeks, and one was over the claim of broken bone.

Lovingly your student's student,

BEATRICE B. QUINBY.

Whole Edition Sold.

The following extract from a letter received from Mr. Meehan of the *Concord* (N. H.) *Patriot* is self-explanatory:

"Owing to a notice which appeared in the *Christian Science Sentinel* stating that the *Patriot* published in full the address of Mr. Bicknell Young, we have received a great many orders for the paper, and are still receiving them.

"The whole edition was soon exhausted, and as we are unable to fill any more orders, we would esteem it a great favor if you would make a little note to this effect in the next number of the *Sentinel*."

Testimonies of Healing.

I feel that the time has come for me to acknowledge some of the blessings I have received through Christian Science; to withhold my statement any longer would seem like ingratitude. In 1885 I came to Southern California in search of a climate that was milder than Utah, feeling that I had only a short time to live, on account of the condition of my lungs. I had been a soldier in the army, and at the close of the war I came home a physical wreck, and a victim of the alcoholic habit. I located at Colton and soon afterwards my wife came to me. She too was an invalid, suffering from heart trouble, and often it would seem as though her life would go out, so grave and distressing were the symptoms. I did not find the help I had expected from the climate, and being very much discouraged, would try to drown my trouble in drinking and gambling, until we were reduced to the verge of poverty. My wife's mother, who was with us and in poor health, heard of Christian Science and was healed by it. Afterwards my wife was treated, and she too was made well. She was very anxious to go into a class and expressed to her practitioner her great desire for the teaching, but said that her husband was so opposed to anything like Christianity that it made it very unpleasant for her when she mentioned the subject. This lady advised her to wait, and said that Truth would open the way.

After this, my cough became much worse, and knowing what Christian Science had done for my family, I thought I would have a few treatments, to see if I could be benefited, but had very little faith. I had not met the Christian Scientist, for I was never at home when she came to the house, and did not care to see her, but when I found that I could be treated absently, I requested my wife's mother to go to Riverside and ask for the treatment. She explained my condition regarding the cough, but after a week's treatment all the symptoms seemed aggravated. I went deeper than ever into drinking and gambling, going so far as to buy out the gambling-den and stay there day and night. My wife, very sorely troubled at what I was doing, went to the practitioner and told her of all these conditions, that being the first she knew of my irregular habits. She comforted my wife as only those who know the truth and live it are able to comfort the sorrowing, telling her to trust, and all would be over soon, as it was nothing but error's final struggle. She repeated the words found in *Science and Health*, page 97, "The higher Truth lifts her voice, the louder will error scream."

Three days later I went home early in the morning, just as the sun was rising over the hills, with the sunlight of a new life dawning in my consciousness,—a sober man once more,—and told my wife I would never enter that hell again, and I never have. The "old man with his deeds," which were many, was laid off, and the light of Truth had taken their place. I was completely healed. My appetite for drinking, chewing and smoking, gambling, and the terrible sin of profanity had passed into oblivion, and soon all pulmonary trouble was destroyed; and glasses, which I had worn for ten years, were laid aside, and have never been used since. For these blessings, with many others that have come to us through this beautiful Christ teaching, I am very grateful to God, and to our Leader, Mrs. Eddy, who has so faithfully pointed out the way of Truth and Life to all mankind.

A short time after my healing, my wife again spoke to me about taking class instruction, asking if I had any objections. My reply was, "No, and I will go with you." The beauty of holiness was unfolded to us, and we are truly grateful to our teacher. I am grateful for the spiritual uplifting, for the healing of sin is much more to me than the healing of consumption. All I am and have, I owe to Christian Science,—spiritually, morally, physically, and

financially; for with the disappearance of an irregular life and sickness, poverty also became a thing of the past. Our home is one of peace and plenty, and to-day I am a perfect marvel to my old associates with whom I used to walk hand in hand, emaciated with disease and fettered with sin, but now erect in form and weighing two hundred and five pounds.

"The prayer that reclaims the sinner and heals the sick, is an absolute faith that all things are possible to God,—a spiritual understanding of Him,—an unselfed love" (*Science and Health*, p. 1).—LUTHER CARTER, Colton, Cal.

I have been studying Science and Health with the Bible for a number of years, and the more I study the more I know them to be true. I try to spare all the time I can to learn more of the truth which is taught through Christian Science. I have most of Mrs. Eddy's writings, and have had them for a long time, but never realized the need of studying her smaller works as I have recently. There is so much healing in them.

I have read "No and Yes," and "Rudimental Divine Science," all three of the Messages to The Mother Church, and "Unity of Good," and they have all seemed so good to me that I feel I must tell others. If we walk in the path our dear Leader is pointing out to us, we shall surely find that it leads to Life eternal. Many thanks to her and to all who have helped me to find this way.

I am glad that medicine did not heal me, for if it had I might not have the joy of understanding God as I now do. This is the truth that I long have sought; it heals the sick and shows us how to love our neighbor, it shows us the way over all the rough places and how to have harmony in our homes. The world is seeking a loving Principle, and this is the God revealed by Christian Science, who healeth all our diseases.—MRS. BELLE P. GLAZE, Crawford, Neb.

Of the many cases of healing which I have experienced, I want to cite one. Prior to a professional tour through the various parts of the country, for a number of consecutive weeks, I was busy with rehearsals, of which I was an important factor, being at leisure about five minutes out of the three hours consumed in the presentation of our play, and being in one brief instance obliged to waltz.

The first week of preparation passed, when the Sunday following found me laid up for repairs with a dislocation of the knee, unable to move even around my room without assistance. I was in despair, having in mind not only the necessity of my presence at our future rehearsals, but the possibility of some twenty-four people being forced to be idle, pending my recovery.

My husband suggested a practitioner, to which I acquiesced. At the conclusion of the Sunday services, which he attended, he was directed to the lady, who called upon me that same afternoon, and with excellent results, for on Monday morning I not only visited her office but attended rehearsal, which required the ascent of four flights of stairs, in addition to being constantly on my feet. For six days I visited my practitioner, prior to the beginning of the day's work, until I finally felt that error was crawling away defeated. I left New York the succeeding week, and for eleven months traveled and worked without a return of the difficulty, nor have I been troubled since.

While I fully appreciate all that my practitioner did for me through her understanding of divine Mind, I cannot but feel that her strict adherence to the "allness of God," and her unselfed love lifted me even beyond the physical healing, into a clearer and more spiritual understanding of Truth, which has since proved the beacon light that has steered my little boat through error's many storms. My earnest desire in this great unlimited truth, is indeed to show my faith by my works, to be a humble follower of our blessed Wayshower.

EFFIE ELLSLER WESTON, New York, N. Y.

Since the publication of my testimony which appeared in the *Sentinel* of August 27, I have received so many letters from all parts of this country that I have concluded to send a further statement, hoping that it may be of equal interest to your readers. The experience which I related took place in the latter part of 1901 and the early part of 1902. Upon my reaching my home one evening in January, 1902, I detected a very strong smell of wood smoke. I at once called the fire department, and by the time they had reached the scene the fire was well under way and resulted in the destruction of the house and most of its contents.

At this time my wife was slowly recovering from heart disease, under the influence of Christian Science treatment, as related in my former testimony. She had recovered only so far as enabled her to walk with care across her room. When the fire broke out, she was reclining on a couch. Right here I will say that when a child she had met with an accident and received an inguinal hernia which necessitated her wearing a truss whenever she was on her feet, and although her parents had her treated during several years by many physicians and specialists, she failed to receive any benefit from their treatment. The night our house was burned we spent at a neighbor's directly across the street from our home, and the next morning my wife followed me to the door to bid me good-by and whispered in my ear, "You will have to get me a new truss to-day." I asked her what had become of her truss. She replied that it had been burned up in the fire last night; that she had taken it off before the fire started. She added, "Now, don't forget it, for I cannot get along without one. It has caused me severe pain to get to breakfast this morning without it." This indicated very positively that the rupture was just as severe at that time as it had been before.

After disposing of my morning mail, I closed my desk and went up town for the purpose of purchasing the truss. As I walked along the street something suggested to me to go and tell the Christian Science practitioner; and without any well defined idea why or for what purpose I should see her, I walked directly to her office. When I got there the purpose of my visit was so illy formed in my mind that I felt foolish and hardly knew what to say, as I had no idea that my wife could be healed of this trouble through Christian Science, but I abruptly told the practitioner what I had come uptown for, and she at once remarked that she did not know my wife was afflicted with a hernia, and that had she known it she might already have been healed. She further said that I did not need to buy a truss unless I wished to, that I could say to my wife that she did not need one as she would treat her, and the rupture would be cured. I expressed my surprise that one could be cured of such an ailment through Christian Science, but was told that it was nevertheless a fact, as nothing is impossible to divine Mind, and that the unerring and fixed Principle of all healing is God. The result was that I did not buy a truss. I went home and told my wife what the practitioner had said, and from that day to this she has not worn any truss nor has she had any inconvenience for want of it, and she has experienced no pain. She was absolutely cured, and no other means whatever were used except treatment in Christian Science. She is a very active woman, on her feet a great deal, goes wherever she pleases, does whatever her hands find to do, and is not inconvenienced nor annoyed by any trace or suggestions of hernia or heart disease.

As a family, we have a great deal to be thankful to Christian Science for; we have not used a drop of medicine for over two years. Since my wife's healing she has gone through class with her practitioner, and now has a sufficient understanding of Christian Science to be able to demonstrate its power for other members of the family.

While I myself have not yet studied Christian Science, I hope some day to obtain the understanding. I have seen

sufficient of its workings, however, to know that it is a true science, a correct interpretation of the truth, and it affords me great pleasure to be able in a small way to assist others.

While some of this day and generation have been able to tell us new things about astronomy, have made various discoveries along different lines of natural science, art, and manufacture which are beneficial to humanity, in my opinion, no one, for hundreds of years, has ever written anything which has been, and which will in time to come be, of such vast importance and benefit to the human family as the exegesis by Mrs. Eddy of the plain and simple teachings of Jesus Christ. She has pointed out why and how they may be applied to daily life and its exigencies; thus proving conclusively that the orthodox teaching—that “the day of miracles is past”—is a great mistake and without foundation in fact. I am beginning to learn that Christian Science is a good thing in business,—a good practical religion to live by, “giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means” (Miscellaneous Writings, p. 204).—J. D. DAVISON, Kansas City, Mo.

We had for three years been trying many of the best doctors in our city and many different remedies for our little girl. One evening on my way home from the doctor's I felt discouraged and despairing, and stopped at a friend's house. There I met a lady who heard my troubles; she said I ought to try Christian Science, and told me where to go for help. We had to be up much at night because the child would just scream with pain, and was getting worse all the time. We had never heard of Christian Science before and did not know what it was, but we wanted help. The lady spoke to me of God and His goodness, and asked me if I would trust Him, because all things are possible to Him. She gave me something to read and gave the child a treatment. That night we got up several times to see if she was all right, because she went to bed as usual, but never stirred. The next morning she got up and was singing all day, and skipping about. I was glad, and only hoped it would last. She has been well ever since, although when I took her she had a growth on each limb, about six inches long and about two and one half inches deep in the centres, and on one arm a lump as large as a hen's egg. That took a few weeks till it got smaller, for it was hard like bone. In a few months it too was all gone. We can never tell how grateful we feel to God and to Mrs. Eddy for this beautiful truth.

A few weeks ago my little girl had a very high fever and sore throat, but we read the wondrous book, Science and Health, all the afternoon and evening. I felt some fear and wanted to put a handkerchief around her neck, but she would not have it, because God did not need any help. Thanks for this truth.—MRS. MAY GILBERT, Cincinnati, O.

When I took up the study of Science and Health by Mrs. Eddy, and the real meaning of the Scriptures came to me, I cannot tell the peace and joy that came with it. To be able, even in a small degree, to reflect Truth is a blessing I never expected to have. To learn that I could help those whom I met in every-day life, and to send out loving thoughts which could not return unto me void, certainly seemed wonderful.

I cannot express in words my gratitude to Mrs. Eddy, and I thank God hourly that she has been steadfast,—faithful; so that divine Truth has been revealed in this generation. I am also thankful to the many friends who have been painstaking and loving in helping me to see and understand Christian Science.

MRS. NELLIE BREWER, Auburn Park, Ill.

I want to tell the world what Christian knowledge has done for me. Neither words nor pen can express the love, joy, peace, and health I now enjoy. Just one year ago this month I was taken sick and was confined to my bed for three months with typhoid fever, tuberculosis, and peritonitis. I had one of the best physicians and my mother, who is called a good nurse, took care of me, but I continued to grow worse all the time, being reduced to a mere skeleton. My suffering was beyond description. The long days and nights came, still no relief, and on a Saturday morning a Christian Scientist called to see me, as my husband had gone the night before and asked for her.

I must now state how I came to call the Scientist. A few days previous, four of our best and most esteemed physicians held a consultation and fully diagnosed my case. They reported to my husband and mother that I was beyond any help, that all had been done that could be done, and that I could live but a short time. They also said my bowels were paralyzed. At the time the practitioner called I was under the influence of an opiate, to deaden the pain. She asked if we were ready to give up the medicine. I replied, all but the opiate, as it did not seem that I could do without it. I allowed her to go. As she was leaving she gave my mother her telephone number, and said that if we wanted her, to call her at four o'clock of the same day. I gave up the drug, the false god, and recalled the Scientist. Mortification was then plainly visible. She came, gave me a treatment, in twelve hours harmony was restored and the bowels moved three times. I began improving at once. The following Tuesday I was sitting up. On Wednesday I was in the dining room dressed and at the table eating dinner with my family. On Thursday I went to the table alone and ate whatever I wanted. In one week my mother took me out riding in a wheel-chair, in three weeks I rode into the country several miles, and the day following I went with my mother to her home, sixty miles distant on the cars; changed cars at Rochester, riding three miles in a carriage after leaving the train, ate a hearty dinner, had a rest, and felt refreshed. I improved right along and am now doing my household work. Other diseases have disappeared: liver trouble and severe headache having all gone now.

I have deep gratitude and love for our dear Leader, Mrs. Eddy, and for the dear practitioner and the friends who have helped me. I love the dear Bible and understand it as never before. My husband and mother have had glorious proofs of the ever-presence of divine Love. I feel stronger and better every day and praise God for the understanding I have gained.—MRS. ALIE WADE, Batavia, N. Y.

I wish to express my gratitude for Christian Science and for the many blessings that have come to me and my family from the blessed Christ-Truth revealed to our age through Mary Baker G. Eddy. I had been under the physician's care for nine years, and going to Atlantic City to stay a couple of weeks, I was taken very ill with nervous prostration and was unable to leave for eleven weeks. The doctor said that I was very anemic,—my blood filled with uric acid, and all of the organs in a weakened state. He was a homœopathist and wrote to a specialist of the same school in my city, under whose care I was placed. He gave me electricity three times a week, together with medicines, which I continued taking for three months. As there was also an internal trouble, it was thought better to consult with my former allopathic specialist. He said I was a physical wreck and should continue with the electricity, but I should take his medicine and treatment. He prescribed ozonate-lithia water and a diet with a laxative every night.

One day while in a most perplexed state of thought, as I seemed to be getting worse instead of better, I went to see some friends who were Christian Scientists. These friends spoke of God as Love, and that He did not send distress

to His dear children. The conversation impressed me so that I spoke of it to my husband's mother, who loaned me the two volumes of Science and Health published in 1883. After reading them I was convinced that Christian Science was true. I sent for a practitioner and was healed in ten treatments, and gained great joy in deliverance from the bondage of error.

I threw away all the once valued prescriptions and medicines, having two medicine closets full. I was determined that I would no longer break the first commandment, which I had been doing ignorantly, in making gods of material remedies; but would now turn to the one God, "whom to know aright is Life eternal" (Science and Health, Pref. vii.), the great Physician "who forgiveth all thine iniquities; who healeth all thy diseases."

This was six years ago and we have not had a doctor in the house or taken any medicine in a family of seven. Class instruction from one of Mrs. Eddy's students strengthened me and enabled me to overcome grip, croup, fever, and other ailments in my own household.

My little girl had the habit of sucking her fingers from infancy until the fingers had become disfigured. This habit was entirely overcome in Christian Science treatment and the fingers became all right. Another daughter was attacked last winter with eczema, which, to mortal sense, seemed alarming. It appeared to be a fever blister, but in a day it had spread over nearly the entire face. We are a large family circle, many of our relatives are antagonistic to Christian Science, and there was much talk, many fears expressed, and many suggestions made, but when she was entirely healed in Christian Science in a few weeks, all were much surprised. I hardly know where to stop when I begin to speak of all I owe to Christian Science. Through the helpful articles from our beloved Leader which are constantly coming, together with our welcome *Sentinel* and *Journal*, I feel that we are certainly blessed.

H., Baltimore, Md.

I am twenty-five years of age, employed as salesman in one of the large retail establishments of this city, and every day for over two years I have proven the power of Truth over error. Before that time I had been to many doctors and had exhausted the resources of *materia medica* in my efforts to get free from nervous trouble. During those years I took large quantities of medicine, and the last lot of empty bottles which were thrown away nearly filled a bushel basket. The last treatment I took from a physician was the lymph cure. This treatment was very expensive, and I had to borrow the money in order to take it. At the end of that time I seemed to have improved but the effect lasted barely one month and I was then in about the same condition as before. I soon got worse; was obliged to stop my work temporarily, and it was during this period, when I was hopelessly discouraged, that I was induced to try Christian Science.

My first distinct impression after treatment was one of peace and happiness which I had not known for many years. I was under treatment for a little over a week when I was healed. I was, however, only commencing my work, which has continued for the last two years. I was healed but I had to learn that if I wanted to stay healed I must "go, and sin no more." My progress after that was slow, and was "attended with doubts and defeats as well as triumphs" (Science and Health, p. 39). There were many struggles in darkness and many a time it seemed that I should never be free, but one by one the errors were destroyed, the wrong thinking was corrected, and from each seeming defeat I emerged stronger and with a clearer understanding, which enabled me to meet the errors more successfully when they presented themselves again. In my business life, which is exceedingly active, I have found a practical basis,—the understanding of divine Principle,—which demonstrates good and harmony. I have found that

the law of God, good, will, if applied rightly, work for good everywhere, no matter what the condition seems to be. Science and Health teaches us that all action is in Spirit, harmonious and perfect, and by realizing and applying this truth, I have been enabled, with the help of my teacher and practitioner, to rise above the nervous prostration which a physician said was the worst case he had ever seen in a person of my age. The power of Truth was demonstrated time and again when, if the evidences of the physical senses had been believed, I would have been prostrated. In learning the basic law of mathematics for the first time, we must have faith in that which is taught us until we have worked it out for ourselves and know it to be true. So in learning Christian Science, if we want to work out our problem successfully, we must have sufficient faith in the Principle until the demonstration is made, and then faith becomes understanding. This understanding I have received to the extent that it has destroyed the illusion of sickness and restored health by the power of Truth over error.

RUSSELL FREEMAN, Chicago, Ill.

I wish to give an experience which shows that the so-called laws attached by mortal mind to forms of matter can be proved null and void. A few years ago, while employed as instructor in chemistry in the high school of another city, I was doing some experimental work on ores. While talking to my wife, who happened to be with me in the laboratory, I carelessly brought together in a flask two chemicals in a heated condition, as a result of which there was evolved a copious volume of chlorine gas. This gas, which is held to be very active and poisonous, came so quickly that I inhaled considerable of it. I at once entered a mental denial of its supposed power and continued with my work, feeling scarcely any ill effects. On going home a few hours later, quite a high fever manifested itself but this was quickly destroyed. I remembered that my professor of chemistry at the university was the victim of an accident with a similar but less active gas, which resulted in broken health and finally death from bronchial and pulmonary troubles. I am very grateful to Christian Science for showing us a way of escape from the discords of material belief,—a way into the harmony of Spirit,—and to our Leader, Mrs. Eddy, for living so pure a life that this revelation could come to this age through her.

J. W. MAHIN, Denver, Col.

So many are God's kindnesses to us that as drops of water they run together, and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize them as coming from Him. We have walked amid His mercies as in a forest where we are tangled among ten thousand growths and touched on every hand by leaves and buds which we notice not. We cannot recall all the things He has done for us. They are so many that they must needs crowd upon each other until they go down behind the horizon of memory, like full hemispheres of stars that move in multitudes and sink not separate and distinguishable, but multitudinous, each casting light into the other, and so clouding each other by common brightness.

HENRY WARD BEECHER.

Ministry.

They might not need me—
Yet they might—
I'll let my heart be
Just in sight.
A smile so small
As mine, might be
Precisely their
Necessity.

EMILY DICKINSON.
The Standard.

From our Exchanges.

The Christian world does not lay sufficient stress upon the importance of having the "mind of Christ." Of course we all agree in declaring that the possession of our Lord's spirit is essential to worthy discipleship, but in our living we all do largely give the lie to our declarations. Many a man whose theology is of unquestioned antiquity and in absolute agreement with the historic symbols, does not hesitate to be unjust in his judgments. To a brother who differs from him he assigns motives and purposes that exist only in his own excited imagination. He fails utterly of any fair valuation of the worth or the work of the brother who will not pronounce his shibboleth. This spirit is not confined to the conservative. The so-called liberal is often more narrow and unfair than the man whom he condemns. The fact is, that judging righteous judgment is about the most difficult task that the Christian has to perform. When we have come to the place where we can credit the man whom we dislike with all the virtues which he really possesses, we have traveled far along the road which Jesus has laid out as the highway of his disciples. When we can talk about the man who differs from us radically in theology without depreciating his character or misrepresenting his work, the grace of God has done much for us.—*The Standard*.

Fixed creeds, which settle how people must believe, are a mischief and a nuisance. Every generation should be at liberty to modify its faith under the light of Scripture, reason and knowledge, and the guidance of the Holy Spirit. To shut the windows against future light is bad policy in money as well as in religion. It is a good plan for individuals to revise their creeds as often as they choose; and there is no objection to very general statements of present belief; but when these are made not *credos*, but *credenda*, not what we do believe, but what we must and will believe, they are dangerous and wrong. It is these formulated systems of required faith that keep Churches from uniting. This is the trouble that the various Presbyterian denominations are now finding. How easy it would be for them to unite if they only had no creeds.—*The Independent*.

How have you been excited over the wrong and sin of luxury and extravagance of some of the world's people, and how you would cure it by making more people luxurious and extravagant; you would make things right by turning things around and making the poor rich and the rich poor when there is no difference in men, and the new rich would be just as oppressive and the new poor would be just as discontented. The remedy of the world's ills is not to be found in changed conditions except there be a change of heart.—*The Universalist Leader*.

Men are made happy, not by the things which surround them nor by the things which they take to themselves, but by the noble putting forth of the soul in love and work; the two great activities which are never divorced in the harmonious and balanced life, the two languages in which every true Idealist makes confession of his faith and gives evidence of its reality. For love is the ultimate expression of faith, and without works faith is a vain shadow of reality.
The Outlook.

The religion of every man, such as it is, is the work of his god, as he views him, or as the god exists in his thoughts. The gods of the nations are the determining factor in the religions of the world. A base or cruel god builds base and cruel men; a lustful god builds lustful men, and a good god builds good men. Nothing is more true than that men are moulded by the god which they worship.
The Examiner.

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Items of Interest.

National.

John Morley, the noted English writer, at the banquet of the Merchants' Club, Chicago, said recently,—

"I have watched the progress of the United States with interest and awe. The prophecy that you are to be the greatest Power on earth is coming true. With your resources, energy, and strength there is not a Power in Europe that does not covet your friendship and good feeling. Your policy should be to keep your powder dry and your diplomats active."

Hon. James Bryce, another well-known English writer on American subjects, at a farewell reception given him in New York last week, took the quiet and good nature with which the minority of the American people have accepted election results as the text of his address. He said,—

"No other country has attempted on so large a scale, or has succeeded in doing what I saw going on yesterday. The voice of the whole American people was making itself heard in every hamlet and in the largest cities at the same hour and with a peacefulness which could not fail to excite the highest admiration. There was no mistake about the voice being that of the whole people, and it proved that you have gone far toward solving your problem of Government."

During the last fiscal year 12,058,048 pounds of mail were despatched by sea to foreign countries, an increase of ten per cent over the previous year. The actual net cost of the service was \$2,516,053. The United States ranks first among the different countries in the number of postoffices, first as to letter boxes for the use of the public, second in proportion of postoffices to population, first in the number of articles of mail matter received by and sent to each inhabitant, first as to the length of mail routes, third as regards the number of letters sent, first both as to postal income and postal expenditures, and eighth in proportion of postoffices to area.

Secretary Hay has received assurances from Great Britain and Mexico that they

stand prepared to negotiate arbitration treaties with America on the lines of that recently concluded between France and the United States. Such treaties will be prepared for submission to the Senate when it meets again December 5. It is understood that the German Ambassador is prepared to proceed at once with the German treaty. The Italian and Swiss treaties are almost complete. It is known that a number of the countries of Central and South America stand ready to enter into similar arrangements with the United States.

The fiscal business transacted through the postal and money order branches of the Postoffice Department during the last year was as follows: Revenues of the postal service, \$133,582,624; expenditures of the postal service, \$152,362,116. Total amount of money orders issued: Domestic, \$383,452,373; foreign, \$37,876,265. Total amount of money orders paid: Domestic, \$385,100,020; foreign, \$6,714,846. The deficit in the postal revenues was \$8,579,492.

President Roosevelt's invitation to Great Britain to take part in a second peace conference at The Hague, to continue the work of the conference of 1899, has been presented by the United States Ambassador to the Foreign Office. The Ambassador received verbal assurances of its cordial welcome.

The American charge d'affaires at Constantinople has communicated to the Porte President Roosevelt's invitation to the peace conference.

The annual report of the Military Secretary of the Army gives the total strength of the army at the close of the last fiscal year at 3,871 officers and 68,946 enlisted men. Of the 27,380 recruits enlisted during the past fiscal year 3,662 were foreign born.

Three battleships, five scout cruisers, six torpedo-boat destroyers, six torpedo boats, and two squadron colliers at an aggregate maximum cost of 41,300,000, is the program which the Secretary of the Navy will recommend to Congress.

Another new battleship, the New Jersey, passed down the ways at the yard of the Fore River Ship & Engine Company, Quincy Point, last week.

At the Oxford freshman sports last week two American Rhodes scholars won in the half mile run and the high jump.

Foreign.

President Diaz has announced that the Mexican Government is preparing to issue bonds to the amount of \$10,000,000 to provide funds for national irrigation work. Government engineers have been investigating irrigation possibilities in various parts of the country the last several months. Mexico will cooperate with the United States in solving irrigation problems, and special representatives of President Diaz and delegates from several Mexican states will attend the national irrigation congress at El Paso this month.

According to the census of 1900, the population of Spain was 18,891,574, of which 9,087,821 were males and 9,803,753 females. The number unable to read and write, including children, is given at 11,000,000. That the number of illiterates is being slowly reduced is evidenced by the facts that in 1860 only 19.97 per cent of the population could read and write; in 1877 the proportion had increased to 24.48 per cent, ten years later to 28.49 per cent, and in 1900 to 33.45 per cent.

Final details covering the Anglo-Russian convention regarding the North Sea incident have been completed by the acceptance of Russia in writing of certain points. Invitations will be issued jointly by the two Governments to the United States and France to appoint admirals to serve on the commission which will meet at the earliest possible moment in Paris to select the fifth

member. Both agree to accept the findings of the commission.

Mylius Ericksen's expedition, after two years and a half exploring in Greenland, has returned to Copenhagen with valuable ethnographical and scientific records, the explorers having lived with the natives, studying their language and customs.

The Cuban budget for the fiscal year 1905 has been prepared. It shows total expenditures of \$19,138,102 and receipts \$19,639,650, leaving a surplus of \$501,548.

Another Russian volunteer fleet steamer, Tamboff, with a full cargo, passed through the Bosphorus last week bound for the Mediterranean.

Industrial and Commercial.

A test of bolting steel tires to the drive wheels of passenger locomotives is being made by the motive power department of the Pennsylvania. If it proves successful, as preliminary trials indicate, the plan will be generally adopted. The slipping of tires has been a source of much annoyance to railroad men for years. Frequently in applying the air brakes to a rapidly moving locomotive the tires, becoming heated, expand and sometimes slip off the wheel. In other cases they break, and in both instances serious accidents occur.

The Southern Peanut Company of Paducah, Ky., asserts that peanuts will pay the planters of western Kentucky better than cotton or any other commodity they have experimented with so far. The yield per acre this year was larger in that section than in either Virginia or Tennessee, the two largest peanut raising States in the Union. This year there were five hundred acres of peanuts planted in western Kentucky, and it is proposed to greatly increase the yield the coming season.

As the result of several years' experimenting in their use, an order for seven thousand tons of steel ties has been given by the New York Central Railroad to the United States Steel Corporation. The ties will be used on the New York Central and Lake Shore roads. If they prove a satisfactory substitute for wood, railroads will soon adopt them, on account of the growing scarcity of wooden ties and consequent increase in price.

The *Iron Age*, in its weekly review of iron and steel conditions, says: The production has arisen to 1,448,973 gross tons for October, for thirty-one days, as compared with 1,352,677 for September, for thirty days. The steel companies made 971,447 tons in October, against 939,494 tons in September. The merchant furnaces have gone from 416,183 tons in September to 477,526 tons in October.

General.

The Museum of Fine Arts, Boston, has just acquired a full-length and life-sized portrait of King Philip IV. of Spain, by Velasquez. It was secured for the Museum from Francisco Prince de Bourbon, Duke of Anjou, in whose family it has been ever since it was painted. This is the second example of Velasquez to be acquired by the Museum, the other being the beautiful portrait of Don Balthazar Carlos.

The Americans in Che Foo have started a movement for the establishment of an International Naval Young Men's Christian Association. Rear Admiral Evans, commander-in-chief of the United States Asiatic fleet, says that an association would meet a much-felt want for a large number of seafaring men visiting that port.

Next summer will see the first touring competition for automobiles for "The Charles J. Glidden Touring Trophy," a \$2,000 silver trophy, which has been offered by Mr. Glidden for a tour of not less than one thousand miles, and not less than five hundred miles a week.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Better Country.

BLANCHE H. HOGUE.

IN the 11th chapter of Hebrews, Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. . . . For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, . . . and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Joseph Rotherham, in his translation of the New Testament, writes the fourteenth verse of this chapter, "For they who such things as these are saying, are making [it] plainly manifest that a paternal-home they are intently seeking."

In the Twentieth Century New Testament the same passage reads, "Those who speak thus show plainly that they are seeking their fatherland."

In all sacred literature, there is no clearer portrayal of the transitory nature of earthly experience and the inborn hunger for a secure and heavenly heritage, than this reference to Abraham's journey as a type of the mental pilgrimage undertaken by every man who abandons the selfish and unworthy, for the attainment of the highest ideal. Abraham "went out, not knowing whither he went." Over and over again, upright and earnest men and women are called upon to "go out" from sinful or outworn conditions of thought, not knowing whither they go. They know only that they must leave behind them that which is inconsistent with the highest selflessness, and that they must walk in obedience to the best they know, whithersoever it may lead.

To all such expectant ones, the message of Christian Science is calling continually, "Come higher." And the responsive hearts, saying with the Prodigal's earnestness, "I will arise and go to my father," turn from the restless dwelling-places of selfishness, toward the Christly consciousness of which Isaiah has said, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

Every student of Christian Science knows that this question of "seeking a fatherland" is, purely and primarily, a transformation of consciousness, and that only in the degree that right consciousness is attained, can he hope for improved conditions. Yet he is so prone to measure his happiness, his success or his failure, by external matters, that he often puts forth personal effort to effect an outward change, to the neglect of that inward growth which alone can accomplish it. The beginner is sometimes tempted to believe that if he could alter his surroundings immediately, he could make rapid growth in the knowledge and practice of Christian Science; whereas the scientific fact assures

him that as he grows in understanding he will be able to alter his surroundings. Each man must begin just where Christian Science finds him. He cannot change places with any brother whose opportunities for growth may seem to be more favorable. But as his *thought* arises and goes to the Father, all his personal conditions will begin to change. Fears will be allayed, associations will be purified, obstacles will be removed, bonds of sin and disease will be loosened, and the habits of a lifetime will fade from thought and action. And all this because he is mentally rejecting evil and coming into the spiritual possession of a better quality of thinking.

It is a truism that mind thinks. Mind must, because of its very nature and existence, think continuously, and because of this ever-operative activity, mind cannot, by any possibility, stop thinking. The Christ Mind, then, must be perpetually manifested in Christly thinking, and he who entertains these God-like thoughts must, in the measure of his fidelity, be an inhabitant of God's "country." Material surroundings, however discordant, cannot hold one's thought from seeking and finding this better country, and one may dwell in it to-day, if the determination for righteousness governs the heart. Here, now, in the problem of this very hour, one may substitute a generous thought for a selfish one, a loving thought for an unkind one, a grateful thought for a complaining one, and a trusting thought for a doubting one. And in the measure that thought advances along these higher pathways, the bondage imposed by the conditions of the "old country," disappears.

The well-known illustration of the mist in the valleys can be remembered with profit. Dwelling in the valleys, one is subject to valley conditions, and must climb to a higher altitude to enjoy perpetually sunlit peaks. In like manner, a higher mental and moral standpoint will set one free from bondage which seemed hopeless when thought dwelt among the lower ranges. Tarrying in the realm of the valley-fogs, one may fight bravely, but in vain, to resist them; abandoning the lower land, one escapes all its conditions. So, a higher moral and spiritual altitude will lift one into a realm beyond the reach of error's suggestion or attack.

Again, one does not expect to live in arctic regions, and gather tropical fruit by the putting forth of one's hand. The fruit simply cannot and does not grow there, and no amount of wishing or struggling on the part of the inhabitant will cause it to grow there. Occasional fruits may find their way into the frozen land, telling the story of a sunnier clime, but to possess such fruit in its beauty and abundance, one must rise and journey to the place of its growth and there abide.

Paul speaks of the fruit of the flesh and the fruit of the spirit, well knowing that they are the differing fruits of two distinct "countries." And he says, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." The Christian Science text-book clearly sets forth the fact that spiritual understanding and material sense are two distinct and opposing states of consciousness which do not know each other. The adoption of the one, means the loss of the other. That the dweller in material

sense comprehends not the existence of spiritual consciousness, argues no more for the unreality of the latter than does the ignorance of the valley dweller and the Laplander, for the non-existence of sunny peaks and tropical climes. In *Science and Health*, page 91, we find, "Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind." And in "No and Yes," page 29, Mrs. Eddy also says, "Ever-present Love must seem ever absent to ever-present selfishness or material sense."

May it not be recognized that the fruits of Love, as well, "must seem ever absent to ever-present selfishness"? and is there not in the human heart a strong desire to transplant the fruits of Love into the realm of ever-present selfishness, and a complaint because this cannot be done? Yet so long as the Fatherland remains unknown or unsought its fruits must remain unappropriated. To enjoy the fruits of divine Love we must journey to Love's country and dwell therein. And to do this means to abide persistently in loving and lovable thinking. To enjoy the fruits of Truth, one must live truthfully. To possess the fruits of holiness and purity, thought must be holy and pure. To possess health, one must cherish the enlightened righteous thoughts which build for health. One must live with such thoughts, walk with them, talk with them, make them one's own, and all this to the exclusion of the opposing thoughts which would build for discord and disease. This may not reform, immediately, every other evil-doer, but it does lift one's own individual experience beyond the reach of evil doing. A Christian Scientist's line of travel is always in direct resistance to all the claims of the flesh, and it lifts him daily into higher and purer thought-associations.

This change of consciousness cannot be measured by the old sense of haste or delay, for the transformation is in thought, and is in many ways instantaneous. But whether slow or fast, the divine law of supply is such that one comes into possession of the fruit of this better country whensoever he may lodge there in sincerity and in truth. It is God's country,—this daily and hourly companionship with the best one knows of God,—and well should man heed the Scriptural admonition, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Some Thoughts of a Truth Seeker.

C. H. JONES, M.D.

READING in the *Sentinel* of September 24, the article, "A Word Concerning Discouragement," my first thought was that I would like to know the author's address, so that I might write and thank one whose contributions always help me.

It may seem strange that one who is not a Christian Scientist, and who is still identified with *materia medica*, should be writing an article for the *Sentinel*, but I feel that in order to enlist the sympathy and best wishes of all Scientists, it is only necessary for me to state that I fully believe in all that Christian Science teaches, that I am an earnest seeker for Truth as revealed in *Science and Health*, and that I am trying to "study thoroughly the letter, and imbibe the Spirit" (*Science and Health*, p. 495), and to demonstrate out of present conditions. I long for the time when I shall be able to tell my patients that the only medicine I shall give hereafter is truth, but at present the difficulties, to mortal sense, seem insurmountable; nevertheless, I know they are only seemings, and that omnipotent Truth can overcome them, as it can all errors, whether mental or physical, and establish perfect harmony. I was led, a little more than a year ago, to investigate Christian Science, by the fact that my wife had been healed of an incurable trouble of nearly thirty years' standing, after my system of practice and that of many others had failed. She certainly "had suffered many things of many physicians, . . . and was

nothing bettered, but rather grew worse." What she suffered in those years, only God and she know, until, like a drowning person grasping at a straw, she was led by divine Love to Christian Science and was cured. There was no doubt left in my mind of that fact. I tried to believe it was hypnotism that healed her, that having been my last resort, but she said, "No indeed; it was Science." She went to Christian Science with intense prejudice, but she is now the most enthusiastic of Scientists, and has burned the bridges behind her,—withdrawn from her former church,—for the reason as she told her pastor, that she could no longer remain a member without being a hypocrite. I fully approved of her course, as did her pastor, who honored her for being guided by her convictions. I do not know which had the greater influence over me, her cure, or the spiritual uplift she experienced, demonstrating it in her daily life; but I knew she had something that I had never found in orthodoxy,—joy, peace, and freedom from all care,—and I wanted to find the same.

A year ago, while in Colorado Springs, I was fortunate in having the privilege of attending Christian Science services. I enjoyed especially the Wednesday evening meetings, the first I had ever attended. Love seemed to be the ruling spirit there. They gave me a more loving welcome than I ever received elsewhere. They found me a stranger and took me in to their hearts and homes. I left for home fully convinced of the truth of Christian Science. Some day the Master will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May the arms of divine Love ever be underneath them.

It is strange that ministers of the gospel admit that Christian Science does heal the sick, even so-called incurable cases, thus virtually conceding that Christ's commission to the disciples applies to this age, but will not admit its theology. They do not seem to realize that when they bisect Jesus' dual command, observing the first part and yet leaving out the healing, they not only fail to carry out his command, but they are leaving out the most potent factor in convincing the world of the truth of his doctrine. This is a practical age in which we live, and the world demands proof of the truth of everything, the gospel not excepted. It has a right to demand fruit, and not mere leafage. If Jesus found it necessary to heal, in order to demonstrate the truth of his teachings, surely we can do no better than follow in his footsteps. We cannot improve upon his method.

Sometimes, as I strive to climb the "hill of Science" (*Science and Health*, p. 326), my progress seems so slow that I am tempted to feel discouraged, but as I recall Mrs. Eddy's advice, "Emerge gently from matter into Spirit" (*Science and Health*, p. 485), I take courage and press onward and upward. I realize that this matter of working out our own salvation is necessarily slow, especially to one who has so long lived in another faith, with all its materialistic ideas; and then, I suppose, it is more difficult for one to take off the clamps of mortal mind who has been so long bound by the fetters of *materia medica* as I have. But I know that if I trust to the guidance of divine Love, I shall some day be led into the full light of Truth,—the full realization that God is all.

The world will some day render justice to whom justice is due, and acknowledge the good brought to humanity by Mrs. Eddy in resurrecting from the debris of materiality the doctrine taught by Christ Jesus and revealed anew through *Science and Health*, which means so much in lifting mankind out of the beliefs of sin, sickness, death, and all error.

I am deeply grateful to God for what Christian Science has done for my dear wife, and for the help it brings daily into my life. If it has done so much for me, with my present slight understanding, what will it do when the full fruition appears?

God's Relation to Man.

THOMAS E. SCANTLIN.

I HAVE learned so much and gained so much through reading our periodicals, that I feel the longing common to all loyal hearts to add my mite to the wealth of love that comes as a continuous stream through these channels.

It was after studying Science and Health, and while reading from the *Sentinel* and *Journal* the other afternoon, that I felt impelled to write. For days previous I had been apparently under a cloud. I could not get a clear vision of God and my heart was troubled. While thus striving to obtain a clearer understanding, suddenly the clouds parted and my prayer was answered, at least in part, and this is the manner in which the truth came to me,—

If God is Mind, divine Principle, is this Principle conscious, as we understand consciousness? and the answer was, how could He be the all-knowing Mind and not be conscious? God is the only consciousness.

Is God conscious of each and every one of us, His ideas or children; conscious that is, as we are conscious of things? How could we be His ideas and not be constantly in Mind? There is no possibility of separation between thinking and thought, and hence all the ideas of Mind must ever remain in its embrace.

Does God's love for us resemble, in kind, our love for our own ideas; or does it resemble, in kind or character, the love we entertain for our dear ones? Our love for our friends and relatives is, after all, the love of ideas. We love our own idea or conception of each, as the reflection or manifestation of good. This idea or conception may be true or false, wholly or partially, according to our understanding, our own spirituality. Of course, the real individuals are the children of God, perfect as their Father in heaven is perfect; but we are considering now our concept,—the manifestation of Truth or of error in the object of our thought or affection, whether our affections be carnal or spiritual. In any case it is the idea that we love, whether we truly understand this or not, but so far as this love is pure, unselfish, and spiritual, we reflect the infinite Love, and therefore our love resembles God's love, in kind, and blesses the object upon which it rests.

In endeavoring to conceive of God as universal Principle, some may be tempted to think of Him as we have learned to think of the basic law of mathematics,—an unconscious something that can never respond to or comprehend our love, or be manifest to our consciousness as our friends are manifest; the all-inclusive but unknowable entity of creation; the source, indeed, of all life, truth, and love, of all good in fact, but itself unfathomable, unapproachable, afar off. Is *this* the Truth of being? No; for the Scriptures teach that God is an ever-present help in time of trouble. "God is Love; and he who dwelleth in love dwelleth in God, and God in him." Christian Science teaches that He is our "Father-Mother God" (Science and Health, p. 16). He is Spirit, and to the spiritually minded, He is a living presence. The carnally minded cannot see God, for only he "shall ascend into the hill of the Lord" and "stand in His holy place" who "hath clean hands and a pure heart."

I do not know how it may impress others, but to me the thought was beautiful and helpful, for I felt that God came very near to me then, and I seemed to hear His voice from out the burning bush. He was no longer "afar off," and I have felt Him near me ever since, a veritable living presence. I thank Him with all my heart for the grand anthem of love His angels are singing, and love and gratitude go out to her through whom this wonderful Science was revealed. Surely the fountain of her love was pure and sweet, else divine Love could not have poured the waters of Life through its channels. The world is awakening to the recognition of the debt of gratitude it owes to one whose life was so pure and spiritual that she, like Enoch of old, could walk and talk with God.

Why we Love our Leader.

ESTHER A. L. RUDD.

WE have had the Bible all our lives, we have read and studied it, and have tried to get the peace and harmony which it teaches. We have, however, worshiped many gods under the guises of belief in pleasure in the senses, the belief in sickness, that death is a friend, and that evil is most powerful. Besides all this, we have believed that God is not unlike mortal man, and we should be doing the same to-day were it not for one who was found worthy, one who loved God more than she feared man. Through this one came the reflection of divine Love and she was obedient unto the heavenly vision and inspiration, denying herself, forgetting her own personality in her love for God and man, and her desire to lift her brother man up to his God-given dominion. Giving love for ridicule and buffetings, while bearing the yoke, she sought not her own ease, but did God's will and work, and labored to release from bondage all who were enslaved to the carnal mind, those who were worshiping under every green tree of error, in every valley of corruption.

Is it any wonder that we love our Leader, Mrs. Eddy? We have learned to worship one infinite God through the truth revealed through her to us, and we know that her teaching is true because we are daily and hourly proving it in numberless ways, even as Jesus did and promised that his followers should do. Christian Science as taught by our beloved Leader has given to multitudes, joy for sorrow, peace for brokenheartedness, love in place of hate, health instead of helpless invalidism. It saves from the bondage of sin, and shows us how to know our Father-Mother God.

We express the love and gratitude we have for our Leader, not in the way that the world teaches us to love, but we love her just in so far as we understand, live, and practise the truth taught by her, which is "prove all things; hold fast that which is good."

[Written for the *Sentinel*.]**A Thanksgiving.**

MARY A. NEWMAN.

A VISION came to me in days gone by,
A vision sweet of what I longed to be;
A helper, as I listened to the deep, sad cry,—
Of sin-enthralled, enslaved humanity.

And then a glad, strong hope arose and filled
My heart with sweeter longing as I prayed,—
Oh take me, Lord, and use me as Thou wilt,
But use me for my fellow-creatures' aid.

And so I waited till the answer came,
Sure that my Father would point out the way;
Then 'mid the darkness shone celestial flame,
As Christian Science heralded the day.

For one whose purest thought has reached that mind
"That was in Christ," hidden with God above,
Has lived in ministry to all mankind,
And proved the healing power of Truth and Love.

For through the "little book" that she has given,
New joy has come to hearts long pressed with pain;
And in its messages revealed from heaven,
We hail the coming of the Christ again.

So may we follow in her footsteps still;
"Laving aside the earth-weights" self and sense;
Knowing but one desire, our Father's will,
"No other trust" than One Omnipotence.

Selected Articles.

Christian Scientists agree with the statements that "all human beings have sinned," and that "without some forfeiture God cannot pardon the offender." In fact, they declare that the forfeiture must be complete, a yielding of all that is unlike God. Christian Science, however, does not teach that Jesus was crucified to appease the wrath of a revengeful god. It shows God to be a God of love, and that Jesus permitted the wickedness of this world to crucify him that he might prove to sinning and suffering humanity that Life is immortal.

A. V. STEWART.

Highland Park (Ill.) News-Letter.

It must be remembered that the average Christian Scientist has run the gamut of medical practice and in most cases turned to Christian Science as a last resort. They do not, therefore, repudiate material means for healing merely to be fanatically true to their religious convictions, but because their experience has proved to them irrefutably that God's way is the better way. Christian Science has not only healed them physically, but has given them an enlarged understanding of God and man, a more comprehensive outlook upon life, and that moral and spiritual impetus which accompanies unbounded faith and trust in God.

The teachings of "modern science" and a fair deduction from the same are proving indisputably what Christian Science contends for; viz., the uncertainty and unreliability of matter, and the consequent repudiation of matter as cause or effect. This leads thought to the contemplation of the great and only cause, God, Spirit, and the universe as spiritual, governed and controlled by God, and this is the basis of Christian Science.

JOHN L. RENDALL.

Koekuk (Ia.) Gate City.

Kind words may carry persuasion, but harsh words never. There is so much sin, sickness, suffering, all around us, that those who are sincerely doing the best they know how to overcome them, ought to regard and treat each other as brethren, however widely they may differ as to the best means and methods to be employed. Christian Scientists are humbly seeking to obey the command of Jesus, to "heal the sick," according to the method which he employed, which was without drugs or other material agencies. Jesus carefully explained that the works which he performed were of the Father, not of himself, and that of himself he could do nothing. Christian Scientists do not claim that they perform the works of healing sickness. They claim that God is "the Great Physician," and that the Divine relations between God and man are the same to-day that they were nineteen centuries ago, when Jesus promised to his followers of all times and countries, "He that believeth on me, the works that I do shall he do also." They thoroughly believe this promise; also, the promise which Jesus made, speaking of himself as the Christ, "Lo, I am with you alway, even unto the end of the world."

Christian Scientists do not claim that they can rival the works of Jesus. They are doing the best they know how to follow in the way which he pointed out, taught, and commended to his followers of all times. They may make some failures, but that does not impeach the Christ-healing which they are striving to follow and obey, any more than an erroneous addition of a column of figures by a student of arithmetic impeaches the rule in addition. A critic wants to have Christian Scientists straighten a crooked limb before his very eyes, to be convinced. He may be respectfully recommended to read anew the rebuke of Jesus to Satan when the latter asked him to prove his power by throwing himself from the pinnacle of the temple; also, to study anew the character of doubting Thomas; also, the refusal

of the established religionists of Jesus' day to believe, even when the blind were made to see, etc., before their very eyes; also, to consider whether there may not be in this day scribes and Pharisees, and established religionists jealous of every change or progressive step.

CLARENCE A. BUSKIRK.

Marion (Ind.) News-Tribune.

The courts have held that "if there are distinct and different schools of practice, as allopathic or old school, homœopathic, Thompsonian, hydropathic or water cure, and a physician of one of those schools is called in, his treatment is to be tested by the general doctrines of his school, and not by those of other schools." This rule applies to Christian Science practice; and that its practitioners possess skill and knowledge of Christian Science is shown by the large percentage of cases healed.

If Christian Scientists used drugs and material remedies, it would be perfectly proper for them to study the same text-books and pass the same examinations as the regular medical practitioners, for they should have a thorough knowledge of what they practise. But as Christian Science is essentially a religion, and its teachings and practice are spiritual and mental, the course of study required necessarily differs from that of the medical student. Those who practise Christian Science have given the subject years of study, before and after class instruction, and are thus qualified to minister to those in need of help. Christian Scientists are not violating any law, and the practice of Christian Science can only result in benefiting humanity.

FRANK W. GALE.

The Wasp, San Francisco, Cal.

One cannot help conceding that to attain its growth there must be in the teaching of Christian Science something very satisfactory and wholesome. Mere theory would have long since uncovered its own emptiness, and those who had been attracted by its vain promises would have deserted it for something more satisfying.

The reformation which inevitably accompanies the study and application of Christian Science is of even greater importance to the individual than the physical healing, and in nearly every instance this reformation has not only proved lasting, but has been found equal to the tests put upon it. In casting about, therefore, to find a reason for the large amount of interest evinced in this Cause, it is found that this teaching prevails because it fills a human need, and fills it effectually.

The optimist finds much in the growth of Christian Science to justify him in believing that the future will contain for our race a greater happiness than has the past. In the midst of our materialistic beliefs we find the "still small voice" urging us to turn our thoughts to things spiritual, and in listening to this voice we are rejoiced to find practical those sacred promises which assure long life and happiness to those who follow Him.

ALBERT E. MILLER.

Philadelphia North American.

[Written for the *Sentinel*.]

God is All.

MRS. J. F. TOWNSEND.

How sweet to know that God is all,
To feel His presence near;
To always listen for His call,
And never doubt or fear.

How sweet to know He always hears,
And never turns away;
That 'tis His love dispels our fears,
And keeps us every day.

The Lectures.

Fort Madison, Ia.

There was a good-sized audience at the Opera House last night [September 13] to hear the lecture on Christian Science by Mr. Bicknell Young of Chicago.

The speaker of the evening was introduced by Prof. W. L. Barrett, principal of the high school, who said in part,—

I am not a member of the Christian Science church, and unfortunately do not know as much about its history and doctrine as I should; but I do know that it is a growing religious and moral force come upon the world's stage of action; that it has many devoted followers, who, through its instrumentality, have been made happy and hopeful; and for these, if for no other reasons, it is deserving of twentieth-century fellowship and Christian courtesy.

Fort Madison Democrat.

Detroit, Mich.

Rev. Irving C. Tomlinson of Concord, N. H., addressed an overflowing audience at the Detroit Opera House, Sunday afternoon [October 23]. The speaker lives in the home town of Mrs. Eddy, Founder of the denomination, and his allusions to her personality were awaited with interest. Rev. Mr. Tomlinson was at one time pastor of a prominent Universalist Church in the east, and his conversion to Christian Science was one of the surprises in church circles. He is a plain, direct speaker, and the object of his lecture was to correct misconceptions and give reliable information concerning the tenets of the Christian Scientists. Mrs. Annie M. Knott, former Reader of the Detroit church, introduced the speaker.—*The Detroit News.*

Mrs. Knott's introduction was as follows:—

The pleasant task has been assigned me of introducing to you the lecturer of this afternoon. Before coming to Christian Science he was a minister in a denomination which embodies in its doctrines the belief in the ultimate salvation of all mankind. In Christian Science we also believe that salvation is for all, however much we may differ from other religionists in our concept of it, or of the best means for its realization. In our text-book, *Science and Health*, salvation is thus defined, "Life, Truth, and Love, understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (p. 593).

In one of George Macdonald's admirable stories he tells of a Scotch lad with a deeply religious character who longed to know God, but who failed to find Him through the iron-bound creeds which he had been taught. His heart cried out, in the despair of a noble nature, "I dinna care for Him to love me, if He doesna love ilka body." In response to such a cry our text-book says, "The Christian Science God is universal, eternal, divine Love" (p. 140), and we learn that this Love is not helpless in the presence of human wretchedness, but is ever ready and ever willing to save from sickness and sin alike. That this is no mere theory is proved by the steady stream of testimonies which are coming from every part of the world, some written in a homely fashion, others indicating culture and learning, but all eloquent with gratitude to God and to the messenger who has shown us the Christ-way to reach His omnipotent aid.—Mrs. Eddy, the Discoverer and Founder of Christian Science. The lecturer is here to tell you of its glorious promise to humanity, and I beg to introduce to you the Rev. Irving C. Tomlinson, member of the Christian Science Board of Lectureship of The Mother Church, who will now address you.

It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake.—EMERSON.

Among the Churches.

Church Opening in Independence, Ia.

First Church of Christ, Scientist, held services Sunday morning for the first time in its new church home. The auditorium has been remodeled and newly decorated, and presented a pleasing appearance. The church was incorporated in November, 1896.

Independence (Ia.) Conservative.

New Church in Fairbury, Ill.

The new auditorium and reading room of First Church of Christ, Scientist, in this city, was dedicated with appropriate services Sunday morning and evening, October 2, and the dedicatory address was delivered by the First Reader, who welcomed those in attendance and gave an outline of the Christian Science organization, referring to Mrs. Eddy as the one woman of our time who was pure enough to see through the clouds of materialism and brave enough to face the whole world alone with God and show to others the true way to health and heaven in Christ.

The church was dedicated free of debt, according to the custom of this denomination, and one hundred dollars was subscribed for the building fund of The Mother Church in Boston, Mass.—*Fairbury (Ill.) Blade.*

Australia.

The work is growing very extensively in the Sydney Field. A few weeks ago we had the "Record Gathering." At the service on Sunday morning last our hall was crowded out, some people having to stand during service. What impresses one is the earnest and attentive manner in which the congregation listen and try to imbibe the spiritual meaning of the Lesson-Sermon, which is new to many of them; it is just lovely to look at them. The literature is being disposed of freely and going to all parts of our large state. A beautiful reading room, well stocked with Christian Science literature and handsomely furnished, is maintained in the Bank of Australasia Chambers, one of the finest new buildings in Sydney, and most centrally situated in Martin Place.

It might interest you to hear that many people who want to learn this truth wish to know something of the early life of our beloved Leader, and how this wonderful revelation came to her. I lend them "Retrospection and Introspection." This I find to be the best way of answering their questions, and they are much pleased with the book, and seem to become quite acquainted with the author through it. One to whom I lent this book remarked to me, "I am so sorry I did not study Mrs. Eddy's works, and come to the meetings instead of remaining away and listening to error."

The little children seem to grasp the teaching very easily. A little girl who has always been a Scientist, and who goes to a school some distance away, was asked how she liked to go so far away from her home. She replied, "All right, because God is beside me all the way and all the time." All our Leader's hymns are much loved and are sung with great joy. We have some excellent testimonies of healing at our Wednesday evening meetings.

ALEXANDRA C. E. GIBBS.

The Thanksgiving Day Services.

WE have been asked to give the order of services to be followed in our churches on Thanksgiving Day, but as there is no regular order provided in the Manual, we can only refer inquirers to the report of the services held last year in The Mother Church, published in the *Sentinel* of December 5, 1903.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The New By-laws for the Sunday School.

The following letters show true appreciation of the new By-laws relating to the Sunday School, and our Leader's deep interest in the spiritual welfare of the children as well as her estimate of faithfulness in the Sunday School workers.

Boston, Mass., November 13, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Leader and Guide:—We, the teachers in the Sunday School of The Mother Church, desire to express to you our gratitude for, and appreciation of, the new By-law and Amendment, Article XIX., Sections 5 and 6 of the Church Manual, in regard to Sunday School work. We recognize that the subject for lessons given in this By-law is the basis of Christian Science and is therefore of the greatest importance in our foundation work.

From past experience we have all learned the wisdom of your guidance, and our desire is that we may more closely follow and obey your teaching.

Faithfully and lovingly yours,

CALVIN C. HILL, *Superintendent.*
For the Teachers.

MRS. EDDY'S REPLY.

Mr. Calvin C. Hill, Superintendent, and teachers of the Sunday School of The Mother Church, Boston, Mass.

Beloved Students:—I read with pleasure your approval of the Amendments of Article XIX., Sections 5 and 6,—in our Church Manual. Be assured that fitness and fidelity such as thine, in the officials of my church, give my solitude sweet surcease. It is a joy to know that they who are faithful over foundational trusts such as the Christian education of the dear children,—reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, "And they shall be all taught of God."

MARY BAKER EDDY.

Pleasant View, November 14, 1904.

A By-law Amended.

Article XXVI., Section 14, has been amended to read as follows:—

CHURCH ORGANIZATIONS AMPLE.—SECTION 14. Members of this Church shall not become members of organizations which exclude either sex,—except they are Free Masons, or Press Clubs that give the toil-worn aged Journalists a Home. God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupations for all its members.

Occasions for Thanksgiving.

AN eminent minister once said, "So many are God's kindnesses to us that as drops of water they run together, and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize them as coming from Him. . . . We cannot recall all the

things He has done for us," and it is with this thought that Christian Scientists contemplate the approaching Thanksgiving Day services to be held in all their churches. While this day is set apart for the formal and ceremonial giving of thanks, every day must of necessity be a time of thanksgiving for our people, for surely the promises of the Bible are being fulfilled, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The following excerpts from testimonies published in a recent issue of the *Sentinel* indicate the wide scope of the blessings which are coming to humanity each day through Christian Science. They show ample reason for the faith that is in us.

One of these testimonies is from an old soldier. He writes:—

"In 1885 I came to Southern California in search of a climate that was milder than Utah, feeling that I had only a short time to live, on account of the condition of my lungs. I had been a soldier in the army, and at the close of the war I came home a physical wreck, and a victim of the alcoholic habit. I located at Colton and soon afterwards my wife came to me. She too was an invalid, suffering from heart trouble, and often it would seem as though her life would go out, so grave and distressing were the symptoms. I did not find the help I had expected from the climate, and being very much discouraged, would try to drown my trouble in drinking and gambling, until we were reduced to the verge of poverty. My wife's mother, who was with us and in poor health, heard of Christian Science and was healed by it. Afterwards my wife was treated, and she too was made well. . . .

"After this, my cough became much worse, and knowing what Christian Science had done for my family, I thought I would have a few treatments, to see if I could be benefited, but had very little faith. . . . I was completely healed. My appetite for drinking, chewing and smoking, gambling, and the terrible sin of profanity had passed into oblivion, and soon all pulmonary trouble was destroyed; and glasses, which I had worn for ten years, were laid aside, and have never been used since. For these blessings, with many others that have come to us through this beautiful Christ teaching, I am very grateful to God, and to our Leader, Mrs. Eddy, who has so faithfully pointed out the way of Truth and Life to all mankind."

Another is from a woman who had been given up to die. She writes:—

"Neither words nor pen can express the love, joy, peace, and health I now enjoy. Just one year ago this month I was taken sick and was confined to my bed for three months with typhoid fever, tuberculosis, and peritonitis. . . .

"I must now state how I came to call the Christian Scientist. A few days previous, four of our best and most esteemed physicians held a consultation and fully diagnosed my case. They reported to my husband and mother that I was beyond any help, that all had been done that could be done, and that I could live but a short time. They also said my bowels were paralyzed. At the time the practitioner called I was under the influence of an opiate, to deaden the pain. She asked if we were ready to give up the medicine. I replied, all but the opiate, as it did not seem that I could do without it. I allowed her to go. . . . [Later] I gave up the drug, the false god, and recalled the Scientist. Mortification was then plainly visible. She came, gave me a treatment. . . . I began improving at once. The following Tuesday I was sitting up. On Wednesday I was in the dining room dressed and at the table eating dinner with my family. On Thursday I went to the table alone and ate whatever I wanted. In one week my mother took me out riding in a wheel-chair, in three weeks I rode

into the country several miles, and the day following I went with my mother to her home, sixty miles distant, on the cars; changed cars at Rochester, rode three miles in a carriage after leaving the train, ate a hearty dinner, had a rest, and felt refreshed. I improved right along and am now doing my household work. Other diseases have disappeared: liver trouble and severe headache having all gone now." M.

The Higher Kinship.

To old-fashioned home-lovers, the dearest time of all the year is—

glad Thanksgiving, gathering in
The scattered sheaves of home and kin.

Expressing a religious spirit and preserving a noble tradition, it would bring to all, grateful, self-subduing thoughts of the mindful provision and safe guidance of overshadowing Love. More than this, it has a childhood joy which is its very own, for on this day gladness and affection are enthroned, the tender ties which bind us to the parental fireside and the home circle grow to be strong and enduring, and memories are stored which will make men courageous and true in the far-away years, when, but for them, they would lose heart and fail.

Wherever it is observed, Thanksgiving has become the great kinship day, and if its sweeter joys are untasted, its richer blessings unwon, it is because we have not yet come to understand that only as the sense of human attachment is being merged into the consciousness of spiritual relation, can it yield us a real and abiding happiness.

In this life's experience "that was not first which is spiritual," but with our awakening to truth the mortal concept gives place, and our eternal kinship in Christ appears. This means the redemption of every human relation through the understanding that "There is one God and Father of all," and that "we be brethren," related not through the history and affiliations of the flesh, but in the bonds of Spirit.

The practical significance of this elimination of the mortal grounds of attachment from our thought, cannot be overestimated, for it rebukes the sense of physical personality, with all its allurements and repulsions, and supplies the only basis for a friendship and love which can conduce to our spiritual advance.

Fleshly ties have ever failed to bring satisfying joy and at-onement. Not only have nations and clans forgotten their common origin and common weal, to fall into world-wearying contentions, but members of the same family and household are oft at variance. Their common paternity did not stay the murderous jealousy of Joseph's brethren nor repress the bitter resentment which, in the parable of the Prodigal, crowds itself into the foreground, to desecrate a picture that was to have suggested the gladness of heaven. The petty, unloving impulses of selfishness,—pride, passion, and prejudice,—how they still desolate, as of yore, the nearest and dearest relations of human life! And yet it is blessedly true that home ties may be exalted, become channels for the expression of spiritual sense and affection, and in this possibility the genuine happiness of every family circle is grounded.

Christian Science reaffirms the teaching of Jesus, that as man is born of Spirit and hence spiritual, all his relations must likewise be spiritual, and that the holier sense of these relations, is to invest with new dignity our every thought of self and of others. Said he, "Call no man your father upon the earth; for one is your Father, which is in heaven." This does not authorize us to ignore our human relationships, but it does point us to the true basis of individual recognition and regard. Thought of our dear ones is thus lifted above the seeming and transient, above all that appeals to the weaknesses of fleshly impulse, and becomes for us a prayer, for them a benediction. Grounded

in spiritual thought, every affection gains in wholesomeness, refinement, and constancy. Our sense of the brotherhood of man takes on a deeper, more inclusive, meaning, its channels are filled with the tide of an ever-increasing affection,—a love which reflects infinite Love so far as to be indifferent to human incidents, yes, even the incident of entire unworthiness,—while the tender ministries of the Master toward every needy one by the way, begin to find more frequent repetition as we go about our daily tasks. To be more spiritual in our thought of kinship, is to be not only more loving and kind, it is to be more vitally helpful to those most dear, and many loving hearts are more thankful for this than for all else to-day, that through the teaching of Christian Science they have been led to understand and to prove the healing power of a spiritual consciousness and affection. W.

Thanksgiving.

We give thee thanks, O Lord God almighty, . . . because thou hast taken to thee thy great power, and hast reigned.—REVELATION.

OUR anniversary days come betimes and bring unfailingly messages from the past which point us to the heights beyond. Sometimes on the ascending path, thought is tempted to look back to the plane of sense, where perchance dear ones still linger, where we once sought peace and pleasure, but found only disappointment and defeat. With every such backward glance it would be well to recall the Master's words concerning the one who had started spiritward, "Let him . . . not return back. Remember Lot's wife."

In leaving behind the supposed treasures of mortality we lose, in fact, nothing but the sense which makes the unreal seem real; and if we ever entertain the suggestion that we have given up something for Truth's sake, we may be sure that such a belief is indeed "the measure of our imperfection." Rather should we give thanks that we have come to know materiality, at its best, as nothing more than a counterfeit of spiritual reality; and no one who is wise could lament such a discovery did he know that the real and perfect is within the reach of all God's children. Jesus illustrated this when he declared that those who had left all "for the kingdom of heaven's sake" should receive "manifold more in this present time" and "everlasting life," thus teaching that the unrealities of sense should be gladly and thankfully given up for the realities of Soul.

In one of our Leader's most impressive paragraphs, she says, "For victory over a single sin we give thanks, and magnify the Lord of Hosts" (Science and Health, p. 568), and another has written, "Far hath he gone whose foot treads down one fond offence." As beginners in Christian Science we give thanks for physical healing and for a new and brighter outlook upon life, and with added days and experience, the faithful give thanks for the truth which takes away sin and the desire for its supposed satisfaction. With one real overcoming, however, the price paid for spiritual victory seems small indeed. Christ Jesus gave his all for the Cause of Truth. To it he gave himself. For it he counted no effort too great. "With the great glory of an everlasting victory overshadowing him, he gave thanks" (Science and Health, p. 33). Illumined by the Truth of being we share his cup, partake of his victory over sin, disease, and death, and give thanks for his sublime career of which we may become partakers, in the revelation of Christian Science which leads us toward the sinless and deathless goal of divine Love. As we press on we may sometimes pause to ponder the poet's words,—

Cease the sin with the sorrow! See morning begin!
Pain must burn itself out if not fuel'd by sin.
There is hope in yon hilltops, and love in yon light;
Let hate and despondency die with the night!

At this Thanksgiving season we measure our gratitude for the blessings of the year, and though the clash of arms

on Eastern battlefields is still heard, and earth cannot "cover her slain," yet we may be thankful that humanity is awakening to protest against the horror and sin of it, and is demanding that the reign of the Prince of Peace be recognized and honored as something more than a theological tenet. When all Christians are united on any question of right, the day is won, whatever be the issues involved.

To-day we give thanks for the Christ-truth which takes away sin and sickness, and we pray that with another Thanksgiving we may give thanks that there is an end of war, and that the plowshares and pruning hooks of Science have supplanted the swords and spears of so-called civilization. Then in the councils of the nations will be heard, "Be still and know that I am God."

K.

Letters to our Leader.

Hastings, Neb., October 6, 1904.

Beloved Leader:—Though these words may never meet your gaze, it will be a relief to my overcharged heart to write them. When I read this morning the account of the beautiful new book, "Bohemia," and the just recognition which it accords to you for your service to mankind, the grateful tears came to my eyes. In thought I saw the little attic room, the lonely days and the lonelier nights, when you kept your steadfast vigil that we who sat in darkness might see the great light. I thought of the years when you stood alone against the whole world, and I said, "Father, I thank Thee that Thy faithful servant has been permitted to receive in this world, some slight reward for her fidelity to Truth."

Gratefully and lovingly,

AWANA H. K. SLAKER.

Fort Smith, Ark., October 18, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—Because this blessed truth you have given the world, has come to me, a Jew, I ask the privilege of telling you that I recognize how clearly and truly Christian Science intervenes and mediates, reconciling the belief of Jew and Gentile, which is so beautifully shown in your Message to The Mother Church in 1902. It is generally believed among Jewish people that they could never accept any Christian doctrine, but the fact that so many of the Jewish faith have accepted Christian Science, truly shows "that Christ is the Messiah, the true spiritual idea, and this ideal of God is *now* and *forever*, *here* and *everywhere*" (Message to The Mother Church, 1902, p. 21), and that Christian Science is demonstrating that "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, . . . and have been all made to drink into one Spirit."

"Blessed are the peacemakers." I am most grateful to you for this reconciliation.

Lovingly yours,

SAMUEL KAUFMAN.

Rochester, N. Y., October 20, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader and Teacher:—It is sweetly, vividly, and renewedly borne in upon me that your teaching and work is a fulfilment of the Christian ideals of the past. When you said, some years since, "I love the orthodox church," etc., I had the confirmation that the ideals I had found through associations of the "orthodox" church, the ideals of Christian history, were not to be discredited, but honored and cherished; while all the more we should have gratitude and rejoicing for the understanding of Science, which shows how these ideals can now be to us the most vital and practical realities. That which impressed me most in the noble church at Concord was that it fulfils a type. As I entered and stood within, waiting for the first distinct impression, I felt strength, beauty, the historic associations of Christian architecture, and in the midst of it

all, a simplicity that just escaped severity. Here, I said, is the fruition and fulfilment, in type, of the Puritan ideal,—its rugged strength, its unswerving fidelity to conviction, its severe ideal of righteousness, all this is suggested, and yet there is added to it, freedom and beauty. That which our thought is to seek and hold shall be, and is, not only the things that are "true," "honest," "just," and "pure," but likewise,—what our sterner ancestors omitted,—the things that are "lovely" and of "good report."

With loyal and loving greeting, and with desire for a still closer, truer walk with good,

Yours most faithfully,

ARTHUR R. VOSBURGH.

New York, November 1, 1904.

Reverend Mary Baker Eddy.

Beloved Leader:—With deepest gratitude I wish to express my appreciation to you for making possible, in this city, the Central Christian Science Reading Room.

The wisdom of your words has been proven, "Nothing is more needed for the good of the Cause, than this Central Reading Room in New York City, except better healing." Since your letter with this message came to this Field, a year ago, the work in the Central Reading Room has steadily increased, and beyond expectations; the attendance has numbered eighty and eighty-one persons in a day, the demand for literature has been in proportion; most interesting experiences have been the cause of rejoicing, and there have been cases of healing, by simply reading our literature.

Scientists have registered in this reading room from every state in the Union, from Maine to Florida, from Washington to California, the West Indies, England, Germany, Switzerland, and the Philippine Islands. Above all does my heart rejoice that members of the different churches are here brought together to work with one interest for our beloved Cause, and to realize we are all members of the one Church of Christ, Scientist, destroying any unconscious selfish interest for merely one church, in thus working for the good of all. We are thus enabled to do better work for each branch church by individually bringing out the spirit of unity.

As a natural result of this united work, better healing is being manifested and will continue to be, in proportion as we gain a clearer and higher realization of our relation to God and to each other. Only love and harmony have been evidenced from the beginning in the meetings of the Board of Directors. This Board is made up of two members from each church. Each church has shown the most loving interest, and a willingness to sacrifice individual opinions for the good of all. Second Church has found that what might have seemed a sacrifice, in closing the reading room in the church edifice, has proved to be a blessing, if the growth of the church is an indication, for never has the attendance grown so rapidly as since this step was taken, in following, as they thought, the demands of divine Principle.

It has been a great joy and privilege to work for the interest of this enterprise, and thereby for the Cause at large, and each day I feel more grateful to you, dear Mrs. Eddy, for the wisdom which supplied this great need in New York City.

Most lovingly yours,

ELLA BERRY RIDEING.

Doubt and fear are twin brothers. Doubt always arrives first, and fear follows closely after. All that doubt affirms, fear confirms. When doubt falters and wavers, fear trembles and turns pale; when doubt stumbles and falls, fear cries out in terror; when doubt gives up in despair, fear is paralyzed with fright, until the light of Truth shows that there never was any reason for their seeming existence. Then their nothingness is seen and they "leave not a wrack behind."—J. W. B.

Testimonies of Healing.

When a knowledge of the work of Christian Science first came to me, I was a student of medicine, having had a strong desire, almost from childhood, to do something to relieve the sufferings of mankind. In healing my parents, Christian Science accomplished for them what no system of medicine had been able to do. This impelled me to investigate the claims of this new religion, which had made them whole again and caused them to renew their youth, although they made no effort to change my plans in respect to my chosen profession. Being an enthusiastic student of homœopathy, I was almost startled by the statement in *Science and Health*, page 156, that "Metaphysics, as taught in Christian Science, is the next stately step beyond homœopathy." Then I recalled Hahnemann's teaching in the *Organon*, that it is the dynamic or spirit power of the drug that heals, and not the crude drug itself, and that in the college we were constantly instructed to look for the peculiar or mental symptoms of disease in the patient, some of the professors even going so far as to state that certain forms of disease considered most malignant had their origin in a mental shock. After this it was not difficult for me to understand that if disease had a mental cause, its cure should also be through mind without the intervention of matter. Thus the transition from a drug system of treatment to a metaphysical system was easy and natural, though I did not yet see what religion had to do with it.

While in no special need of physical healing for myself, having for the most part always enjoyed good health, I was painfully aware of a need of spiritual healing, spiritual awakening and growth. I was a member of an orthodox church and tried conscientiously to conform to its requirements, but this did not satisfy my highest spiritual desires. I felt there was something in the Bible that would bring me peace and joy if once found, but I failed to find any one who could give me the key which would unlock the Scriptures.

After a few weeks' study of the text-book, in which time Truth seemed no clearer or nearer than at first, I took up *Science and Health* one evening in sheer desperation, being much fatigued at the close of a hard day's work, thinking if my father could get so much out of it there must be something in it for me. Too tired to turn to anything wholly new, I opened to the Lord's Prayer and read it through with its spiritual interpretation, then began to question myself after this manner, "If there is a God, what is He? What must He be to satisfy me?" The answer came, "Good, not half-way good, but all good, the infinite good; if infinite, then He is limitless, boundless good, and must be all-knowing and all-powerful, always and everywhere present; and that means that this infinite Being is with me now and at all times; in fact, that I live, and move, and have my being in Him." Then I knew that the light which is brighter than the day was shining unto me, and my burden was lifted; for in that light I saw the nature of God and man and their relation to each other, and I have been able since then to do any amount of work required of me without any recurrence of the old tired feeling. The meaning of *Science and Health* and the Bible had dawned upon my consciousness, and this glimpse of Truth brought the peace for which I had been longing. Shortly after this experience, my father asked what preparations I was making to return to the medical college, and I replied that I saw no use in continuing the further study of an inferior system of healing.—I had found the Great Physician who healeth all our diseases.

Let me say here that in the beginning of my research I was quite critical of Mrs. Eddy, but after gaining this my first understanding of God, I had found what she wants everybody to find.—God, infinite good,—and I could only be grateful that, after nearly nineteen hundred years, one

had had the courage and faithfulness to stand alone and again present this truth to the world. That Christian Science is the Word which God has sent to heal the people, I am glad to be able to testify through the works that have been wrought in this community, for through that Word the lame have been enabled to walk, those who sat in darkness to see, the deaf to hear, the dumb to speak, those sick with so-called incurable diseases have been healed, and the poor have had the gospel preached unto them.

RITTA MAY METCALF, Anderson, Ind.

My cause of gratitude for all that Truth has done and is doing for me increases so rapidly, that every week I wait before giving my testimony, will make it more difficult to compress the testimony into reasonable limits; whereas, rather more than two years ago, the outlook upon life was one that often brought me into a state of mental depression which sometimes involved an actual physical sense of pain and heart-heaviness. Since the light began to break for me I have not once felt this, nor the attendant result of looking to self-destruction as the only possible way of escape. During the two years and four months since divine Love led me to open *Science and Health* for the second time (after an interval of some years from reading it through prayerfully, but as it then seemed in vain), I have drunk deeply of the hemlock-cup that means warfare with the false self within; but this has never caused me to swerve from the certainty that "God's in His heaven: all's right with the world," whatever the seeming may be, and this assurance does help one through everything. The way grows brighter, one's sense of the encompassing arms of Love grows in spite of outward manifestations that are slow in being made.

Since accepting the Christ-truth as Mrs. Eddy has revealed it to us, I have never touched medicine, and the result has been two years of almost unbroken good health, a capacity for hard work, and an endurance previously unknown. Clear proof has come to me that the harder the mental work, the greater the capacity to fulfil the day's duties aright, however arduous they may be, the "consciousness of truth" (*Science and Health*, p. 278) being our best rest. In June of last year I became a member of The Mother Church, a cause for much joy and humility. No words can say what I owe to the periodicals for the help they give. Gratitude for all this must henceforth be the motive-power of my life, and I know that gratitude expressed in selfless, impersonal love will lead to the outward manifestation which seems to be hard to attain; that sight, hearing, all the spiritual senses of man are eternal and are therefore mine now, since the Comforter, Divine Science, has been sent to show us the way of healing.

Great blessings make great demands upon us, and second only to the debt that must ever be owed, that must be daily and hourly repaid to our Leader, my chief cause for gratitude and the most potent incentive to work is found in the example of those whom God has selected for His service here in this English university town, those who conduct the Sunday and Wednesday meetings, under, perhaps, very exceptional difficulties, and who have been enabled to "strengthen, sustain, and cheer" all who have come under the influence of their pure and selfless ministrations. I have also other Scientists to thank for healing work done for me. Words alone, expressing thanksgiving to God, would be idle, but "prayer is the heart's sincere desire," and I know that I have the sincere desire so to live that others may through me be led to Christ.

EVA S. W. WILLIAMS, Cambridge, Eng.

Christian Science was brought to my notice several years ago by a dear friend, who had investigated it. I hold her

in grateful remembrance for the self-sacrifice and patient love with which she endeavored to help me in time of need. I am also truly grateful to my strong and loyal teacher, who guided my thought into the way of understanding, when I learned the beauty of holiness and the true sense of healing from sin and sickness, which is embodied in Christian Science. Only my heart can tell God how grateful I am for His goodness in giving us dear Mrs. Eddy, even choosing one from among us to lead us out of bondage, that we might know our Father and gain the true birthright of every child of God. We owe our dear Leader untold love for listening to the voice that called, and for obeying the commands from on high. What a work has been hers! With long-suffering patience, loving and true to her calling, she has gently led us on and on, and to make our journey safe, that we may not go astray, she has given us the guide-book of Truth, "Science and Health with Key to the Scriptures." We treasure this blessed book in our home, for we have proved by our healing that it is divinely inspired. It gives us an understanding of the Scriptures, which indeed makes it a book of revelation. The *Sentinel* and *Journal* are also great benefits to me and mine. We have found help and comfort many times from the contributions, so filled with admonition and love, and we have a kindred affection toward all who contribute aid to the needy, strength to the weak, food and drink to the hungering and thirsting ones, through those sacred pages. The gospel of Truth and Love, seems to fill the cup of salvation to the brim, until nothing is left but God,—good. For all these manifold blessings we are unspeakably grateful.—ALICE LURA JONES, Chicago, Ill.

Having received so much benefit from reading the many beautiful testimonies in the *Sentinel*, I feel in duty bound to add my mite in the hope that some suffering brother may pluck up hope and come and drink of the waters of Truth, and find rest as I have done. I am a miner and work in the mines for my living. A few days ago I was taken with a very severe case of grip. I had suffered from it in February or March of each year for the past fourteen years and was quite well acquainted with its symptoms. When treated by *materia medica*, which has always been the case up to two years ago, the attack usually lasted from two to four weeks, and then left some after-effects, such as cough, shortness of breath, etc., which would remain with me until the following summer. This time I was taken with it in the morning, and it appeared more than usually vicious; however, I did not allow it to stop me from going to my work, but I kept growing worse, and by evening I was scarcely able to walk to my home, about a mile from the mine. As soon as I arrived there I asked my little daughter Ruth, who is only eleven years old, to give me a treatment in Christian Science, which she did at once. I sat down by the fire and attempted to read Science and Health, but instead of reading I fell asleep and slept for an hour. When I awoke I found that my headache and sore throat had entirely disappeared; in fact, I was feeling perfectly well, and my belief in grip had vanished into its native nothingness.

I am indeed grateful for the truth as presented by our beloved Leader, Mrs. Eddy, and to our Christian Science friends who have so kindly assisted us in gaining an understanding of the truth that makes men free. Truly did the prophet say, "A little child shall lead them."

J. G. GRADY, Georgetown, Col.

It is over ten years since I first heard of Christian Science. At that time my husband, who is a hardwood finisher, was wearing a strap upon a weak and painful wrist. He had used this many years in order to do his work. One evening he came home saying he had heard of something new.—Christian Science. A fellow-workman had

given him a treatment in the afternoon, which had entirely healed his wrist, and from that day he never again wore the strap. I was very glad for his relief from pain and inconvenience, but took no further interest in the matter for some time. My husband was, however, greatly interested, and soon brought home a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read the book with interest, but did not understand it, and I felt that it was not for me,—that I could never attain to such purity and goodness as the book demanded.

Shortly after this, things began to go wrong in the family. Work became scarce, money less plentiful, and at last it seemed that we had lost all we ever had. I became fearful, discouraged, impatient, discontented with myself and every one else. My husband, however, was happy through it all, and often said, "If you could see this as I see it, everything would be different for you." I, however, continued in my discontent, making no effort to do otherwise, until one day the conviction came home to me that if I would derive any benefit from that which was helping my husband, I must study and do my own mental work,—that no one else could do it for me. I left my housework at once, found a Bible, the copy of Science and Health, and a *Quarterly*, and for hours I sat reading and thinking. When I got up, I realized that I was free. A great peace had taken possession of me, which then I could not explain. Within a week my husband had work, and has not been without it since.

Six years have passed since then, and in all this time we have had cause only for rejoicing. In our family of five the temptations have been many and varied, and the way has seemed dark at times, but by going to the Bible and Science and Health we always learn more of God, and have always found Him a help in times of trouble, and a shelter in the time of storm. We have found a church home which is a source of great comfort and strength to us, and we have gained much from class instruction. The study of each week's Lesson-Sermon brings the thought of Christ feeding the multitude, and the bread is still fresh.

Words cannot express my gratitude to Mrs. Eddy for the way in which her book has lifted me from dark despair into the liberty of Truth and Love. The light which shines from Science and Health is glorious. The *Sentinel* and *Journal* are truly welcome visitors. My heart is filled with gratitude, first to God, for raising up one who could proclaim His gospel of Love, then to Mrs. Eddy, for so nobly fulfilling this mission. I am also grateful to our editors and contributors who give us so many loving lessons, to the Readers and every member of our home church, who are so happy and loving that I feel I miss a feast if I am not regularly among them.

MRS. SUSIE HENDERSON, Portland, Ore.

I wish to tell of a little demonstration I had one day. I broke the bone of my third finger and crushed two of the others very badly. I at once went into a room alone and realized the truth. The words of our Leader in Science and Health, p. 424, came to me: "Accidents are unknown to God, or immortal Mind." I knew that as God's child I could not be injured, neither could a bone be broken. Within a few minutes all pain had ceased and I proceeded about my duties as if nothing had happened. The fingers were very discolored for some days, and people in the house wondered how I could use them, but I felt no inconvenience whatever. This is only one of many testimonies I might give if space permitted. Some seeming business troubles of many years' standing were met and brought to a satisfactory termination through my little understanding of Truth.

For all these many proofs of God's love to me and to others, above all for the great spiritual uplifting and the understanding of the Bible I have received through the

reading of Science and Health and Mrs. Eddy's other works, I wish to express heartfelt praise and thanks to God. I also wish to express my gratitude and love to our Leader, who, through her pure life, has given us the revelation of truth that has brought such joy and peace to the world.

ALEXANDRA C. E. GIBBS, Sydney, Australia.

As I have been greatly helped and encouraged by the reading of other testimonies, I find it a privilege, rather than a duty to obey the words of the Master, who said, "Freely ye have received, freely give." I have the most of our Leader's works, also our periodicals, and derive pleasure and profit from the study of them. We have no Christian Science church here, so have not the helpful influence of church association, but I have an abiding faith that in God's good time the seed will fall on good ground, spring up, increase, and bring forth fruit, the same as it has done in other places.

I would like to say, for the encouragement of those who distribute Christian Science literature in different places, that I was led to the truth by taking up *The Christian Science Journal* while waiting in a public reception room. I became deeply interested, and from that reading, now six years ago, I feel that I have found the truth as never before in the church of which I was an interested member, and which I still hold in love and respect, as the stepping-stone to the higher and more spiritual truths of Christian Science. I became interested for the physical healing, of which I was greatly in need, as well as the spiritual up-building of thought, and it has been my experience that the spiritual is the first necessity, and that the physical healing follows. I feel that it has been one demonstration since coming to the Christ, Truth; not that I can say that I have been able to work out of all the claims of error, but I have to such an extent that I can say Christian Science is an ever-present help in all the conditions of daily life.

In consideration for all the physical and spiritual blessings I have received, I feel there is no better way for me than to make constant endeavor to follow in the faith our Saviour taught. I would express my deep-felt gratitude to Mrs. Eddy, the one whose heart was pure and whose ears were spiritualized to hear the call of Christ Jesus. I also wish to express my love and appreciation of my practitioner, who first told me of the truths of Science and turned my material thought toward the spiritual; and last of those who work so faithfully to send out the different publications into the Field. It is my daily prayer that I may live up to this beautiful truth and bring no discredit upon Christ's teachings.

MRS. LAURA L. CORBIN, Rockville, Conn.

This morning, after reading some testimonies and being helped so much by them, I cannot wait longer but must write mine. I was a church member, and I tried to be faithful until these commands would come up to be honestly obeyed, "heal the sick" and "preach the gospel to the poor." While in a state of uncertainty our little baby girl was born. We used to give her paregoric and other drugs to cure the colic, and at last we gave her whiskey and water enough to strangle her. The thought occurred to me, Here am I, a Christian, and yet depending on these poisons to relieve my little darling. It is a pretty weak god that I am serving. My mother and sister were Christian Scientists and had helped me more than once, and they asked me to try Christian Science for the healing. I finally took the whiskey, drugs, etc., and threw them out doors, then repeated the Lord's Prayer with its spiritual interpretation, also the scientific statement of being (Science and Health, pp. 16, 468). Needless to say, our darling baby was relieved, and from that day till this, nine years,

Christian Science has been our only physician. Space will not permit me to write of the many different forms of error that have been healed by knowing what God is, and by abiding in divine Love.

E. W. DICKERSON, Blaine, Wash.

I became suddenly and seriously ill in the night and suffered excruciating pain. In the morning, when I looked at myself in the mirror, I found to my dismay that my face was quite crooked and one eye very much enlarged and protruding. A friend seeing me exclaimed, "You have had a stroke of paralysis; you must have galvanic treatment at once. I once suffered from the same thing and was under medical treatment for a year." My friends were all very anxious and wished me to send for a physician, but I firmly refused, and as soon as possible I sent a telegram to a Christian Science practitioner, asking for absent treatment. The result was marvelous, for in five days I was healed. The declaration on page 375, Science and Health, "Muscles have no power, . . . Mind is supreme," helped me wonderfully. Those around me who had been so adverse to my having Christian Science treatment had to acknowledge that it really was very extraordinary how quickly I recovered.

Words fail me when I try to express how grateful I am to Mrs. Eddy for her wonderful book, "Science and Health with Key to the Scriptures." It is through the understanding which this book has brought me, that I am able to realize what the Christ love is, and to understand the spiritual meaning of our Master's teaching.

I. M. G., Manchester, Eng.

I wish to testify to the healing power of God, which came to me through Christian Science. I had a spinal trouble, which brought on nervous prostration of twelve years' standing. I was in bed sometimes six weeks. Words cannot express how I felt: I could not sleep, would go as long as forty-eight hours without a moment's sleep, in fact I was a physical wreck and grew very despondent. I had the best physicians, and each in turn would say that he could do me no good; then, of course, I gave up all hope.

About two years ago, when first I knew of Christian Science, I went to church. I enjoyed the services very much; on Wednesday evening I went again, and am now a member. I got Science and Health by Mrs. Eddy, and began reading it, and so I was healed,—I am perfectly well without taking a single treatment from any one.

I feel very thankful that our Leader has shown us the way so perfectly by giving us the "Key to the Scriptures." I strive each day and pray for a better understanding of this truth, which has done so much for me. I owe my life, all I am, to Christian Science.

MAGGIE L. LIGON, Atlanta, Ga.

If I wait longer to acknowledge the benefits received from Christian Science, I shall feel that I do not deserve more. During the last five years I have been studying Christian Science, and in that time, through the reading of Science and Health, granulated eyelids have been cured, sore throat has left me, colds are much less frequent and less severe, fatigue has become unknown, and the "blues" have taken their flight. The discipline of pupils in my school is no longer difficult, and a good many times I have been able to help others. These are only a portion of the blessings received, for a day does not pass in which there is not a manifestation of the omnipresence of good.

Each day I realize more and more how pure Mrs. Eddy's life must be, that she can give us through her writings an understanding which so truly meets our need.

MABEL K. PETERS, Carbondale, Ill.

From Our Exchanges.

If every public officer were really a Christian, if every employer and every laborer were really a Christian, if every merchant, every householder, every man, woman, and child were really a Christian, of course the kingdom of heaven would not be far away.

If that is true, then the sensible thing to do is to make Christians just as fast as we can, and in proportion to our success will the kingdom of heaven approach the earth. The point of all this is that the most vital element of life to-day, from the standpoint of the world itself, is religion, for if there is any truth in the observations of pessimists who find conditions so deplorable and hopeless, it is because religion has been pushed into the background while we experimented like our brethren of olden time in Egypt, in making bricks without straw; we have the clay and sand and water, needed properties, but nothing to hold them together!

The chief need of the world to-day is religion; we need it in our officials, high and low, we need it in our voters, we need it in our rich men and poor, we need it in our stores and factories, we need it on our streets, we need it in office and study and studio, we need it in society, we need it in the newspapers and in our literature, we need it in our amusements, we need it in our schools and colleges, we need it in our homes, we need it most of all in our churches.

The Universalist Leader.

We make a great mistake when we think that Christianity has won its way in the earth because its preachers have been such strong logicians. The secret of its power and its triumph has been that it has actually done something for men in the transformation and re-creation of the inner life of thought, desire, and purpose. It has brought peace and strength and life. No matter how much discredit skeptics throw upon documents, so long as men by following the directions of those documents come to a spiritual experience that purifies and expands and vitalizes their souls. Christianity is unassailable, and the spiritual experience reflects back a new and strong evidence upon the documents.

But, it is said, this spiritual experience is only valid for the individual soul that shares it. It cannot be imparted to another. That is certainly true. But it is also true that the soul that is born from above bears a witness to the truth in the certainty and intensity of its conviction that is of the highest moment in propagating its own convictions. Carlyle truly says, "Soul is kindled by soul, and to teach religion the one thing needful is to find a man who has religion."—*The Watchman*.

Religious union is in the air, and Christian unity is on the way, but consolidation will never come excepting among religious denominations that have advanced toward central truth so far that forms of baptism, methods of communion, systems of church government, and the authority heretofore delegated to consecrated persons shall be classed among the non-essentials of religion. We are glad to see that the *Churchman* is approaching this point of view in a recent editorial. As, for instance, when it said that "converting congregations to the Prayer Book is hardly more intelligent than converting individuals to the processional cross and the litany desk. The first principle of a real programme of religious peace is the recognition of what the religious life of America is and has been, with a generous recognition of the part that each fraction of the Church has played in its development."—*The Christian Register*.

No philosophy, no theory, no art, can change eternal verities. To-day, as ever, it is true that the pure in heart shall see God. Nothing can change the nature of that truth. Jesus, as ever, leads to purity of heart, leads to God.

W. B. FLANDERS in *Christian Messenger*

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Christian Science Sentinel

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Items of Interest.

National.

The Italian Foreign Office has informed United States Ambassador Meyer that Italy is quite favorable to the conclusion of an arbitration treaty with the United States, and will empower Ambassador Mayor des Planches to sign it in Washington.

The arbitration treaty with Denmark will follow the lines of that already signed with France and other countries. A similar treaty negotiated with Switzerland awaits the signature of the high contracting parties. Mexico is prepared to negotiate an arbitration treaty with the United States.

It is announced that all the players in the Boston Symphony Orchestra have resigned from the Boston Musicians' Protective Association, and their resignations have been accepted. The orchestra has ninety-four members, and of these seventy-seven were members of the Association. The reason why the union officials have declined to discuss the matter is said to be that they did not wish to antagonize the Boston Symphony Orchestra or Major Higginson, who stands back of it.

As the result of a recent experiment made at the World's Fair grounds the practicability and accuracy with which wireless messages could be received at high altitudes and long distances were satisfactorily demonstrated. More than twenty messages were transmitted from the World's Fair wireless tower to an operator in a balloon. The highest altitude reached was estimated at about two miles.

Eighty thousand acres of land will be rendered suitable for farming purposes by the construction of a large irrigating system in Laramie and Weld Counties, Colorado. The main tunnel will be over two miles long, seven feet deep, and six feet wide, and the whole system will cost about \$375,000.

Miss Annie S. Peck, the American mountain climber, who has just arrived at New York from Colon, has been in Peru, where she succeeded in ascending Huascaran mountain to a height of 21,000 feet. Immense

crevasses prevented her from reaching the summit.

The State Department at Washington has been informed by the chargé at Caracas that Frank Plumley of Vermont has been selected as umpire to settle the French claims against Venezuela not adjusted by the Mixed Commission.

Great Britain, Mexico, and Denmark already have indicated their willingness to participate in another peace conference. France's response has not been made officially, but the plan and general purpose of the meeting are acceptable.

The sum of \$191,850, the last installment on the federal loan of \$4,600,000 made to the World's Fair several months ago, was paid into the United States sub-treasury last week by the Exposition officials.

The 36½ ton meteorite which was brought to this country some years ago by Lieut. Peary has been removed from the Brooklyn Navy Yard to the American Museum of Natural History, New York.

Although favorable in general to the reconvocation of The Hague Peace Conference, Italy has not yet answered the proposal of the United States officially.

Foreign.

The Canal Committee of the Prussian Diet has decided to support the measure for canals connecting Hanover with the Rhine, and the canalization of the Weser, from Hamelin downward, provided Bremen will bear part of the expense. The proposed canal uses about sixty miles of the existing Dortmund-Ems Canal, and will have two outlets into the Rhine. The total length, exclusive of the Weser, will be one hundred and sixty-five miles. The cost will be about \$50,000,000.

The Ecuador minister to Colombia has signed at Bogota a treaty submitting the Ecuador-Colombia boundary dispute to the arbitration of Emperor William of Germany.

Switzerland will shortly conclude arbitration treaties with the United States, Great Britain, France, Italy, Austria-Hungary, Germany, Sweden, and Norway.

The Anglo-Portuguese treaty of arbitration was signed at Windsor Castle last week.

Industrial and Commercial.

The highest tunnel in Europe, says the *Scientific American*, is undoubtedly that of the new Jungfrau electric line which is to reach the summit of the mountain. According to recent reports the tunnel, which is now in construction, has passed the altitude of three thousand meters (1.8 miles). As the road is entirely underground after reaching the altitude of twenty-four hundred meters (1.04 miles) it may be safely affirmed to be the highest tunnel in Europe. The work, which commenced over ten years ago, is very slow. The second station, that of Rothstock, was opened to the public on the 2d of August, 1899, and the third, the Eigerwand station, not until the 1st of July, 1903. The next station, that of Mer de Glace, will not be opened before next summer, and perhaps only during 1906. The great length of time needed for the construction lies in the fact that the rock is especially hard, and it is impossible to use quick-working drills. What is favorable is that there has been no water flow up to the present, as is the case in the Simplon tunnel. It is estimated that it will be ten years before the road finally reaches the summit of the Jungfrau.

In 1898 there were 74,000 miles of roads in New York State owned by the towns and maintained by the labor tax. In that year the Higsby-Armstrong law was passed by which the State provides the machinery and the county may or may not have State roads. If a county decides to have its roads improved by the State, the State builds the

roads and pays one-half the cost. Of the remaining half of the cost thirty-five per cent is assessed upon the county and the remaining fifteen per cent upon the towns. Under this law the State has built about seven hundred miles of road and has planned improvements that will cost \$6,300,000. About six thousand miles of road have been improved by the towns and 31,000 miles are being maintained by a money tax.

The objections to carbon filaments—disintegration, fusing with strong currents and therefore waste of energy through the necessary employment of weak ones—have led to many attempts to construct a filament for incandescent lamps of greater efficiency and durability. Filaments of iridium wire, which is neither vaporized nor oxidized at white heat, have been suggested, but the metal is extremely brittle and cannot be drawn into wire. By mixing a fine iridium powder, however, with vegetable glue, forcing the paste through a perforated plate by hydraulic pressure, drying the filaments, and heating them to whiteness in an oxy-hydrogen flame, filaments can be produced that have a bright metallic lustre, and are flexible enough to be used in electric bulbs. They are said to be very durable and economical of power.

The total quantity of sugar brought into the United States in the nine months ending with September, 1904, is 4,250,000,000 pounds against 3,750,000,000 pounds in 1903. Of this practically one-fourth came from the non-contiguous territory of the United States—Hawaii, Porto Rico, and the Philippine Islands; more than one-half came from Cuba, and the remainder chiefly from other islands of the East and West Indies. All this is cane sugar. In addition to this there was 223,211,168 pounds of beet sugar, which came chiefly from Germany, with a small quantity from Belgium, and a still smaller quantity from Austria-Hungary. The value of the sugar is \$101,116,717, of which \$32,223,075 was from the island territories of the United States, \$23,139,212 being from Hawaii, \$9,083,863 from Porto Rico, and \$34,240 from the Philippine Islands.

The corn crop of 1904 is estimated at approximately 2,574,000,000 bushels, the total slightly exceeding the crop of 1902, which up to that time was the largest on record.

Contracts have been let very recently for the shipment of fully two million dollars' worth of American machine tools to Japan.

General.

The total deposits in all the savings banks of the world, according to the latest official information received by the Department of Commerce and Labor through its Bureau of Statistics, amounted to over ten and one-half billion dollars, contributed by 82,640,000 depositors. Of this total the United States shows aggregate deposits of \$3,060,179,000, credited to 7,305,000 depositors. Of the total number of deposit accounts, the share of the United States is somewhat less than nine per cent, while the average deposit per account is more than four times, and the average savings per inhabitant more than three and one-half times the corresponding averages for the rest of the world.

"It is believed," says Chief Manney in his report of the Bureau of Equipment of the United States Navy, "that the development of wireless telegraphy will enable time signals to be distributed over water as well as over land, and that before long every ship at sea, in addition to every land station, will receive daily noon signals from the standard observatory clock." This will eliminate the last element of uncertainty from the problem of finding the position of a ship at sea.

Cut off from the East by the recent storm's destruction of telegraph and telephone wires, Chicago brokers had to communicate with their New York offices by sending messages around the world by way of Yokohama.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Mental Corrections.

M. G. KAINS.

To the Christian Scientist who has been a student of natural science, it is a matter of surpassing interest to note the statements of other physicists, as Truth compels them to discard theories formerly cherished, and accept more advanced views. Probably no recent utterance so strikingly illustrates this abandonment of whilom natural science tenets as does Mr. Balfour's speech delivered as President of the British Association and reported in full in the *London Times* of August 18. For instance, in explaining the basis of the natural sciences, he said,—

"In the order of logic, sense-perceptions supply the premises from which we draw all our knowledge of the physical world. It is they which tell us there is a physical world; it is on their authority that we learn its character. But in the order of causation they are effects due (in part) to the constitution of our organs of sense. What we see depends not merely on what there is to be seen, but on our eyes. What we hear depends not merely on what there is to hear, but on our ears. . . . And what is true of sense-perception is of course also true of the intellectual powers which enable us to erect upon the frail and narrow platform which sense-perception provides the proud fabric of the sciences."

In making these statements Mr. Balfour has not intended to overlook the important adjustments and corrections which have been made by reason in order to arrive at truth, for a little later he says,—

"Our organs of sense-perception were not given us for purposes of research; nor was it to aid us in meting out the heavens or dividing the atom that our powers of calculation and analysis were evolved from the rudimentary instincts of the animal. It is presumably due to these circumstances that the beliefs of all mankind about the material surroundings in which it dwells are not only imperfect, but fundamentally wrong. It may seem singular that . . . our race has, without exception, lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those 'plain matters of fact' among which sense daily moves with its most confident step and most self-satisfied smile."

But what are these illusions? Are they not the very sensations which our senses assert to be true and which we take for granted are true until we examine them critically? Are we not obliged mentally to correct every sense perception in order to arrive at truth? Let us examine a few cases which may be taken as typical.

A person who will close his eyes and cross his second finger over the first will believe he feels two objects when only one is placed so as to touch the tips of both fingers, especially if the surfaces brought in contact be respectively

rough and smooth. The assertion, "Oh, I knew (or saw) that I was touching only one thing," is virtually an announcement that the mental correction had been made.

A person standing with his back to a stove and warming his hands held behind him will usually start suddenly if his hand be touched unexpectedly on the surface next the fire. And he will generally be unable to declare whether the sensation was hot or cold.

Taste and smell present probably less striking phenomena than touch and hearing; but sight affords perhaps the most remarkable of all. If a stone be dropped from a rapidly moving train it appears to a passenger to fall vertically to the earth; to a spectator standing beside the track, it seems to fall obliquely; but the mental correction shows that it takes a curved course.

If one eye look through an opaque tube about a foot long, and the other eye look at the hand held, palm or back toward the eye, at the remote end of the tube, there will seem to be a hole through this hand. Again, if one look intently for half a minute at some bright solid color and then look as intently at a white wall or paper the color will be reproduced more or less prominently.

Such cases are so numerous that many physicists now literally "do not believe their senses," and in reviewing the history of the natural sciences progress will be seen to have been slow mainly because the testimony of the senses was believed; effects were frequently (and still are) attributed to wrong causes simply because the observer has failed to rise high enough to make the mental correction or to accept it when a more advanced thinker has grasped and published the fact.

Now in a court of law, a witness need tell only one untruth to have his testimony discredited; but the testimony of these physical senses must be reversed item by item in order to reach the facts in the case. This being true, it is evident that "the proud fabric of the sciences" is indeed supported by a "frail and narrow platform."

Is it presumptuous, then, to conclude that reason will so adjust still more "plain matters of fact," that the "platform" of these sense-perception sciences will be seen to have no foundation in truth, and hence to be an illusion? Upon this phase of the subject let us turn again to Mr. Balfour's address. In a masterly manner he summarizes the history of the sense-perception sciences, and then makes destructive onslaughts upon the whole fabric. He says,—

"Extend the boundaries of knowledge as you may; draw how you will the picture of the universe; reduce its infinite variety to the modes of a single space-filling ether; retrace its history to the birth of existing atoms; show how under the pressure of gravitation they became concentrated into nebulae, into suns, and all the host of heaven; how, at least in one small planet, they combined to form organic compounds; how organic compounds became living things; how living things, developing along many different lines, gave birth at last to one superior race; how from this race arose, after many ages, a learned handful, who looked around on the world which thus blindly brought them into being, and judged it and knew it for what it was,—perform, I say, all this, and, though you may indeed have attained to

science, *in no wise will you have attained to a self-sufficing system of beliefs.* [The italics are Mr. Kains's.]

"One thing at least will remain, of which this long-drawn sequence of causes and effects gives no satisfying explanation; and that is knowledge itself. Natural science must ever regard knowledge as the product of irrational conditions, for in the last resort it knows no others. It must always regard knowledge as rational, or else science itself disappears. In addition, therefore, to the difficulty of extracting from experience beliefs which experience itself contradicts, we are confronted with the difficulty of harmonizing the pedigree of our beliefs with their title to authority. The more successful we are in explaining their origin, the more doubt we cast upon their validity. The more imposing seems the scheme of what we know the more difficult it is to discover by what ultimate criteria we claim to know it."

This is the fateful jeopardy in which the natural sciences find themselves cheek by jowl with extinction. To seize one horn of the dilemma the physical scientist must avoid the mental correction, and retrogress to mere empiricism—chance. This is absurd. To grasp the other horn he must make the mental correction and progress to the ultimate total extinction of the present false basis of these sciences—sense-perception—and the establishment of a basis in Truth. According to his own records the sense-perception sciences have this trend. For the testimony upon which they are based is more and more discredited, mentally corrected, reversed, and stated in terms of at least approximate truth, more and more nearly approaching actuality as the scientist becomes more intelligent and augments his ability to make mental corrections.

Thus the exponents of the physical sciences more and more nearly approach the realization which Mrs. Eddy attained a generation ago; namely, that "All the evidences of physical sense, or of the knowledge obtained thereby, must yield to Science, to the immortal sense of things;" that "all Science is divine;" and that "there is no physical science, inasmuch as all truth proceeds from the divine Mind" (Science and Health, pp. 493, 126, 127).

The Value of a Good Name.

RICHARD P. VERRALL.

THE success of a business enterprise often depends entirely upon the fact that well-known names are connected with its promotion. The world recognizes the priceless value of a good name, and it is worthy of note that true and lasting success is invariably built upon this sure foundation.

Shakespeare, the great student of humanity, fully realized this situation when he penned the familiar lines,—

Good name in man and woman, dear my lord,
Is the immediate jewel of their souls;
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

True knowledge, or the knowledge of Truth, is the secret of success, and he who possesses this pearl of great price will not only have a good name, but will be able to maintain it and apply it to right uses.

In the first chapter of Genesis, it is said that God gave names to all His creatures as they were brought forth, and He pronounced them "very good." In the second chapter we read, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Thus in the belief of a material creation man was made

responsible for naming not only the animals, but his fellow mortals and their characteristics,—a practice which has led to an infinite number of subdivisions of manhood, with a false concept attached to each.

In modern times Adam has no new physical species to name, but the multiplication of beliefs has kept him busy with his Greek and Latin roots, formulating titles for this progeny of mortal mind. The sensations of sickness are constantly asserting themselves for recognition. If they are received by a learned profession, dignified with high-sounding names, and entertained with medical treatment, they will remain indefinitely. If, on the other hand, they are met with an understanding of Christian Science and are rebuked in our Saviour's language, "Get thee behind me, Satan," they will disappear into their native extinction; then disease will be forgotten and become a thing of the past.

At this period Christian Science has come to the rescue of a suffering race, and is emphasizing the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

If men were measured by the good they do, and our eyes were trained to deny every suggestion of evil, life would be like a garden of flowers, growing so close together that there would be no room for the weeds to flourish. Let us overcome every temptation to accuse our brethren, knowing that we can see the true image of God if we will but look for it steadfastly, and with a single eye.

An Allegory.

KATHERINE M. YATES.

A MAN once lay immured within a prison cell. The walls of darkened stone close-shut him in upon all sides. The narrow window, crossed by blackened bars, sifted the sunlight in scant, niggard rays. The door was also barred, and weighted well by heavy bolts and locks.

Long time he lay there thus, bemoaning his sad fate; and people passing by the door and window looked upon him with sad, pitying eyes, and some had kindly words of sympathy or tears for him; for his imprisonment was undeserved, since he had done no felony, but had become immured through mere mischance; and many had compassion on his plight, but knew no way to help him; and he groaned and prayed for death.

At last one passed his window in the sunlit noon and carelessly glanced into that dim cell; then paused and closer came. "Good friend," he said, "why weepst thou?" The prisoner raised his head. "I have I not cause to weep?" he said. "Years have I lain here, though I did no wrong in all my life, except the insignificant and paltry errors of a man the world calls just. I tried to do my best, and yet I lie in this dank hole, scarce living and yet, woe is me, not dead."

Compassion filled the other's eyes. "But see, good brother," came the kindly voice, "since thou art then so wretched in this darksome cell, why not fare forth into the joyous world amid the birds, the sunlight, and the golden fields?"

The captive clenched his hands. "You, in your freedom, dost dare jest and mock at one so deep in misery?"

The other shook his head. "I do not jest, my friend; the way is clear, and always has been. Your engulfing walls are only painted canvas and the bars are blackened, brittle chalk; the bolts upon the door have never been shot home. Man, you are free. All you need do is simply, Know God's truth, and walk forth, your bonds are but beliefs; be free!"

His hearer gasped. "The man is mad, forsooth. He knows not what he says. So many have passed by and seen me here, and none have told me this, though all have pitied me. It surely is not true."

"The others did not know," his friend replied. "The stones and bars seemed to them real; but I have tested, and I know the truth."

The prisoner half rose. The light of hope began to flicker in his eye. "Prove me your words," he said, in tensest tones; "Be those bars chalk, break even one."

The other shook his head and smiled. "And dost thou, then, place so slight a value on thy freedom that thou dost deem it not worth while to try thy strength upon a single bar?"

The man stood up, his palsied knees weakened, and tottering beneath his trembling weight. His hand shook like a leaf as he reached forth and grasped a blackened bar. It crumbled to his touch.

He stared in wonder, then he straightened more, his limbs grew firm, his eye flashed forth with hope, with *knowledge* that the world was his.

Down fell the bars before his eager hands, the canvas walls were rent, the door flung wide, and forth a *man* walked 'neath the open skies. And as he walked he pondered deeply, while his friend watched long his face, with question in his gaze.

At last the one-time captive raised his head and met the gaze, met it unflinching and with level eyes.

"My work?" he said.

"Dost thou not know it?"

"Aye, I do. It is to tear and scatter all these flimsy walls which seem to gird about so many on my way."

"And did I tear down yours?"

His hearer caught his breath. "But I must work," he said. "I feel it in me that I've much to do. I long to do it. Tell me where I err."

The other laid a hand upon his shoulder. "Friend," he said, "you *have* a work to do,—a grand and glorious work. It is to live the life of freedom, and to show by your example what is good and pure and brave. To have your hand ever held forth to help your fellow when he feels the need; your eye ready to see the wisest way to give that help; your ear eager to hear the truth and make it yours; your lips ever alert to voice it; your whole life active, earnest, loving, clean, thus showing forth the man your Maker made."

The Results of Obedience.

F. F.

HEARING that a church member has said recently, "Our church does not yet see the necessity for giving a lecture," I would like to tell of the experience of a small church which made this demonstration in the face of many seeming difficulties, and which is now rejoicing in the blessings which follow from obedience to this wise and loving provision of our Leader, as set forth in the Church Manual.

The church was organized less than two years ago and has fifteen members. A lecture was given soon after the organization of the church, but when the subject of a second lecture was brought up we found so great misapprehension in regard to the meaning of the By-law and the purpose of a lecture that we asked a Scientist whose wise counsels had guided us before in times of doubt and difficulty, to come and make clear to us our duty in this matter. This was most faithfully and lovingly done. We immediately began to make preparations for the lecture, but it was some months before the lecturer whom we had chosen could come to us. There was no money in the treasury, but we worked and prayed, knowing that God would supply every need.

When the time for the lecture was arranged we discovered that we were unfamiliar with the details of the work which must be done, and we wished to make this demonstration as complete as possible in order that the "good news" might reach a large number of people. We then called

upon the First Reader of an older church, who most kindly gave us the benefit of his experience.

Again the way was made clear and the preparations proceeded rapidly, many seeming obstacles giving way before the understanding of the power of Love. Many sacrifices were lovingly made by the members of this little congregation in order that each might contribute liberally to the lecture fund. Contributions began to pour in. Through the good friend who had at first aided us by her advice, a contribution of fifty dollars was sent to us by a Scientist whom we had never seen.

The invitations were received with the greatest pleasure. On every side we heard expressions of interest in the lecture and gratitude for the opportunity of hearing this subject discussed. The house was filled, many coming from long distances to attend, and three cases of healing were reported as having taken place during the lecture. Enough money was contributed so that after all the expenses had been paid there was more money left in the treasury than there had been at any time during the year.

No mortal can estimate the blessings which came to each one who in any way aided in making this demonstration; they are known to God. The truth was brought within reach of a large number of people, the church gained in unity of thought and in spiritual understanding, while in the community there is a greater interest in Christian Science and a better attitude of thought toward the church, as prejudice and misapprehension have given place to the statements of Truth. The editor of the local paper had unwillingly promised to give half a column for a synopsis of the lecture, but he gave over two columns to it. The good accomplished was entirely beyond all expectation and beyond human estimate.

"What eye had not seen, and ear had not heard, and what had not entered the human heart, God had prepared for those loving Him" (Ferrar Fenton Translation).

Strength.

A. J. F.

And his strength went from him.—JUDGES, 16: 19.

THIS text made such a deep impression that I often thought upon it and read the chapters relating to Samson again and again, but could not at once see the lesson which I wished to gain. Not long ago the text came to me again and a clearer sense of its meaning showed me that when Samson, who was noted for his strength, was faithful to God, when "the Spirit of the Lord" was upon him, he could easily kill the lion, and when evil would bind him and cause the Philistines to come against him, he was able to conquer error with the same ease and by the same means. He thus proved that the true victory is gained "not by might, nor by power, but by my spirit, saith the Lord of hosts." Later, when he yielded to the sins of worldly ease and apathy,—pictured as Delilah, he was beguiled, and when asleep "his strength went from him," he lost his sight and was bound and ridiculed by those who caused his downfall. This affliction was, however, a lesson to him; he afterwards repented, asked God for strength, and his prayer was answered.

We are taught in Science and Health that if we obey Principle we also can destroy error, and perhaps the most dangerous enemy would be as readily destroyed, as was the lion by Samson. We should be watchful, and guard lest we too cherish some idol which may cause our downfall. Our beloved Leader has given us so many helpful lessons to guide and to shield us that we should show our gratitude by the faithful study and following of her teachings; knowing that "we shall reap, if we faint not."

Selected Articles.

The Healing Leaves.

I have been requested to reconcile the non-use of medicine with the Scriptural statement, "And the leaves of the tree were for the healing of the nations."

St. John's picture of the New Jerusalem with its golden streets, the river of life and the tree of life, is without doubt intended to illustrate the beauty and harmony of spiritual life. The description of the tree of life should be taken in the same figurative sense which properly applies to the description of the Holy City. No Bible student expects to witness a material city, fifteen hundred miles in height, coming down through the air. We are accustomed to accept these apocalyptic forms of speech, as they were surely used by the author; namely, as figuration.

If we take the Scriptural reference to the leaves of the tree of life only in a literal sense, we must confine ourselves strictly to such an interpretation throughout, and must not apply the teaching to the leaves of any other tree. If this text is intended to suggest the use of material medicine in the healing of the sick, we should note that only the leaves of this particular tree, the tree of life, are recommended, and to carry out the recommendation literally we must first enter the New Jerusalem, then find the river of life, and find the tree in the midst of it, and on either side of the river, when in fact we have not yet seen the descent of the city. The text does not read "trees" but "tree," and a tree large enough to grow on both sides of the river. Note that we must find the tree "that bears twelve manner of fruits and yields her fruit every month," then pluck the leaves thereof. Let him who is disposed to take the Scriptures in a literal sense first find the tree and procure the leaves before advocating their use.

What we have said on this subject is not for the purpose of ridiculing the Scriptural teaching, for we regard this description of St. John as one of the most beautiful figures of speech to be found in all literature, but we insist that it was simply his material illustration of the spiritual fact. The Gospel of truth brings forth fruit, constantly and in sufficient variety, and even the leaves of this tree, the smallest and most insignificant offspring of the tree of life, serve the purpose of healing the nations, overcoming sin, sickness, and death.

While we raise no objection to the use of medicine on the part of our brethren who are not ready to depend alone upon divine power, we deem it wise to enter a kindly protest against the effort to represent the Word of God as being in the support of any material practices, whether medical or otherwise.

It is commendable that, in spite of their belief in the efficacy of materiality, many hold fast to the supremacy of God. Christian Scientists, however, are proving that better results can be obtained by an implicit and exclusive dependence upon the divine power and a complete abandonment of material remedies.

ALFRED FARLOW.
Boston Times.

Does it Please God?

In looking over our exchanges we find columns of "resolutions of condolence," and in most cases they start out with the stereotyped clause, "Whereas, it has pleased God," etc. It matters not what follows, those resolutions start out the same way. A loving mother may have been removed from the family circle; a father, the bread winner, may have been stricken down by some fatal accident, or some little child, the idol of the household, may have been called away, leaving fond parents with broken hearts; and the lodge says, "Whereas it has pleased God to afflict," etc. Does it please God to afflict His children? Does not the

great loving heart of God throb in sympathy with the poor, broken-hearted mother? Let us quit saying that it has pleased God to afflict any one. God is love, and it does not please love to cause sorrow. You are only an earthly parent, but when your little child comes to you with breaking heart you share its sorrow and find no pleasure in its distress. Is God's love less than your love? The next time you draft resolutions ask yourself this question, and leave out the "Whereas it has pleased God to afflict," etc.

Odd Fellows Review.

Growth of Christian Science.

The growth of the Christian Science Church in this country during the past few years has been remarkable, a fact which we believe is not fully appreciated by the general public. In Buffalo the increase in its membership, wealth, and influence has been very large. The attendance at all the meeting-places is always large, and the reading rooms maintained by the church are almost constantly filled with seekers of the knowledge their publications contain.

In 1897 the whole denomination contained only three hundred and sixty churches and now it contains eight hundred and fifty. In 1897 Science and Health, the text-book of the denomination, written by Mrs. Eddy, had only passed its one hundred and thirtieth thousand, and now it has reached its three hundred and fifteenth thousand, and more copies of it were sold in the last twelve months than were sold in the first twelve years.

Editorial in Buffalo (N. Y.) Times.

Seed Sowing has Begun.

At Berkeley Temple, yesterday morning, the Rev. Allen A. Stockdale had as a topic "The Reign of Peace."

He said it is the consistent ideal for the civilization of the twentieth century. Peace is a matter of the heart and conscience and can be accomplished. How far distant the day no man can tell, but this is sure, that the day will only come by the faithful, persistent sowing of the seeds of peace, even while the roar of the cannon growls out a seeming paradox. The sowing has already begun.

The reign of individual peace has a large exponent in the Christian Science movement. We are coming to the time when war will not be recognized by public conscience as a legitimate and rational way to settle disputes. Arbitration must take the place of butchery and life be considered instead of death.

We must clearly understand that peace must never mean compromise of principle, indifference to principle, or an age of sentiment. True peace must be the fruit of true education of mind and soul.—*Boston Herald.*

The following is taken from a sermon preached by Rev. T. J. Mackay, Rector of All Saints' Church, Omaha, published in the parish paper, *Church and Home*.

"No wonder that the Leader of Christian Science has demanded of her followers that they abstain from club life, simply because she sees clearly that the tendency towards clubs and organizations of all kinds, threatens the life of the Church and of the home. Thoughtful men in the Christian church everywhere have felt this danger for years, but few have had the courage of Mrs. Eddy in openly declaring that the Church should be first in the thoughts, and interests, and affections, of Christian people."

Human life to-day, according to recent medical discoveries, seems to be dependent upon microbes. To dodge "germs," unless you are a Christian Scientist, is impossible. The latter, at the mention of disease germs, simply smile, ignore them, and go on their way rejoicing.

Hartford (Conn.) Times.

The Lectures.

Aurora, Ill.

More than four hundred listened to the lecture on Christian Science at the People's Church, last evening [October 21], by Judge Septimus J. Hanna. Judge Hanna was introduced by the Rev. Parker Stockdale, who spoke in part as follows:—

Ladies and Gentlemen:—True religion is not one of creed, but one which embodies and manifests a good life, it is not a thing of dogma or ecclesiasticism, but it is born of divine love.

Traditional, orthodox theology has long held that the incarnation of the divine was limited to one man of the race, but the noblest instinct of the religious world, as well as the profound thought of the intellectual world is beginning to see that all souls incarnate some measure of the life of God.

For centuries men have believed that the inspiration of the Holy Spirit was confined to one chosen people and one infallible Book, but we feel to-day that all truth comes from God and every man who discourses and preaches a truth is a prophet of the Eternal.

A living God continually manifesting Himself in human life is the great religious truth that must be recognized and received in this twentieth century. The religion which is to endure and to bless must fill human life with God and bring to humanity health, happiness, and heaven here and now.—*The Aurora News.*

Dover, Me.

A good-sized audience assembled in Central Hall, Thursday evening [October 6], to listen to a lecture on Christian Science by Bicknell Young.

The speaker was introduced by Rev. A. Gertrude Earle, pastor of the Universalist church of Dover and Foxcroft, who spoke in part as follows:—

Ladies and Gentlemen:—There is one watchword of the church at whose invitation we gather here to-night, which ought to be a rallying cry for all; that watchword is "truth," for we know that it is only the truth that can make us free. . . . Yet how slow men have been to receive new truth, how bitter in their denunciation of each new sect as it has arisen. A few years ago, the church which I represent, the Universalist church, was everywhere ostracised. Men denied to us the name of Christian. A few hundred years ago every Protestant was a heretic, and through the horrible tortures of the Inquisition and the baleful fires of Smithfield the Protestant reformation was accomplished. In the first century of our era, the name of Christian was given in derision, and he who bore it must look forward to persecution and martyrdom, while around the greatest Teacher who has ever lived, the man who said, "I am the truth," gathered a bigoted mob, shouting, "Crucify him, crucify him!" In every age, even this enlightened twentieth century, men have needed the advice of a Gamaliel.

I like the custom of the Christian Science church which offers to the public each year a lecture upon its doctrines. I see also a value in the custom which invites one not of the faith to preside at these lectures. When you invited me to preside at this meeting, you expressed your faith in brotherhood and your need of sympathy with all who seek after the light. We meet upon a common platform, the desire to know the truth, however much we may differ as to what the truth is.—*The Piscataquis Observer.*

Chicago, Ill.

Mr. William D. McCrackan of New York City lectured on Christian Science in Second Church of Christ, Scientist, Chicago, Ill., November 1, to a crowded house, many standing throughout the entire evening.

Mr. McCrackan's pleasing address, and his simple and logical way of presenting his subject, was commended by all who heard him, and has awakened much added interest in Christian Science.

Mr. Warner, First Reader of Second Church, introduced the speaker in part as follows:—

Friends:—Our Master told us to "Rejoice, and be exceedingly glad," but it is impossible for us to manifest joy while weighted down with sin, sickness, sorrow, suffering, and fear. His command therefore would be impossible to obey if there were no way to rid ourselves of these burdens. But, thank God, there is a way and Jesus showed it, and through the light that Christian Science throws on the Scriptures the teachings of Jesus are made practical to this day and age, and the burdens of humanity are being lifted.—*Correspondence.*

Toledo, O.

The largest and most representative audience that ever assembled in Toledo to hear a lecture on Christian Science met at the Valentine Theatre yesterday afternoon [October 30] to hear Edward A. Kimball of Chicago. He was introduced by Attorney Clarence B. Hadden.

The Toledo Times.

The introduction was in part as follows:—

When asked to give the reasons for my faith in Christian Science, I can but answer in the words of Jesus, "Ye shall know the truth, and the truth shall make you free." I have experienced the healing power of this marvelous truth and I know that if I am a "doer" of the Word and not a hearer only, I shall indeed be free from sickness and sin; and I know further, that if the whole world would absolutely rely on God and follow Jesus and his teachings, sin and sickness would be entirely banished from this earth. This in itself is a sufficient reason to me for my faith; but, in addition, it has given me a new spiritual understanding of the Bible, that priceless Book of books; and, whereas, in the past years of agnosticism, I even disliked to read it as literature, I now love to study its pages, and the more I study it under the light shed upon it by Christian Science, and the more I search for its precious truths and apply them to my life, the deeper this love becomes. I have learned to regard the miracles of the Bible as the superb fulfilment of the spiritual law of God, as understood partially by the prophets and as perfectly understood and proven by Jesus himself. They are no longer supremely unnatural and incomprehensible to me. Christian Science gives me the most logical and consistent idea of God as Spirit, all Life, all Truth, and all Love; of Christ Jesus as His Son, our Exemplar and Wayshower, pointing us steadily onward and upward to the paths of righteousness and peace; of the real man, made in God's image and likeness,—perfect, without sickness or sin,—deathless and immortal. It gives me a complete and adequate spiritual interpretation of the universe and everything in it, and to me is the final word of Truth and the most satisfying and workable religion revealed to man. It is an illimitable, exact, and exacting Science,—Scientific Christianity,—to me the most wonderful and all-inclusive study for all time.—*Correspondence.*

Lectures at other Places.

Mansfield, O.—Edward A. Kimball, September 10.
Charleston, W. Va.—Edward A. Kimball, September 13.
Hudson, Mass.—Bicknell Young, October 2.
Wabash, Ind.—Edward A. Kimball, October 3.
Rich Hill, Mo.—Edward A. Kimball, October 10.
Rock Island, Ill.—Edward A. Kimball, October 18.
Geneva, Ill.—Edward A. Kimball, October 21.
Oxford, Mich.—Rev. William P. McKenzie, October 21.
Rockford, Ill.—Clarence A. Buskirk, October 28.

CHRISTIAN SCIENCE SENTINEL

Editorial.

Charity and Invalids.

MRS. EDDY endeavors to bestow her charities for such purposes only as God indicates. Giving merely in compliance with solicitations or petitions from strangers incurs a liability to work in wrong directions. As a rule, she has suffered most from those whom she has labored much to benefit—also, from the undeserving poor to whom she has given large sums of money, worse than wasted, she has, therefore, finally resolved to spend no more time nor money in such uncertain, unfortunate investments. She has qualified students for healing the sick, and ceased practice herself in order to help this work in other of its highest and infinite meanings, as God, not man, directs. Hence, letters from invalids demanding her help, under such circumstances, do not reach her, they are committed to the waste basket by her secretaries.

"Charity suffereth long and is kind," but wisdom must govern charity, else love's labor is lost, and giving is unkind. As it is, Mrs. Eddy is constantly receiving more important demands on her time and attention than one woman is sufficient to supply; hence, it were as unwise for her to undertake new tasks, as for a rentor, who has not an empty apartment in his house, to receive more rentees.

MARY BAKER EDDY.

Pleasant View, November 18, 1904.

The Circulation of our Literature.

A GREAT deal of time and labor have been expended by Christian Scientists in the distribution of our authorized literature, and while it is impossible to follow up each piece of reading matter and tabulate the good it has done in correcting misapprehension and in breaking down prejudice, we can safely say that the value of this work cannot be overestimated. We have but to turn to the pages of the *Sentinel* and *Journal* for evidence of the good results of this distribution of our literature; we there find many testimonies which contain the statement that the attention of the person healed was first directed to Christian Science through the reading of *Science and Health* or one of our periodicals, which had been loaned or presented by some friend. Much of this work is being done in a systematic manner by the local Publication Committees, and their efforts should have the earnest support of all our people; but this does not mean that individual effort along this line, and with personal friends should be diminished.

In the preparation of our periodicals, much thought is given to the needs of those who are making their first inquiry as to what Christian Science is, and what promise it holds out to those in search of health, peace, and a satisfying religion. The articles published in these pages have all been written by persons who have proved the truth of Christian Science through demonstration, and therefore, they are not the promulgation of mere theory or hypothesis. They carry a practical message to any one who wishes to know somewhat of this truth, and they are the outgrowth of individual spiritual experience. The testimonies of healing are the fruitage of the religion of Christ Jesus, and are written by living witnesses to the healing power of his gospel as revealed to the world to-day in Christian Science. The number of letters received at this office from persons who have been helped by these periodicals, witness to their

usefulness, and we believe that if they were given still wider circulation, much more would be accomplished.

Another interesting fact disclosed by some of the testimonies published in our periodicals is that quite a number who have been healed through Christian Science owe their first knowledge of this truth to a copy of *Science and Health* which they found in some public library. It therefore seems desirable that considerable attention should be given to this feature of the work, and those who are in charge of the distribution of literature in the local fields, should see to it that a sufficient number of copies of *Science and Health* and the other works of our Leader are placed in their public library. Reports of librarians show that but few books are called for more frequently than *Science and Health*, and it is therefore important that every library should be supplied with a number of late editions which will meet this demand. M.

Brotherhood.

ALL through the ages humanity has sought for something to satisfy its craving for affection, and in the face of temptations to gratify self-interest men have found happiness in sharing their spoils with others. Indeed there are few who can long be content with the solitary possession of any good thing, and family feeling has therefore been in all time a powerful influence in the state, and at this day we hear an ever-widening appeal for an extension of the ideal of brotherhood until it shall include all men. The sincerity of those who advocate universal brotherhood is undenied; the question is whether their apprehension of a subject so vast and comprehensive is sufficiently clear to be of practical value to humanity at large.

With all that is being said on this subject we may well ask whether even the average civilized family presents conditions which would serve as a model for universal brotherhood. Do not the vices of indolence, selfishness, hatred, and lust spring up even in childhood or youth, and are they not fostered in many cases, by parental incapacity, indifference, or sheer wickedness? We cannot forget that, according to the Bible, the history of the first human family was darkened by fratricide, and with conditions confessedly imperfect in the average family to-day, what hope could we have of good results from merely merging the material interests of many individualities, and expecting thereby to advance mankind? Nevertheless, let no one think that the realization of the larger sense of brotherhood is deemed impossible, for "with God, all things are possible." Ah! that is the secret, "with God," all good is possible, without Him, no good is.

The Christ prayer begins with "Our Father," not *my* Father, and Paul in his great spiritual appeal to God, names "the whole family in heaven and earth." Surely no one is fitted to be a member of this family until he understands his own mental and spiritual capabilities as a child of God, neither can he hold another in the bonds of true brotherhood until he has proved his divine sonship in the overcoming of evil, as did our Elder Brother, Christ Jesus. Any attempt to express a helpful ideal of brotherhood apart from this spiritual basis must result in disappointment. When, however, the sacred joy of the sense of Divine relationship comes with our healing, there comes also an ardent desire to have all others share it, and at any cost.

From one of the pulpits in this city there came recently these words,—

"Men abhor hypocrisy, and they demand practical results. Cain's old query: 'Am I my brother's keeper?' is weighing more and more heavily upon our hearts, and we are disposed to give a very different answer to it from that which satisfied our fathers. The more we are impressed with the solidarity of the human race, the more responsibility we feel for the woe and guilt of man. The time has already come when it is impossible for the noble-minded to be happy

in a world in which they are obliged to lower their eyelids in the presence of the misery of their fellow-men."

This sentiment awakens a responsive chord in the hearts of all Christian Scientists, and they rejoice that they walk in clearer light than did their fathers. The healing of sickness, which attracts so many sufferers to the truth, is but the beginning of their awakening from the long dream of materiality, and this awakening brings every man face to face with himself. As he learns to know and love his Father, he learns also the better to know his brother man. Like the great Teacher, he finds his work "in bringing many sons unto glory,"—the glory of knowing and expressing their true being, for he now understands as never before that "With one Father, even God, the whole family of man would be brethren; and with one Mind, and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which constitute divine Science" (Science and Health, p. 469).

K.

Humanity's Hunger.

THERE'S a big and blessed promise of humanity's redemption in the universal desire of honest men to get at the truth of things. Selfishness, the self-satisfaction of ignorance, and the prejudices of a narrowing education, always hamper and sometimes seemingly enslave the truth-loving instinct and quest, but it will not down, and in every age, as in every individual life, it ultimately claims its own and enters that protest against dogma and conventionalism which lights the torch of progress.

Every age of possible reform has been characterized by that disregard of tradition and of the opinion of others which marks the supremacy of the man, his emergence from the indifferent level of creedal loyalty. This superiority to the faith of the fathers, contains no element of disrespect for that faith, though often so charged. In all sincere men it is rather a conscious and purposeful endeavor to measure up to precisely the same standard of loyalty to conviction which has led all Christian reformers to break with the dominating thought of their times. Said a loyal Christian Scientist recently, "I was never so good a Wesleyan as I am now, and this for the reason that I was never so Wesley-like in my willingness to be misjudged and condemned by others, rather than be untrue to my highest spiritual concepts."

The assertion of this spirit of daring for truth's sake is very pronounced to-day, and while it can but shock and alarm those who identify spiritual truth with some human attempt at its statement, it is a sign of better things to all those who apprehend the place and necessity for error's uncovering in the order of our spiritual advance.

Under the heading, "What is Religion?" a writer recently expressed himself in terms whose searching frankness is fairly represented by the following excerpts. He says,—

"I was religiously brought up. . . and till long after I was of age regarded the Bible as one consistent narrative, to be taken literally, with the exception of the parables in the New Testament. After I grew older and got out in the world and began to reason for myself I began to doubt, and now I am simply in a state of bewilderment. The first thing that shook my faith was that my prayers were not answered. I had always been taught at home and at church to believe in answer to prayer, and when I prayed for that which I knew then and know now to be good for me and got it not, no amount of Christian sophistry could convince me that I had not been cruelly deceived. . . .

"So also about the Bible; I came to feel that I had been deceived, for I had been taught Hebrew legends and allegories as true. . . . I have the highest respect for the Bible, and would like to read it if I could understand it. . . . I

wish that some wise man would talk to me as he might to one who had spent his whole life in a lighthouse and had never had any religious instruction whatever. I want to hear about the fundamental, elementary principles of religion. . . . What is the Christian religion, reduced to its simplest expression? . . . Is there any proof of God or immortality other than the longing in our own souls? . . . I want to be treated with sincerity. I want to hear the simple truth, not 'as a little child,' but as to a grown man, who must reason as well as feel,—a man who has sinned and suffered and now vainly would find a safe anchorage for his soul in this sea of doubt and trouble."

This brother has dared to lay vigorous hands upon the thorny hedges of belief, and he is likely to suffer somewhat before he has wholly passed their venerated pale; but his face is set toward Jerusalem, and while all who have escaped his present thrall would gladly aid him in his struggle toward the light, the true Christian Scientist alone is adequately fitted to render this service, and for the reason that he alone can speak unequivocally of that for which the well-meaning, and hungry hearted in all the world are seeking; viz., demonstrable truth. Such inquirers may be dismissed (as they often are) with the counsel that they be patient and trust all to the hands of a God whose "ways are past finding out," but their want is not thus satisfied, and their condemnation of both creeds and professed Christians is likely to be phrased in the words of the Master, "I was an hungered and ye gave me no meat."

Everywhere is heard this pitiful plaint of those who have a right to expect bread from the representatives of him who fed the multitude. The expressions of human sympathy and hope will do no more to satisfy this longing of a troubled heart than would the platitudes of perfunctory prayer. Men long for certitude, they ask not for theories about bread-making, but for bread, and the Christian Scientist who is demonstrating the present and practical availability of the Christ-truth to heal sickness and sin has a privilege and opportunity to-day which exalts him above princes. If tempted ever to be content with a voluble acquaintance with the letter of Christian Science, let him listen to the cry which wells up from the heart of the world, and he will be driven to his knees by a sense of condemnation whose intensity is known only to those who have sinned against great light. Every true Christian Scientist must find an impelling inspiration in the fact that upon him is laid this exalted demand, that like the Master, he be able to point to his own works of healing and spiritual regeneration in confirmation of the truths for which he stands. Meeting this requirement, he becomes indeed a minister of Christ, a comfort and blessing to the suffering and the heartsick everywhere.

W.

Letters to our Leader.

New York, October 16, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader.—With glad hearts we note every pulsation of love and gratitude that flows through the great arteries of human thought touched by the spirit of your life purpose "to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207).

We wish to refer in particular to the recent delivery to you by the International League of Press Clubs, of the splendid and specially prepared first volumes of "Bohemia."

The peculiar and beautiful significance of this incident, from the spirit of its presentation to the uniqueness of the "Bohemia" itself, is more than gratifying to us; and we feel sure we are voicing the sentiments of our church and of Christian Scientists everywhere, when we sincerely and reverently thank God for this sign—one among many—that the world is awake to the beneficence of Christianity as taught by Jesus and revealed to this age through "Science and Health with Key to the Scriptures."

That a composite of the best in journalism has made a setting for to-day's pearl in religious thought, is strong evidence of Christianity's supremacy in the hearts of men, and of the world's increasing recognition of your great labor and success in the achievement of a better and more practical understanding of the religion of Jesus Christ.

We know that "Gratitude is much more than a verbal expression of thanks," and that "Action expresses more gratitude than speech" (Science and Health, p. 3). We are glad, therefore, to add our testimony of works which we know will be more to you than words of praise, and to tell you of our healthful growth in understanding, of the increasing number of our congregation, of the healing work done and testified to at the services, and of the rapidly increasing number of practitioners located now in every part of the city,—business, residential, and suburban; also of the good work done by the Central Christian Science Reading Room.

For all this we are deeply grateful to our heavenly Father, divine Love, and to you, His messenger, who, going before us, have scaled the steep of Christian Science and made these things possible.

Sincerely yours in the fellowship of Christ,

J. EDWARD SMITH,
S. GERTRUDE PALEN,
CAROLINE MEAD FOSS,

Committee.

By order of the Board of Trustees of Second Church of Christ, Scientist.

Hammersmith, London, Eng., October 13, 1904.

Beloved Leader:—Whilst reading the correspondence which has been appearing for some time in one of the chief London dailies, concerning the question, "Do we believe?" I was forcibly reminded of the deep debt of gratitude we owe to you, who, in Christian Science, have restored to us the religion of Christ in all its beauty, simplicity, and power. A correspondent writes thus: "What is needful above all things for the twentieth century is not an intellectual but a moral revolution; that what we need is not so much another Newton as another Luther, a reformer with all Luther's intense earnestness and moral courage but without his defects of narrowness and intolerance; one who shall rescue the well-nigh forgotten religion of Christ from the oblivion into which it has been suffered to fall; who shall make known the all enfolding, all upholding 'Father of the Universe,' who for the well-bred indifference with which the average Englishman regards his religion shall substitute some of the deep-seated moral earnestness which is the sole ultimate source of the greatness of nations."

The need of the century has been met. Dear Mrs. Eddy, you cannot but feel the love we bear you for all the blessings that are ours to-day; miles of ocean cannot separate us; we are *one* in the great heart of divine Love.

Lovingly yours,

H. BOARDMAN.

Mill Valley, Cal., September 25, 1904.

Revered and Beloved Leader:—I address these few words to you personally because, for so long a time, in the old days and old ways, my antagonistic thought was directed wholly towards you. Now I know something of Christian Science and, in a way, I know what a day that was when you stood forth alone, a Christian Scientist, and it is with the deepest gratitude that I thank you for your words and work. It is a great satisfaction thus to retract what I have said in the past, and a greater satisfaction to know that the foolishness of mortal mind could never hurt your noble womanhood.

Through you I have found the truth that divine Love always has been and always will be, and that there is a "new heaven and a new earth." Faithfully,

FLORA DAVIS.

Testimonies of Healing.

In November, 1901, I had a dear friend from Indianapolis, Ind., make me a visit. Her coming caused exclamations of delight and wonder in our family when we saw her so free and happy, but more astonished were we when she told us she had been healed through Christian Science, as she had the year previous walked with crutches, and been a great sufferer. I laughed at her statements as absurd, yet realized she was telling the truth, for I could not doubt what my eyes beheld. Her purpose in coming was that I might apply the same truth that had set her free, yet I argued and rebelled, making all kinds of excuses,—that my trouble was chronic and different from hers,—but my protests were overcome by her persuasion, united with my entire family's earnest desire to give it a trial.

When I went to the reading room my body was filled with pain and my mind distressed and anxious. There I found a practitioner who talked very beautifully to me, helped me to believe that I would be restored to health, and gave me courage to trust in God. I had been a sufferer for thirty-five years, had very severe headaches, besides many other troubles caused from spinal meningitis, which I had in my early married life. I had taken morphine, by physician's advice, as the only means to find even relief. All the different schools of medicine, besides electricity, had been tried, but without any benefit. In addition to these troubles I had for the past fifteen years, catarrh of the bladder, suffered constant pain, unless asleep, so that most of the time I was in bed, and absolutely unable to walk or stand without extreme pain. In the summer of 1900, I was operated on with some relief for a few months, only to have the suffering return.

In this condition Christian Science found me, and I was beautifully and positively healed of the catarrhal condition after nine weeks' treatment. Since that time my life has been one endless song of gratitude and praise to divine Love that prompted my friends to come and tell me of Truth's power; gratitude to the dear practitioner who was so faithful and loving to me, and to our God-inspired Leader, who has so tenderly showed us how to apply the Word. I am also grateful for help from other dear Scientists.

In June, 1902, our family, consisting of my husband, two daughters, a son, and myself, united with First Church of Christ, Scientist, Cincinnati, O. They all gladly and willingly joined with me, from a sense of gratitude. We have had many trials, but have learned that they are "proofs of God's care" (Science and Health, p. 66). We have also had many victories, and to-day we rejoice that we can say, "He is my refuge and my fortress: my God; in him will I trust."

ELIZABETH BATTELLE HOLDEN, Cincinnati, O.

Lying on my couch, the body seemingly racked with pain, alone so far as any human companionship was concerned, with no friendly hand near to give assistance of any kind, I reached for my Science and Health, opened it, and read a number of passages which were in line with what I needed. Being in too much pain to hold the book or read long, I closed it and began to realize as best I could the meaning of the passages I had just read, together with many others that came into my thought from the Bible and Science and Health. The trouble was severe pains in chest, side, and head, together with extreme fatigue, seemingly caused by over-exertion, in doing a great deal of work, to which I was unaccustomed, together with my usual daily tasks. I knew, however, that the cause back of this was a sense which I had been struggling to overcome for months; it was the thought that I had no home, was absolutely alone in the world, without personal friends, and I suffered almost constantly from homesickness and loneliness, try as I would to realize the truth.

This morning, after reading *Science and Health*, and while realizing the truth, a passage in our text-book which always seemed to stand out before me in letters of fire in my test-times, again came before me. It was this: "There is *no* power apart from God, . . . and to acknowledge any other power is to dishonor God" (*Science and Health*, p. 228). With this there came before my vision the picture of my old home where I had lived fifteen years ago with my parents, brother, and sister. In this home were two mottoes which I had made of gilt letters and placed on the walls, and they were the first thing that met the eye as one entered that home. One motto was, "God is Love," the other, "God is the Power." I did not then know that He is the *only* power.

As memory went back to that time, when I was without any knowledge of Christian Science, yet had so realized the truth of these two mottoes that I had been impelled to place them on the walls of our home where others might derive some benefit therefrom, I remembered what a constant inspiration they had been to me, and how they had become my mottoes throughout my life. With the memory of past victories sweeping over me like a great flood, together with the gratitude which I feel constantly to-day for my clearer understanding of truth gained through Christian Science, there came to me a strong desire to arise at once from my couch of pain and write this testimony for our *Sentinel*, the first I have ever written, and I knew that with this effort would come the strength to do it. I arose, and as I proceeded with my writing the pain left, the demonstration was made, and I realized that I was not alone, but that as God has been my refuge and strength in times past in hours of extreme mental suffering and loneliness, so He is to-day the same ever-present help and companion. I am proving daily the truth of that beautiful hymn, "No, *never alone*." I am very grateful for all that comes to me through the study of our literature, and that I am living in an age when the truth has been so fully demonstrated as it has, through the life labor of one gentle, loving woman.

IONA MCCAIN, Cincinnati, O.

My heart is so full of gratitude to divine Love, to our Leader, and to all the Christian Science friends who have so patiently borne with my egotism and eager questioning, that I will try to give my testimony to the great blessing which Christian Science has brought me. One year ago I began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I borrowed the copy from the Christian Science rooms in Olean, N. Y. I had been reading so-called mental science, and wished to see how Christian Science differed from what I had read. I became absorbed in the reading of *Science and Health*, and for months read nothing else. I soon bought a copy, subscribed for the *Sentinel*, *Journal*, and *Quarterly*, and have faithfully persevered in their study.

From the first of my study of *Science and Health* I have been able to realize the truth sufficiently to meet nearly all the manifestations of error of a physical nature which appeared in myself and family.

Two tumors have disappeared; a partially paralyzed arm is restored; grip of a violent nature has been overcome, a sty on the eyelid disappeared in a few hours; lumbago, the periodic attacks of which were my terror, was met about the first thing and has never returned. These are only a few of the troubles which were seemingly established in my mentality, and which have vanished before the light of Truth. I have twice employed a practitioner with most satisfactory results. A few weeks ago I was overcome by a sense of fear in a case of uterine hemorrhage, with great nausea and congestive chills. This was overcome with my practitioner's help in twenty-four hours, and after a week's treatment all of the usual after effects of pallor, heart disturbance, and weakness entirely disappeared, while in a

like attack with a regular physician I was in bed two weeks and unable to do much of any work for months.

I however regard the spiritual illumination that has come with this great revelation as of far more value than the physical healing. Although I had been for many years a church member, and thought I was a fair Christian, it now seems that I was in great limitation on account of my ignorance. There is no Christian Science church where I live, but in warm weather I go to Olean, six miles distant, where there is a small organization. I have been able to attend but very few Wednesday evening meetings, therefore I desired to give this testimony through the periodicals.

MRS. J. S. BARNES, Portville, N. Y.

I do not know how long I should have suffered had it not been for Christian Science, which shows the nothingness of the pains and agonies of sense. The more material remedies I took the more hopeless I was. I learned, however, that my suffering was not bodily but mental, and I now see that all this time God was answering my secret prayers, and I was gradually coming into the truth, though not aware of how much there was in store for me. I suffered from infancy until I was about forty years old. I had never heard of Christian Science, but had tried every material remedy and had given them all up.

A lady took me to visit some of her friends in the country one day, and the way I then heard the Scriptures explained made me feel there was something for me that I had not known before. I was told that these people were Christian Scientists, and I thought that name was so grand. At my first opportunity I asked one of them what I could do to get an understanding of the thought that she had, and she told me that I had to read, and that she would loan me a book until I could buy one. I began to read, and it just seemed like raindrops on a wilted flower. I did not ask for treatment, as I did not know how the healing was done. I was very much under size, and by my glorious uplifting my body responded, and a new sense of life sprang up in me, as it were. I rejoiced as never before, and I have been able to overcome every trouble by realizing that "Divine Love always has met, and always will meet, every human need" (*Science and Health*, p. 494).

May all earnest seekers after truth find this way out of the material into spiritual light. I have been so blessed that it seems like a new world to me. I cannot be grateful enough for this truth that makes us free, and enables us to overcome every difficulty. I do thank God and our beloved Leader, Mrs. Eddy, for the light and liberty that she has brought to us, which enables us to walk in the footsteps of our Master.

MRS. PHILENA MATTESON, Argos, Ind.

"To those leaning on the sustaining infinite, to-day is big with blessings." This first sentence in the preface of *Science and Health* means much to me, as I was drifting without an anchor, without God, until about seven years ago when I came to Christian Science for physical healing. I received more, as I got the spiritual also. Since then I read my Bible in connection with our text-book and love it; together they are my daily companions. I feel that I am a living monument to the healing power of Christian Science, as there was a time in my illness when it did not seem possible for me to live, but the demonstration was made for me. I have proved many times that God is an ever-present help, in trouble, in sickness, and in accident.

I was visiting in a strange house and made a mistake in a door. It was at dusk, and the next thing was that I found myself on the cellar bottom. All was blank for a moment, then the first thought came, God is my Life, I can't be hurt. Then came quickly the thought that I must impress it upon the others that I was not hurt. They helped me upstairs; my arms were badly bruised, but no one saw

them except my husband. The shock had seemed very dreadful, but after going to my room, for just a few moments (all the time declaring truth for myself), I went to the table and ate my supper. They said they never saw such grit, but I knew it was the power of divine Love. I overcame the suffering in my head the next morning while out driving. I went on as if the accident had not happened, and in a very few days was all right.

I have had the privilege of class instruction with one of Mrs. Eddy's students, and have found her a true friend. For the many benefits I have received I wish to express my gratitude to God, to the great Wayshower, and to that noble woman, our Leader, for this wonderful truth.

JENNIE A. RICHARDSON, Somerville, Mass.

It gives me pleasure to testify to the love of God, who forgiveth all our iniquities; who healeth all our diseases. When Christian Science was first brought to my notice, I was suffering from a fibroid tumor of great size, accompanied by severe hemorrhages and consequent anæmia. I had no hope of recovery except by the knife, and finally I was told that I had not sufficient vitality to survive an operation. I was then, and had for a number of years been a church member, but was without a correct understanding of God or our relation to Him. I had been instructed that affliction of every kind was given by God to chasten us and bring us nearer to Him. This thought was very repulsive to me, and though I did not understand, I could not believe that our sufferings were directed by the Divine will. In Job we read, "Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict."

I thank God for revealing Himself to us through the teaching of Science and Health by Mrs. Eddy, in which we learn that God does not afflict, but that God is Love in whom we live, move, and have our being. From the study of the Bible with Science and Health, and five absent treatments, the tumor disappeared, the hemorrhage ceased, and health was restored.

Since coming to Christian Science I have had other ills to meet, but have found divine Love sufficient for all my needs, and I have also been enabled to work for others. Words cannot express my gratitude to our dear Leader, Mrs. Eddy, for so patiently and carefully leading us along this beautiful path toward the realm of perfect day.

MRS. ALICE CAMPBELL, Granton, Wis.

Christian Science came to me about eight years ago. When in mental darkness, I was led by a dear and true Scientist to see God, as He has been revealed to human apprehension by our wisdom-guided Leader, Mrs. Eddy; He is Truth, Life, and Love. My physical healing has been slow, but sure and certain. I had throat trouble, catarrh of the head, and a weak and sickly body. I had tried medicine and will-power, but to no avail. Truth has now made me free, and I have a reason for the faith and understanding that is within me. I can testify that Christ, Truth, has indeed appeared to heal the flesh. In our family we have had many proofs of God's sustaining care, and I have learned to trust, as did Saint Paul, in the assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." With him I say, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me."

About one year ago we had a case of diphtheria to meet with our youngest boy, a child six years old. The conditions were such that we thought it best to call in a medical practitioner and an assistant. They treated the child for some time and finally decided that they could do no more, and that he could not live. We then turned to Christian Science with what understanding we had, and the result was that God sustained us, for within twenty-four hours our child

was up and playing,—brought from death unto life. I can truly say, "Glory to God in the highest," for this salvation is made so full when understood in Christian Science.

I cannot close without expressing our grateful thanks to those who are at the post of duty in publishing to a waiting and hungering world the good news that Divine goodness is indeed a present realization. May the good work go on, and may our daily lives be found blameless before our fellow-men.—W. E. LONG, Port Hope, Ont.

I was healed of a tumorous growth of five years' standing. As this was thirteen years ago and there is no indication of its return, it can be said to be a permanent cure. The first three days' treatment seemed to have no effect, but on the fourth day there was some inflammation and swelling, which continued until the sixth day, when it broke and discharged, giving me no more trouble. On the tenth day it came off entirely, leaving no scar.

T. P. JUDD, Drayton Plains, Mich.

About three months ago the baker's wagon had stopped as usual one morning in front of my house to leave me some bread, and as I turned to go into the house there came a young man on his bicycle, at a rapid pace. It struck me and lifted me entirely off my feet, so that I landed on the pavement. I instantly declared the truth, that God is here, got up quickly and started to go into my house. There were several passers-by who were ready to assist me and who asked if I were hurt. I told them that I would be all right, though to mortal thought I was badly hurt, my jaw seemed to be broken, and my knee, arm, and shoulder badly bruised. I sat down and ate breakfast while constantly declaring the truth; went to my business as usual, and lost no time. When I looked myself over two days later I then saw I had been very roughly handled. I am sure that my apprehension of Truth as revealed in Christian Science saved me from death. I am now in my seventy-fifth year. I have been in this truth a little more than five years.

My companions are Christian Science literature, and they cannot be overvalued. Not a sparrow falleth to the ground without our Father's notice. "He shall give his angels charge over thee. . . . With long life will I satisfy him, and show him my salvation."

FRANK WATSON, Albany, N. Y.

An evil spirit (belief) was cast out of my consciousness recently so quickly and so completely, that I wish to send forth the healing angel (thought) in order that it may, perchance, expel this intruder, should it try to gain lodgment elsewhere. While engaged in work at the office not long ago, I began to feel sick and chilled, with violent pains in the stomach. The indications were that the ailment would bring me much suffering. It seemed as though I would have to stop work and submit to this painful and weakening condition, but I resisted. During the week my attention had been held by the words in the Lesson-Sermon (Science and Health, p. 406), "Sickness, as well as sin, involves weakness, temptation, and fall,—a loss of control over the body." I determined that I would not permit myself to think that matter had the power to give me pain any more than I would permit myself to think that matter had the power to make me sin or give me pleasure through sin. I saw that it was wrong for me to think thoughts of inharmony that made me suffer, in the same way that it was wrong to permit thoughts of evil to give me pleasure; that both sickness and sin are founded on the belief that matter governs us, and even dictates our thoughts; so the thoughts of sickness were combated with the same determination and vigor that thoughts of sin would have been. The evil thoughts were not yielded to, and found no place wherein to abide, and the fear of them then vanished; in

other words, a severe attack of colic was destroyed in a few minutes by Christian Science, and the spiritual uplift followed, which always attends the overcoming and dethroning of the pretentious matter-king.

V. A. H., Washington, D. C.

I am very thankful for all the blessings I have received since coming to Christian Science. It is a little over two years since a dear friend (God bless her), knowing my feeble, nervous condition, urged me to try Christian Science. I had been in ill health for several years, had tried many doctors and many remedies, and while they gave relief temporarily, I was not cured. I was very much discouraged, but I rejoice that I did turn to Christian Science and found God an ever-present help in time of need. I never turn to my Bible and "Science and Health with Key to the Scriptures," without receiving comfort and strength. I have been cured of a rupture from which I had suffered for twenty years, also stomach trouble. I was afraid to eat because I dreaded the distress it caused; now I eat what I want. I am grateful for the spiritual uplifting. Error tries every way to tempt us, but Truth does and will protect us, and with every temptation I feel a stronger desire to know more of divine Love, that I may resist evil and do good.

I wish to express my gratitude to our Leader, Mrs. Eddy, for the revelation of Truth she has given us, also to my dear teacher who has been so patient and kind, and to all the friends who have encouraged and helped me to understand and love Truth.—MRS. ELLA HIGLEY, Chicago, Ill.

The following testimony was given by Mr. John Goodwine of Wichita, Kan., in connection with the introduction of Mr. Kimball, who lectured in Wichita, October 7.—EDS.

I am permitted to stand here to-night because of the practical application of this truth in the healing of what the medical profession pronounced incurable diseases, including indigestion, neuralgia, rheumatism, atrophy of the muscles, and paralysis, which rendered me unable to wait upon myself. Many kind doctors did what they could to heal me during a trial of over thirty-one years, for which they have my sincere gratitude. Having been a member of an orthodox church all these years, many prayers were also offered in my behalf by kind ministers and others, but I continued to grow worse until healed through the power of God as taught in Christian Science, by one in your city, over eight years ago.

It is this truth which heals from every phase of sin and sickness, that this church, prompted by love for humanity, is endeavoring through these lectures to present to you, that you too may know thereof.

Through the power of Truth and Love I was healed of constipation, which had held me in bondage since I was a mere boy,—some twenty years. I was always seeking relief from this trouble by the use of material means, but without receiving any lasting benefit. A short time previous to this healing, our family physician said that I had paralysis of the brain, but I was completely healed of both of the diseases in less than a week. I am very thankful for this help. Some time afterward I was cured of the tobacco habit. I had gotten so deeply into it that I smoked almost continually, but I began to realize its nothingness, and that I must rise above it. My wife and I concluded to take class instruction and that settled it in my mind that I must stop smoking, but resolved in my own consciousness when I should take the last luxury, as it then seemed to me. I gave it no further thought that day, which was Friday. I had resolved to stop smoking on Monday, as that was the day we were to start for Chi-

cago for class instruction, but on Monday I awoke to the fact that I had been healed of that habit on Friday, when I realized that man has dominion and is not in subjection to error.

I am very thankful to God for this precious truth which does cast out error and heal the sick. I am very grateful to Mrs. Eddy for the wonderful revelation given in Science and Health, by which we are able to comprehend the teachings of the Bible.—HARRY STRAIT, Muncie, Ind.

I wish to express the deep gratitude I feel for Christian Science. About three years ago, I took treatment and bought a copy of Science and Health, in which I became very much interested. After reading for a few days, I found that I could do without my glasses, and I was also healed of constipation of over twenty years' standing. Many blessings have come to me since knowing Christian Science, and I feel thankful to God for all the healing, and to Mrs. Eddy, the Discoverer of this truth.

J. C. L., Berkeley, Cal.

I would like to add my name to the list of those who have been helped by Christian Science. It has healed me of goitre, also of eye trouble, so that I was able to remove my glasses and have not had them on for six years. I had discharges from the ears for twenty-eight years as a result of measles, and this too was healed.

For all these blessings and others which I have received, I want to express my gratitude to God, to Mrs. Eddy, and to friends who have helped me over many rough places. I consider Christian Science the greatest blessing that has ever come into my life.—GRACE B. HATCHER, Chicago, Ill.

Our oldest daughter was attacked by pneumonia in its severest form. For three days and nights she seemed unable to lie down, and she feared that she would die if she did. On the fourth night the same trouble presented itself, so, with my understanding of Truth, I rose up in arms against the error and went to work in truth, and when morning came the higher light came with it, and the disease was overcome. I am very grateful to God and to our dear Leader for Christian Science. My daily prayer is that I may gain more of this blessed truth each day.

MRS. ALICE KIDNEY, North Topeka, Kan.

[Written for the *Sentinel*.]

"God Rests in Action."

(*Science and Health*, p. 519.)

DIADEMA FOSTER.

SEEDS bring lilies from the mould,
In the sowing.
Harvests white yield wealth untold,
In the mowing.
Oh, the newness of the old,
In the knowing!

Gentle winds waft fragrance sweet,
In their blowing.
Hands grow strong with good replete,
In their doing.
Feet attain the height's retreat
In their going.

Streams bear burdens to the sea,
In their flowing.
Hearts respond to Love's strong plea,
In its showing.
Men turn Godward, Christ, through thee,
In the wooing.

From our Exchanges.

The sessions of the Peace Congress in Boston leave the impression that there is a probability that, within a few years, there may begin in America and in Europe a reaction against war in all its phases, which may take the form of a passionate assertion of the rights of humanity and the principles of peace. Wars that are approved by the people always begin in a delirium of passionate excitement disguised under many names, as patriotism, moral enthusiasm, or humanitarian sympathy. The real impulse always is and must be a wave of emotion. Reason, as Professor James showed at the peace banquet, plays but a small part in the affairs of men and nations. No war, not even the most sacred, can begin or be carried on without arousing all the sensibilities of the people. Their sympathies, their hopes, their fears, their love of adventure, their joy of battle, the love of overcoming, and, above all, belief in the leadership and protection of the God of battles, make war possible, and have at times swept into the current of warlike enthusiasm the wisest and best of the nation's sons and daughters.—*The Christian Register*.

Five hundred and twenty years ago John Wyclif completed the great work of his life, the translation of the Word of God into the speech of the common people of England. He realized something of the greatness of the achievement, for he knew the power of that Word to overcome the spiritual tyranny then regnant in Christendom. But of the full splendor of the work he had accomplished he could have had only a faint conception. For he then gave to the common people the *Magna Charta* of their liberties, the one true foundation of religious and political freedom. It is as much so to-day as it was five centuries ago. The English Bible has been of more value to the English speaking people than common law, statutes, declarations of independence, and constitutions all combined. Take it away, destroy the people's faith in it, and political as well as religious liberty would soon begin to decline.—*The Examiner*.

Not till the overburdened shall be able to see that happiness, restfulness, and contentment lie not in conditions but in the desires of one's own heart, in the practice of that simplicity which is the central note in the teaching of Jesus and the beauty and strength of Christianity, will they find a new world in the midst of daily struggle. With these principles governing life, it is surprising to find how many things we do not want in order to be happy. Happiness does not depend on an earthly income but on a heavenly endowment. Let no one grow discontented over the little he may possess, but seek that which has real and permanent value.—*The Standard*.

The opening sermon by Bishop Doane at the Episcopal Convention, Boston, was a revelation of the change in attitude of the Episcopal Church. This single sentence shows its trend: "To doubt the presence and the power of the Holy Ghost in the message and the ministry of men who deny our orders, or the man whose orders are not according to our liturgical and canonical law, is false to all experience and all evidence of religion and Christianity."

Universalist Leader.

The Church has its high duty to perform as a maker of opinion favoring peace, and especially opinion favoring a method of gaining a just verdict in international disputes by which both justice and liberty can be conserved without bloodshed. The strife should be transferred from the battlefield to the court, from warriors to jurists, from force to reason.—*The Congregationalist*.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The Rhodes scholars at Oxford University assembled Thanksgiving Day for a dinner, at which Henry White, Secretary of the American Embassy, responded to the toast "The Day We Celebrate."

At Berlin the day was observed by two hundred American residents with a banquet at the Kaiserhof. Consul General Mason presided and addressed the company on the prosperity of the United States.

At Copenhagen Minister and Mrs. Swenson gave a dinner at the American Legation, which was attended by the staffs of the Legation and Consulate, a number of Americans, and a few Danes.

At Rome Ambassador Meyer entertained the American colony in honor of the day.

Ambassador and Mrs. Storer held a reception at Vienna. The Ambassador's residence was crowded with members of the American colony and many American tourists.

The day was generally observed by Americans at Constantinople by a short church service in the forenoon and a holiday at the American colleges at Hissar and Scutari.

Americans residing in Havana held union services and in the evening there was a ball at the American Club.

One by one the Powers are giving their support to President Roosevelt's suggestion that another session of The Hague tribunal be convened to complete the work outlined by the first Peace Congress. Secretary Hay has just received cordial acceptance from Sweden and Mexico. The Netherlands Government has notified the American chargé d'affaires that Queen Wilhelmina would be glad to see a second peace conference meet at The Hague.

The bronze statue of Frederick the Great, presented to the American people by Emperor William, was unveiled last week by the Baroness Speck von Sternberg, the wife of the German Ambassador. The statue was presented on behalf of the Emperor by his personal envoy, the German Ambassador, who made a brief address. The President made the chief address of the day, and ac-

cepted the gift on behalf of the American people.

Ambassador Choate's speech at the banquet of the American Society in London on the 24th ult., is cordially approved by the English press, and it is taken for granted that the arbitration treaty to which he made allusion will be concluded and ratified promptly by the United States Senate. It will follow the lines of the treaties with France, Switzerland, and Portugal already entered into.

During the last fiscal year nine forest reserves were created, increasing the aggregate area of forest reservations to 62,765,494 acres.

The patents issued for the year numbered 56,386 and exceeded those for any other twelve months in the history of the office. The receipts were \$9,283,341 and the land disposed of aggregated 16,405,821 acres.

Secretary Hay and Mr. Probst, the Swiss chargé d'affaires, last week signed an arbitration treaty on behalf of the United States and Switzerland. It follows the lines of the French-American arbitration treaty.

The naval estimates for the fiscal year ending June 30, 1906, aggregate \$114,530,638, an increase of \$17,372,443 over the last appropriation.

Announcement has been made of the completion of the fund of \$600,000 for the erection of a national monument to President McKinley.

Foreign.

An important move tending toward a more liberal Government in Russia was made last week by the meeting of prominent members of the Zemstvos, or local assemblies, at St. Petersburg. The Zemstvos formulated and presented to the Czar, through the Minister, the following memorial: "In view of the importance and difficulty of the internal and external situation through which Russia is passing, this informal conference expresses the hope that the sovereign power will summon freely elected representatives of the nation, in order, with their co-operation, to obtain for the fatherland an evolution of the state in the direction of establishing a new basis of law for mutual co-operation between the imperial authority and the people."

The Czar's interest in it resulted in his requesting an audience with four representatives of the convention. During the meeting of the Zemstvos the public interest was intense, almost eclipsing that of the war.

By the forced resignation or removal of General Huertas, and the disbandment of his little army, a movement for the overthrow of President Amador's Government in Panama has been prevented. Huertas's army consisted of 182 men and boys.

It has been announced at Heidelberg that the director of the observatory of Koenigsstuhl Mountain has discovered a new planet of the thirteenth magnitude by means of photography.

Industrial and Commercial.

Although the total mileage of the railroads of the United States, says the *Scientific American*, exceeds 200,000 miles, the building of new roads shows no sign of abatement. The net increase on all railroads during the year 1903 was 4,774.61 miles. The liabilities were made up of capital stock, amounting to over \$6,000,000,000, a funded debt of \$6,000,000,000, and other smaller items that served to bring up the total liabilities to about \$15,000,000,000. The principal assets consisted of \$11,000,000,000, representing the cost of the railroads and equipment, and over \$2,500,000,000 representing investments. On this huge system there were carried over 696,000,000 passengers, and about 1,300,000,000 tons of freight. The earnings derived from passenger traffic amounted to \$429,000,000, while the earnings on freight reached a total of \$1,338,000,000, other items bringing

up the total traffic revenue to \$1,908,857,826. The net earnings reached a total of \$592,000,000, and other receipts brought up the total available revenue to \$682,000,000.

The operation of the system requires the services of 44,529 locomotives, 28,648 passenger cars, over 10,000 baggage and mail cars, and no less than 1,524,150 freight cars. In the year 1830 there were 23 miles of railroad in operation, in 1850 9,121 miles, in 1860 over 30,000 miles, in 1880 over 93,000 miles, and in 1895 181,065 miles. The largest annual increase of mileage was in 1887, when 12,876 miles of new track were built. The next largest increase was in 1882, when 11,569 miles were added.

It sometimes happens in the world of engineering, remarks the *Scientific American*, that a system is condemned in the earlier stages of its exploitation on the ground that it is wrong in theory, when, as a matter of fact, it is the mechanical appliances through which it is endeavored to render the system practicable that are at fault. It would seem as though a case in point were that of the jet propulsion of vessels, which was so uniformly unsuccessful in its earlier attempted applications as to lead to the general belief that it was inherently wrong in theory. Vessels were propelled by the hydraulic jet; but under such low efficiency as to render the system useless for commercial purposes. The improvements which have been made of late years in hydraulic apparatus, and the better understanding of hydraulic principles, have led an English firm to make an extensive series of tests, which have enabled them to instal a system of jet propulsion, whose efficiency, according to available figures, rival the performance of the screw propeller. The hydraulic jet propulsion involves the use of a water pump which draws in water through an inlet in the bottom of the vessel and expels it astern as a jet, the reaction of the water driving the vessel ahead. In the jet propellers tried in the British navy there was a loss of efficiency, first, at the inlet of the water; second, in the pump, and thirdly, in the jet.

It is reported that the United States Steel Corporation is preparing to build a trunk line railroad from Chicago to Pittsburg and thence to the seaboard, the object being, it is said, to avoid controversy with the Interstate Commerce Commission. The reports say that a number of small roads now being built east of Chicago are to be combined and made a part of the new system. The United States Steel Corporation now pays something like \$120,000,000 to the railroads annually in freight charges. It has even been hinted that under certain contingencies the Corporation might decide to buy the Nickel Plate instead of building its own line.

The unmanufactured india rubber, including gutta percha and gutta joolatong, imported in the nine months of this year ending September 30, was valued at more than \$32,000,000 as against \$27,000,000 in the same period last year, and \$18,000,000 in the corresponding period of 1902. In the last three years these importations have about doubled. Nearly half of America's great volume of rubber manufactures consists in footwear.

The Chicago Subway Company, with a capital stock of \$50,000,000 and composed of men who represent 90 per cent of the railroads having Chicago terminals, was organized last week and took over the \$30,000,000 company which has built 15 miles of freight tunnels under the streets of Chicago.

The losses in wages to the striking mill operatives at Fall River approximate \$1,750,000, and this does not take into any account the losses which have followed in the withdrawals from savings and co-operative banks. The losses to landlords through the non-payment of rents have been very heavy.

Exports of mineral oils from the United States promise to exceed in value \$75,000,000 in the calendar year 1904.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Thanksgiving Service of The Mother Church.

THANKSGIVING DAY found The Mother Church crowded to the doors with a grateful throng of worshipers, and the entire service was characterized by great earnestness and joy.

The order of service was as follows:—

Hymn 150; reading of the Governor's Proclamation, and the Scripture Lesson, Isaiah, 35, followed by silent prayer, and the Lord's Prayer with its spiritual interpretation; Mrs. Eddy's hymn, "Shepherd, show me how to go," was then sung as a solo, and the Lesson-Sermon followed. After the singing of our Leader's hymn, "O'er waiting harpstrings of the mind," the First Reader, Professor Hering, said,—

"Opportunity will now be given for members of the church to offer testimonies appropriate to this occasion. As Christian Scientists we certainly have reasons for being especially grateful for what God's goodness has brought to us in ways hitherto unknown and unbelieved, and on this national day of thanksgiving it is very fitting that our service should include verbal expressions of thanks from the recipients of the Divine bounty, coming to us through the spiritual consciousness, self-immolation, and untiring labors of the one whom we are privileged to call Leader.

"As a church body, we find great cause for gratitude in the new auditorium rising in strength, dignity, and beauty before our eyes: for evidences of growth and progress on every hand; for the increasing sense of man's at-one-ment with God; and for the loving care and unceasing vigilance of our beloved Leader,—continually guiding us nearer to divine Truth and Love.

"As individuals we rejoice in health, happiness, harmony, and spiritual understanding, which are visibly replacing the fear and discord of former days, and these surely are sufficient reasons for our being especially grateful to-day."

A large number of earnest and impressive testimonies of healing were given, concerning which the *Boston Globe* has said,—

"The testimonies were uniformly expressions of gratitude for a clearer and more satisfying understanding of the Scriptures, a new and more practical religion, and consequently a higher degree of contentment and happiness."

The following telegram expressing appreciative regard and loving remembrance was then read, and by unanimous vote sent to our Leader,—

Boston, Mass., November 24, 1904.

To the Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—In glad response to the proclamation of our President and of the Governor of the Commonwealth, we are met in The Mother Church to offer heartfelt praise and thanksgiving for the unnumbered blessings which have crowned the passing year.

With our fellow-countrymen we have great reason for gratitude that peace reigns within our borders, and that the condemnation of war, and all the conditions which are wont to precipitate war, is finding more general and

more emphatic avowal among all peoples, and we recognize the significant fact that the assertive growth of these nobler ideals has been coincident with the years of your ever-expanding ministry to mankind.

With deep thanksgiving we recall the unmeasured good which has ever shamed humanity's selfishness and fear, and which now fills our every garner, but our sense of indebtedness to our heavenly Father mounts highest, when we remember the spiritual blessings He has bestowed upon mankind through the channels of your faith and "righteous endeavor." In Christian Science we recognize the embodiment of all that is good, beautiful, and true; that its sacred teaching is healing every human ill, and that in all the world it is proving the power of God unto salvation. We rejoice to witness before men that in the measure of our apprehension of this teaching, and of our conformity thereto, we have found escape from sickness and from sin, and are entering into the glorious freedom of "the faith which was once delivered unto the saints." We are devoutly thankful for the success of the Cause which is so dear to your heart,—that in so many lands the truth which Jesus taught and demonstrated is being savingly revealed to those who are ready to part with error. We are especially thankful for the completion, this year, of the beautiful church presented by you to your home city, and for the quickening thought of your address, upon the occasion of its dedication.

In the contemplation of these richer benefactions, we are led to exclaim, "Thanks be unto God for His unspeakable gift;" and when we think of the loving patience, unswerving devotion, and self-forgetting constancy of your Christian ministry, as the Founder and Leader of this great healing and spiritualizing movement, we begin to realize something of what it all means to the world to-day and to the generations to come. We therefore bring to you that return of grateful affection and sincere regard which we know will find its fullest expression in unfeigned love for one another, and in honoring Christ and our profession by that daily life which you have outlined and illustrated for us as "meek, merciful, just, and pure."

WILLIAM B. JOHNSON, *Clerk.*

The service closed with the singing of Hymn No. 71, the reading of the scientific statement of being, and the benediction.

Thanksgiving Day Service at Concord, N. H.

THANKSGIVING services were held Thursday by the Christian Scientists of this city in the beautiful church edifice, a gift from the Reverend Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. This was the first service of the kind held in the new church home, and a welcome feature of the exercises was the reading of a letter of greeting from the beloved Leader, Mrs. Eddy.

The Thanksgiving service in the Concord church followed the custom of this denomination in the observation of this holy day. The sermon had been specially prepared and was impressive and helpful.

At the conclusion of the sermon opportunity was given for testimonies from those who had been healed in Christian Science. Many remarkable cases of healing were given, and all expressed their thankfulness to God for the benefits received.

At the conclusion of the regular service the members of the church sent the following grateful letter to their beloved Leader and Teacher, Mrs. Eddy,—

Thanksgiving Day, 1904.

Beloved Leader and Teacher:—We, the members of the church in Concord, whose beautiful edifice is your precious gift, earnestly desire, this first glad Thanksgiving Day in our new church home, to thank God for all the blessings that are ours through your wisdom, self-sacrifice, and patient devotion to Truth's holy cause.

We are grateful for the revelation which you have given us, which has so blessed our lives and is blessing the whole world. We thank you for your unselfish labors, and we are grateful because of their rich fruitage in nobler thinking and holier living. We share with you the joy in the general recognition by Concord's representative citizens of your unsullied life and of the abundant evidences of your successful endeavor to lead mankind to God and to the knowledge of His Son, our Lord and Master, Christ Jesus.

Concord Evening Monitor.

The letter referred to in the above article was as follows:

Pleasant View, Concord, N. H., November 24, 1904.

Rev. Irving C. Tomlinson, C.S.B., and Miss Mary E. Tomlinson.

Beloved Students:—May this your first Thanksgiving Day, according to time tables, in our new church edifice, be one "acceptable in His sight," and full of love, peace, and good-will for yourselves, your flock, and the race. Give to all the dear ones my love and my prayer for their health, happiness, and holiness, this and every day.

Lovingly yours,

M. B. EDDY.

[Written for the *Sentinel*.]

Otherwhere.

GRACE DIETRICH GROESBECK.

BLOSSOMS cluster round our feet,
But the fragrance seems more sweet
Over there.

We are sure the violet's brighter
And the lily-blossom whiter
Otherwhere.

In our hands life's best we hold,
Yet gaze with envy all untold
Over there.
Our foolish hearts are not content,
But ache for joys that have been sent
Otherwhere.

After all things have been tried,
Shall we then be satisfied
Over there?
Shall we murmur, yearn, and pine
For a heaven more divine
Otherwhere?

Man, through Love Divine unfolding
Is true harmony beholding
Far and near.
While the Mind of Christ shall win us,
To the heaven that is within us.
Now and here.

From our Contributors.

The Ninety-first Psalm.

E. HOWARD GILKEY.

MUCH has been written by Christian Scientists concerning the wonderful helpfulness of the 91st Psalm to those who are trying to demonstrate, in daily life, the exact and purely scientific teaching of the Holy Scriptures. I am moved by the helpfulness of these publications in my study of the word of God, to tell of the inspiration which came to me one evening from that Scriptural masterpiece, during an hour devoted to the treatment of an absent friend, who is seeking the light of perfect healing in Christian Science.

As every one knows, the 91st Psalm begins with the uplifting declaration, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty;" and in Christian Science we learn that the "secret place" is divine Mind, and that they who dwell in this Mind "abide" (live uninterruptedly) "under the shadow of the Almighty." Passing on from this thought, to which I had been a stranger until my attention was called to the teaching of our beloved Leader, Mrs. Eddy, my eye was caught by the words in the second verse, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust," and the thought arose at once, against what is God a fortress? from what do we flee to Him as a refuge? He is Truth, Life, Love, He must therefore be our defence against, not wicked persons, not fleshly enemies, only; his defence would go deeper than that, even to defending His child against mortal error of every sort, and with this thought there comes a new consciousness, that this Psalm is addressed to each individual man or woman who is seeking the "way of the Lord," and that it bears directly upon the conduct to be pursued in the ordinary affairs of life. Can one imagine a more effective shield and buckler against the malicious lies, the midnight designs, the pestilential inventions of business and social competition, than is afforded by the blessed influence of the truth lived and demonstrated in the every-day affairs? As the arrows of error strike against the bucklered arms of spotless integrity and fall broken and incapable of further harm at the feet of the innocent, as the "adder" of darkness and dark purpose bites ineffectively at the mailed heel of one clothed in "the whole armor of God," so the one who seeks valiantly to combat error with Truth, to meet material evil with spiritual rightness, this one will see, in his own personal experience, a thousand (errors) fall at his side, and ten thousand (errors) fall at his right hand, but none shall come nigh (to hurt) him, nor pierce his armor of Love and understanding.

This thought helped me surprisingly to see the nothingness of the several errors which I was combatting at the time. Previously, possibly like other Scientists who have been members of the orthodox churches before coming into Christian Science, the seventh and eighth verses of this Psalm had seemed to refer to mortal personalities. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." In the old thought, these verses had presented the mental picture of a vast army in battle array, out of which army thousands of the wicked had been stricken down to every righteous man who had escaped. In Science we are taught, however, that man is the perfect child of God, and that "It is the sense of sin, and not a sinful soul, which must be lost" (Science and Health, p. 311). This teaching proves the old picture to be false, because, in Truth, no individualities are slain. What, then, is the real meaning of this passage of this helpful and uplifting song of David? What dies? The sense of sin. What lives and conquers? He that dwelleth in the secret

place of the most High. With what does he contend in every waking hour in which he realizes that God is his refuge and his fortress? Error, only.

These and similar questions thronged for utterance as the old mental picture faded out, and in its place I saw another battlefield on which there stood a man (representative of every single one of us) armed only with the "sword of Truth," and protected by Truth as his "shield and buckler," and at his side, instead of fallen "thousands" of wicked men, I saw fallen "thousands" of the darts and arrows which impersonal error had shot against the impervious armor of Truth; and at his right hand were "tens of thousands" of error's shafts which had been stopped and broken by the sword of Spirit with which he was armed. The man was unharmed, and his armor unscarred; error had indeed "not come nigh," him, but instead, even in the stress of battle, he beheld with his eyes "the reward of the wicked" (thoughts) with which he had been assailed; namely, their annihilation. Science and Health says, "Mind is Truth. Error is its opposite, a belief without understanding" (p. 472). And this last consideration of the subject brings to mind that other saying of our Leader which has comforted me so many times when, a new comer in Science, I knew not many of her wise and helpful sayings, and therefore leaned hard on those I knew: "At all times, and under all circumstances, overcome evil with good. . . . Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571).

Distinguishing Features of the Christian Science Church.

EVELYN SYLVESTER KNOWLES.

It is sometimes asked, "What are the distinguishing features of Christian Science churches?"

Many answers to this question might present themselves, but we may consider briefly three important points: First, this church stands for belief in (or "reliance upon," as this phrase has been finely interpreted) and acknowledgment of one power only,—God, good. Scholastic theology has claimed to teach this for centuries, since to have done otherwise it must have discarded the Scriptures, but really it has not done so. It has encouraged the belief in a power called evil as opposed to good. It has led us to think either that there were two creators, or that God created evil. This reliance upon one power, as taught in Christian Science, results in a unity between God and man, and between man and his fellow-men not otherwise attainable. Through this unity the elements of discord which inevitably tend toward separation are annihilated, and the home,—that stronghold and sanctuary of the affections,—and the church, which is but a wider home, is firmly fixed upon a stable basis. The first essential point, then, is the belief in one perfect God, and man, made in His image, who is necessarily perfect also.

Secondly, the corner-stone of this church is Christ, Truth, manifested to human apprehension by the works,—the promised signs which follow faith. The healing of disease is a primal fruit but not necessarily the most important. It comes with startling distinctness to this age, because for so long it has seemed a lost element of Christianity. Other fruits are, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These are equally important and often harder of attainment than the destruction of mere bodily ailments, but Christian Science unfolds the possibility of obtaining all these fruits as present realities. It teaches that "love is the fulfilling of the law;" it teaches that joy is not a concomitant of the physical senses, for it proves that we are happiest when these senses are most in abeyance; it shows us that peace is not to be sought among material surroundings, nor looked for in some dis-

tant place called heaven, but is found in the consciousness of right doing; it points the way of "longsuffering, gentleness, goodness, faith, meekness, temperance," with no uncertain finger and bids us daily, yea, hourly, walk therein. Unless these fruits are brought forth in some degree, one is unworthy to be called a follower of the Christ-truth; i.e., a Christian Scientist.

A third characteristic of churches of Christ, Scientist, lies in the division of responsibility among their members. In other churches the work as well as the success devolves largely upon a single individual,—a pastor or rector,—with some aid in a material way from church committees and the like. In Christian Science churches the work properly belongs to each and every individual of whom they are composed, and the meekness and conscientiousness characterizing the performance of this work determine the true success of the church. There is no possible shifting of this responsibility. In the eternal structure of which this is a type, every stone is requisite to perfect the form, every delicate filigree essential to express the beauty and complete coalescence of each with all to produce the consistency of the whole. There is "No last nor first, no best nor worst," as Browning says. Each may become the "greatest" by adhering strictly to the rule found in the twenty-sixth verse of the twenty-second chapter of Luke's Gospel: "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

The Readers in the Christian Science churches stand upon their merits and are respected and loved only as they reflect Truth and manifest brotherly-kindness and humility. If called to a high position a true member of this church accepts it meekly; if removed from it he steps down willingly, well knowing that the only height a Christian Scientist may hope to attain is the height of goodness. He strives to overcome self daily and to become a reflector, not an obstructor, of the radiant Truth. He finds it essential to sow the seed of peace and good-will, and can hardly conceive of greater distress than that borne to him by the knowledge that he has failed to work conscientiously for his church. Realizing that not only his visible acts, but the thoughts governing his inmost life are what really color the life of the church, he does not squander the precious moments but earnestly strives for that Mind to be in him which was also in Christ Jesus. In short, he knows that the church of Christ, being "the structure of Truth and Love" (Science and Health, p. 583), has no false basis upon which to stand, and that unless, as individual members, we support our churches by the fruits of righteous living and the constant pursuit of infinite perfection, they must collapse.

Indeed, it may be said of the Church of Christ, Scientist, that it owes its existence to a practical application of the Scriptures, based upon the understanding of divine Principle. If it ceased to do this, it would cease to be.

May divine Love so "stablish, strengthen, settle" all the branches of this Church, that with unerring eye, buoyant faith, and intrepid endeavor they shall climb the heights of holiness until, at the summit, they awake in His likeness, never to dream again.

Inspiration.

FRANCES ELIZABETH WILLEY.

THE hope of humanity is in the statement that man is the image and likeness of God. We need to learn what this means, then all the shadows will be seen as delusions of evil, which hide Truth from our consciousness. Christ Jesus was conscious of the true relation of God and man, and as we understand this and hear and obey God's voice we come into the same consciousness and know that man is created spiritually and is free. All the human theories

are fruitless which attempt to make the material man (so-called) express harmony. To know the truth about man melts every form of evil which would keep us in slavery to the god of this world, the five material senses. Paul says, "And ye are complete in him, which is the head of all principality and power." This reveals Jesus the Christ as our Wayshower. He was the "head" because of his full apprehension of the real man, and proportionately as we grasp this truth the light grows brighter.

A Sermon in Stone.

EUGENIE PAUL JEFFERSON.

WHILE looking one day into the excavation made for the laying of the foundation of the enlargement of our Mother Church, I found the lesson that we who are working to erect "the structure of Truth and Love" within, must start aright, by first pulling down the buildings which mortal mind, false education, has erected, "the strongholds of materiality and personality" which have encumbered the place of truth; and having cleared away the rubbish we must dig down deep to make room for a sure and firm foundation on the solid rock, the Christ-truth.

Mind is the builder, we the workmen, and our tools are good, keen, and well tempered: the trowel which is to serve us in laying the substantial blocks of truth must be pure and unselfish purpose; the cables which lift the great blocks to their places must be scientific demonstrations; our plans—the Bible, our text-book, and our literature—must ever be open, they will guide us aright, while our great architect watches over all, directing by day, guarding by night. As we work we must know that the building is already complete in Mind. Having studied the plan, we know the ideal to be perfect, but others have not yet had the meaning of these plans revealed to them, therefore we must work to express the perfection which we know, that they, seeing the beautiful structure rising "in the strength of Spirit" (*Science and Health*, p. 393), may admire it and be led to seek the same great Builder to remodel, enlarge, and beautify their own lives.

The lesson was complete when, after looking down into the excavation in Boston, my eyes were raised to the glistening pinnacle of the finished spire of the church in Concord. Our mental building cannot be too beautiful. The windows must be clear and transparent, letting in the sunshine of Truth, gilding every shadowy corner of consciousness; the carving must be of pure and noble lives, the chimes must tell of harmony, the whole interior of peace and of the beauty which our Leader says "is a thing of life, which dwells forever in the eternal Mind, and reflects the charms of His goodness in expression, in form, outline, and color" (*Science and Health*, p. 247).

If we stand idly by and use the past achievements of our forefathers as a boast, and excuse ourselves from effort because of their great deeds, then we show that we are not worthy of the sires of the people who went before us in the history of our land. What we as a people need more than anything else is the steadfast performance of every-day duties of life, not to be prompted by reward, but because they are our duties. I think that one of the primary thoughts that should come to you when the names of our two great national heroes are mentioned, is that they did what they did not for glory, but for duty; not for what it meant for themselves, but for their fellow-citizens. They set a commendable example and they also lived up to it. They were practical, and a man to do anything must be practical. He must do things, accomplish things; not by talk, but by earnest, good, hard work.

PRESIDENT ROOSEVELT.

Selected Articles.

Who Believes the Scriptures?

There are millions of persons who believe that they believe the Scriptures, yet careful consideration discloses that among these millions who count themselves as believers, a very large percentage have but a limited knowledge of what the Bible contains, their belief in it being largely sentimental and traditional,—because their fathers believed in it before them; while still another large percentage, either intentionally or unconsciously, select from the Scriptures only such portions as are useful in supporting special doctrines and creeds, ignoring other and perhaps more important teachings.

The antagonism encountered by Jesus the Christ was not because he disagreed with Moses and the prophets, but because his teaching and practice were in fulfilment of the prophets. The people of Jesus' time expected a Messiah, yet they rejected him when he came; they believed the prophecies, but rejected their fulfilment.

Likewise a few of to-day are more ready to believe in the Christ-teaching than they are in its practice; they endorse Jesus' declaration, "Be ye therefore perfect, even as your Father which is in heaven is perfect," but forthwith insist that it is impossible to attain perfection, instead of recognizing its inevitable necessity, however slow the process of attaining it. They believe it is proper for Christians to observe the commandment, "Thou shalt love thy neighbor as thyself," yet they make little effort to practise accordingly. They make no charge of unreasonableness concerning Jesus' assertion, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father;" yet they seem to overlook the fact that one is a believer according to divine requirement only in the ratio of his ability to do the works which the Master did. Some even go so far as to assert that it is un-Christian to expect Christian healing or any result whatever out of harmony with material laws, thus directly antagonizing the teachings of Christ Jesus.

It is the mission of Christian Science to save the Scriptures from this mutilation by revealing their practicability. While Jesus demonstrated what can be done by a correct knowledge and application of truth, Christian Science shows how good results can be accomplished by restoring "the stone which the builders rejected" to its rightful position as "the head of the corner," thus furthering the building of a church which includes the Bible teaching in its entirety.

Speaking from his own standpoint, a good clergyman declares that Christian Science may be all right as a remedy for the sick, but it is not sufficient as a religion, while an honest physician admits that Christian Science is a good religion but is not safe as a medical dependence, while those who have gained a fuller and more practical insight into this Science recognize that the same spiritual understanding which reforms the sinner also heals the sick.

ALFRED FARLOW.
Boston Times.

A Good Rule.

THE following editorial commendation of the recent by-law of The Mother Church, "Church Organizations Ample," is further recognition of Mrs. Eddy's wise leadership of the Christian Science movement, and gives evidence of the editor's keen appreciation of the deeper needs of the home life, so often lost sight of in social organizations.—[Eds.]

If any large proportion of the people of the country were members of the Christian Science church, and if they obeyed the by-law, there would be a decided overthrow in "jinerdom," and it would be a good thing. There are good

reasons for such a by-law, which are so obvious as hardly to need particular mention. If Mrs. Eddy wishes to discourage these organizations among those members of the church within her immediate reach, she should rather be commended for good judgment than criticised for arbitrariness.

It would be good for society at large if some influence could go forth to turn men on the one hand from their legion of lodges and clubs and other such things from whose membership women are excluded; and on the other hand to turn women from those various organizations which no male may enter. These things are not so bad in themselves, many of them have the worthiest of objects, but the tendency of their multiplicity is to deteriorate and disintegrate the home. For coming to its rescue with all the power which she possesses,—assuming that such is her purpose,—one can only praise Mrs. Eddy. The action commends her foresight and clear judgment.

New London (Conn.) Telegraph.

There is no emotion in a Christian Science treatment, either intense or suppressed. A Christian Science treatment is given with an abiding consciousness of the ever-presence of divine power and its activity in the destruction of sin and the erring beliefs which prevail in human thought, and the practitioner who is conversant with the system or practice approaches his problem as complacently and with the same quiet confidence as does the mathematician his problem in mathematics. In every line of work that person is successful who has an understanding equal to the problem to be solved, and no one is better equipped with a knowledge of what is to be done and how to do it than a thorough Christian Scientist.

Christian Science is infinitely more than a system of healing. Based on a perfect Principle, with correct rules for practice and demonstration, it is applicable in the solution of every problem of life, and it is already reduced to "order and system" and given to the world in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

A. V. STEWART.
Pcoria (Ill.) Star.

The Lectures.

St. Johnsbury, Vt.

Music Hall was well filled Monday evening [October 10] to listen to an address on Christian Science by Bicknell Young of Chicago. Mr. Young was introduced by Rev. A. F. Walch, who spoke in part as follows:—

Ladies, Gentlemen, Brethren of the Christian Science Church:—For the second time it becomes my pleasant duty to stand on this platform and welcome to the generous hearing of a St. Johnsbury audience a speaker for the faith of Christian Science. I do this gladly because I believe good will come from the full and free discussion of the subject at hand. I am something like the lady who said she thought the doctrine of "total depravity" was all right if it was only lived up to. I believe our Christian Science brethren are trying to live up to their doctrine, and that they are succeeding is sufficiently proven by the fact that their faith works the most wonderful transformation in their lives.

It must be evident to every one that the religious world is in an unsettled state. Men are eagerly and anxiously asking deep and vital questions. This questioning leads some to think that they are growing irreligious, that they are losing their sense of religion; but I believe a deeper and more careful study of the whole affair will convince us that this is not the trouble at all. It is not that men have lost their faith, through losing their religious sense, but they

have somehow seen that there is something deeper and broader than the foundations upon which they formerly built, and they are insisting that these be given them. They feel that sometimes, when asking for bread, they have been given a stone.

Now any one who has a strong faith need not be afraid at such a time; an age of questioning is not a dangerous age, "there lives more faith in honest doubt, believe me, than in half the creeds." So for one I am glad to welcome any person or body of persons, who can help us to answer these deep and vital questions that relate to our best life.

Christian Science presents a definite program and points to most tangible results. Christian Scientists are at least possessed of sufficient faith in Jesus Christ to take him at his word when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The St. Johnsbury Caledonian.

Indianapolis, Ind.

A lecture on Christian Science was given at English's Opera House last night [November 3] by Judge Septimus J. Hanna. He was introduced by J. Guy Haugh of First Church of Christ, Scientist, of this city, who said in part,—

Though all men recognize the necessity of government by law, the conceptions of government are numberless and conflicting. Law as mere restriction is a crude, false conception; for only as it stands for freedom can it be dignified with the name of law. Men have learned in a degree this lesson,—that unrestricted will-power is not freedom but bondage, and have been compelled to turn to a higher source than themselves for the control of their affairs and their bodies. Moses, nearly four thousand years ago, through his keen spiritual perception and leadership, gave to his people a knowledge of law that freed them from slavery and oppression, and raised them to a position without a parallel in the history of ancient nations. But though the Mosaic law freed them from Egyptian bondage, it terminated in Judaic creed and ceremonial, which was wholly inadequate to liberate them from the more cruel bondage of sin, disease, and death, and required a Saviour to give them the spiritual law which was to supersede Judaism, and form a new era in the history of the world. So the greatest law-giver the world has ever known, Jesus the Christ, came to establish and prove that God in His law of love was infinitely higher than the Judaic conception of Him, and taught that their personal and national calamities resulted, not from law or God's will, but from their ignorance of Him and their unwillingness to follow Him. Two thousand years intervened, and creed and ritual, having again obscured in the minds of men, the practicability of God's law, had to be superseded by the spiritual discernment of the Christ, and Christian Science, the name given to the demonstrable knowledge of the universal and imperative government of God, was given to the world, again teaching mankind the meaning of the law and giving universal freedom from the worst taskmasters the world has ever known,—poverty, sin, and disease,—leading to a practical and demonstrable understanding here and now of man's conscious oneness with God—*Correspondence.*

Lectures at other Places.

Le Mars, Ia.—Judge Septimus J. Hanna, October 13.
Burlington, Ia.—Judge Septimus J. Hanna, October 16.
Morrison, Ill.—Judge Septimus J. Hanna, October 18.
Elgin, Ill.—Edward A. Kimball, October 20.
Polo, Ill.—Judge Septimus J. Hanna, October 20.
Akron, O.—Rev. Irving C. Tomlinson, October 21.
Milwaukee, Wis.—William D. McCrackan, October 21.
Olean, N. Y.—Bicknell Young, October 21.
Syracuse, N. Y.—Rev. Arthur R. Vosburgh, October 21.

CHRISTIAN SCIENCE SENTINEL

Editorial.

Charity and Invalids.

Mrs. EDDY endeavors to bestow her charities for such purposes only as God indicates. Giving merely in compliance with solicitations or petitions from strangers incurs a liability to work in wrong directions. As a rule, she has suffered most from those whom she has labored much to benefit—also, from the undeserving poor to whom she has given large sums of money, worse than wasted, she has, therefore, finally resolved to spend no more time nor money in such uncertain, unfortunate investments. She has qualified students for healing the sick, and ceased practice herself in order to help this work in other of its highest and infinite meanings as God, not man, directs. Hence, letters from invalids demanding her help, under such circumstances, do not reach her, they are committed to the waste basket by her secretaries.

"Charity suffereth long and is kind," but wisdom must govern charity, else love's labor is lost, and giving is unkind. As it is, Mrs. Eddy is constantly receiving more important demands on her time and attention than one woman is sufficient to supply; hence, it were as unwise for her to undertake new tasks, as for a rentor, who has not an empty apartment in his house, to receive more renters.

MARY BAKER EDDY.

Pleasant View, November 18, 1904.

Appreciation of a By-law.

New York City, November 20, 1904.

Rev. Mary Baker Eddy.

Our Beloved Leader:—We, the officers and teachers of Second Church of Christ, Scientist, New York City, desire to express to you our heartfelt thanks and gratitude for the great help given to us in our work by the new By-law, Article XIX., Section 6, "Subject for Lessons." Valuing, as we all do so greatly, every word that comes from your pen, we have kept in constant reference your article on the same subject, published in the October *Journal*, 1895, and have based thereon our entire line of work. We have also been carrying out the method suggested in the last sentence of the amendment to Section 5, and it is a great help and inspiration to us to know that in so doing we have been unconsciously fulfilling your desires. How often we are privileged to witness, in just such ways, the constant reflection, through you, of that divine Love and Wisdom "which supplieth all our needs." The sacred importance of our Sunday School work, and the great privilege of being connected with it, come to us more and more strongly each day, for in what nobler work could one be occupied than that of giving to the children of this generation the grand equipment for the future which is contained within the teachings outlined in the new By-law? Our earnest desire is to impart, adequately and faithfully, to the "little ones" in our charge, some measure of the priceless understanding of God which has been revealed to us through you.

Lovingly and gratefully yours,

DORA S. INNIS, *Superintendent*.

(In behalf of the officers and teachers.)

Mrs. EDDY'S REPLY.

Pleasant View, Concord, N. H., November 24, 1904.

Officers of Second Church of Christ, Scientist, Sunday School, New York City.

Beloved Brethren:—You will accept my thanks for your

interesting report. It rejoiced me that you are recognizing the proper course, unfurling your banner to the breeze of God; and sailing over rough seas with the helm in His hands. Steering thus, the waiting waves will weave for you their winning webs of life in looms of love that line the sacred shores. The right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God is glorified.

Yours in Christ,

MARY BAKER EDDY.

Grateful Thanks to the Field.

Beloved Brethren:—So many telegrams, cablegrams, and letters for Mrs. Eddy have come to Pleasant View this Thanksgiving season, that were she simply to read them all, she would get little else done for some days, and omit imminent obligations; and to acknowledge them separately, is more than her secretaries have time to do, hence this word to all. The evidence of growing affection for our dear Leader, and of gratitude to God for what she has accomplished and is accomplishing under divine guidance, multiplies as time measures off the years. This is as it should be. God be praised for such fruitage of her blessed life-work.

Will each and all accept this note as present and future acknowledgment of their despatches, and still go on in the work of developing the mighty movement which Mrs. Eddy has established, healing the sick and converting the sinner? Accept the compliments of the season, and our best wishes. In our Leader's behalf,

Yours fraternally,

GEORGE H. KINTER.

Pleasant View, November 26, 1904.

Our Literature.

We are in receipt of a letter from one of our subscribers asking us to state what books may properly be called Christian Science literature, also to define the status of several books which she names.

While it is possible to answer these questions in a very few words, it seems better to go into the matter in a more general way, because of the very considerable number of books of various kinds which have been issued by Christian Scientists within the past few years, and because of other books issued by persons who are not Christian Scientists, but who have mentioned Christian Science in a commendatory manner. As both these classes of books seem to be on the increase, and as they are being extensively advertised among Christian Scientists, it has become a fair question to ask whether any of these publications can be considered as having the official approval of the denomination, or as speaking for the Cause in an authoritative way. The answer which must be made to this question is that the only publications for which the Christian Science church assumes responsibility are the writings of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, issued through her own publisher, and the periodicals, pamphlets, etc., issued by The Christian Science Publishing Society. All others must be considered as not being Christian Science literature, and as having no more authority to speak for, or bind, the denomination, or to represent the Cause, than would properly be conceded to a book published by a lay member of the Methodist church, for instance, to bind that denomination, even though the book should set forth the author's views about Methodism, or attempt through fiction to present the doctrines of that faith, in an attractive manner.

This statement must not be misconstrued to mean that we are passing judgment upon these books. It simply means that they are not Christian Science literature in the sense in which that term is used by Christian Scientists.

One of the greatest dangers in their circulation is the inconsiderate acceptance of all their statements as synonymous with the teachings of Christian Science. Another danger is that they may be given out in substitution for the authorized literature which alone is representative of this great movement. M.

"I Can't" and "I Can."

THE character of a man's thought and speech is always a revelation of his dominating sense. So long as this sense is material, doubt and limitation will be expressed, and it could not be otherwise, for the declaration of freedom upon this basis is but the assertion of will-power,—hypnotism. Mortal sense does not deceive when it says, I can't, for in this it expresses its nature. We are befooled, however, in the matter of the identity of the speaker. If we recognize the voice for what it is; viz., the plea of false sense, we may remain serenely undisturbed, however clamorous and insistent it be; the knowing of the truth gives us supremacy, the freedom of the sons of God.

Much religious teaching has reckoned man, the ego, as a compound of the spiritual and the material, and seed has thus been sown of which the harvesting, after its kind, is a conviction of inherent and therefore hopeless incapacity. It is apparent that this sense is regarded by some as the legitimate consort of humility. They seem to parade it as a virtue, a proof of unpretentiousness. The Christian Scientist knows, however, that this habit springs from an ignoble self-estimate, it denies man's kinship to God, it condones weaknesses which should be condemned.

The faltering tenuity of material sense has always been a serious disability to spiritual progress. In the crises of great events, when, having done all, men are called upon to stand, to sacrifice, to suffer, and to die if need be for a world-redeeming idea, then the champions of incapacity scurry to the rear, they are frightened by a supreme opportunity, and begin to make excuse. This has burdened all reformers, and it magnifies our sense of indebtedness to those rare souls who have been loyal, when we perchance would have compromised, who have been brave when we would have played the coward, who have said, I can, a thousand times when we would have said, I can't. How the lives of these isolated heroes light up the otherwise darkened highways of history!

In enumerating some of the things which had tested his ability to do and to bear, Paul mentions stripes, imprisonments, beatings, shipwrecks, perils, weariness, pain, watchings, hunger, thirst, cold, and nakedness, together with cares unnumbered, and yet so conscious was he of his spiritual supremacy that in the midst of it all he could say exultingly, "I can do all things through Christ which strengtheneth me." Another apostle speaking of the days of sore and lonely trial has said, "I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on through faith in God" (Science and Health, p. 226), and the world is rapidly coming to see that her great work for humanity is to be explained by her tenacious hold upon demonstrated truth, her insistent recognition of God and His man, her uncompromising spiritual assertion, her tremendous "I can."

The Christian life demands this continuous spiritual assertion, and its effectiveness is determined by the intelligence, the apprehension of Truth, which prompts it. In all his contact with human problems, Jesus disclosed a consciousness of adequacy which was instant and unequivocal, and the secret of it is revealed in his words, "Thou, Father, art in me, and I in thee."

Christian Science has come to establish the Christ-mind in us; this is the only ground of calm sufficiency. It has come to replace the "I can't's" of human sense with the "I cans" of spiritual realization, and its overcomings of sickness and of sin attest the practical value of its larger claims of sovereignty for man. W.

The Changing Viewpoint.

IN Paul's beautiful discourse on charity, or "love" as it is better rendered, he says, "When I was a child, I spake as a child, I understood as a child; . . . but when I became a man, I put away childish things." In this he declares for the law of progress, in the light of which every stage of unfoldment has a value. A man is not to be condemned because, when he was a child, he thought and acted as a child, and yet there are some who make this mistake and who condemn others that are striving to take the advanced steps demanded by scientific progression, because these steps have not already been taken.

It is sometimes gratuitously assumed, when a change is made by some requirement relating to all the adherents of our Cause, that since a new order of things is introduced the former must have been wrong; but we are sure to learn, sooner or later, that this is a mistaken sense. In our advance as Christian Scientists we have been eager to avail ourselves of everything which seemed to offer help in our work, and in some instances these helps had much to commend them, but it was found later, that continued dependence upon them was not advantageous. It was Lincoln who said, "The foolish and the dead, alone, never change their opinions." Whenever we find it necessary to give up anything, or to change our methods for the sake of progress, it should be done with the knowledge that divine Principle never takes away any good thing unless it be to replace it with a better.

Surely there are many "stepping-stones . . . to higher things." These serve their day, and though we must needs leave them far behind, we can never condemn the things which have helped us onward. We thus think with tender tolerance of the plans, the pleasures, and the pains of our childhood days, for we remember that these experiences furnished a "nutriment of wisdom" in after years; nevertheless, when these lessons are learned we have no further need of their repetition. If our supreme desire is to advance the Cause of Truth and thus serve humanity, we shall certainly be divinely guided to what is nearest right in all the changing conditions of human experience. If one cannot at once demonstrate perfectly scientific conditions, especially where the interests and opinions of others are involved, he can always choose the least of two evils, and avoid all caviling over the seeming difficulties of the situation. The most truly scientific method is that which best meets the need of the hour, and it should be adopted with the assurance that Divine wisdom will reveal higher means when progress shall have prepared the way for them.

With every new demand in Christian Science we should at once see that consistency requires of us a readiness to advance, without regret for "the things that are behind." These words of our Leader may well encourage us to go forward, "God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light. None can say unto Him, What doest thou?" (Miscellaneous Writings, p. 347.) K.

Letters to our Leader.

Dear Mrs. Eddy:—In June of 1902, a friend and myself were on our way to Boston to attend Communion services at The Mother Church. We met on the train a lady from Texas, who was also a Christian Scientist. Soon we were friends, and in the course of the day the lady passed to us her copy of Science and Health, and asked us to read a little clipping which was pasted in the back of the book. It was that brief article of yours, "What Our Leader Says," which was republished by request in the *Sentinel* of November 12. I had never seen the article and it appealed particularly to me. Several times during the day I borrowed the book, and read and re-read the lines until I

had them committed to memory. Many times during the next few days I had occasion to use them. Whenever the erroneous suggestion presented itself I immediately recalled the line which reads, "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness," and I endeavored to know that I was clad in the "impervious armor" of good thoughts. The greatest blessings of my life resulted from this Communion service and the subsequent visit to your home in Concord, and I returned home truly speaking the "new tongue" and manifesting such love as I had never before known. The spirit of the little article has since remained with me, although I had seemingly forgotten the letter. Many times I have tried to recall the words, and I was greatly rejoiced when at last they appeared in the *Sentinel* for the benefit of all. I desire to express my thanks to you for the beautiful thoughts, and to the friends who were instrumental in securing their republication.

With love and deep gratitude,

Anderson, Ind.

OLIVE KNIGHT.

Dear Teacher and Leader:—I hope you will not feel too much bored if I tell you of an experience I have had recently with a patient. He is a young man, thirty-three years of age, the only child "of his mother and she a widow." He is well educated and quite clever with his pencil, also at verse-making, much of his work appearing in magazines, but for many years he has been considered a hopeless inebriate, and for nearly two years he has not earned a dollar. I came to this lovely city in northern New York a little more than a month ago, and both he and his mother asked me to treat him. He had a scirrhus of the liver and kindred troubles brought on by his wrong doing, also the most terrible nervous headaches. When he could endure the headache no longer he would drink himself into oblivion and when he awoke would call on the doctor and have a hypodermic of morphine; and by the time he was through with the headache, the drink, and the morphine, he was a wreck. His mother telephoned me that he had one of his headaches, had not slept at all the night before. I called on my way to church and gave him a treatment. He thought his head felt a little easier. I called on my return and saw at once that the condition was much worse. It was a fierce conflict for hours, and I told his mother before leaving that if the pain returned to let me know and I would come again. At 8 P.M. she telephoned that it had attacked one eye and that he was nearly wild with the pain. I returned at once and worked till the pain was gone and he felt like sleeping. He slept well the entire night, and felt refreshed though he still showed the effects of the fierce battle of the day before. The next day (Tuesday) his mother telephoned me that he had another headache, but not so severe. I soon reached his bedside. About noon he was free. He said that the night before he had the most beautiful dream or vision of God, and awoke with such a sense of the Divine presence as made him feel his base ingratitude to God, and he wept like a child. Then he thought of how he had wronged his poor, dear mother all these years, and the tears came again like a flood. As he lay there, pale of face, his eyes luminous with the light of Spirit, telling me this,—it was like the new birth of a soul,—the unfolding of a pure white flower, and was the holiest experience I ever had with a patient. It is needless to say that the physical trouble of the liver and all others, disappeared, and he arose from his bed a new man. He startled his mother the next night by telling her he should attend the Christian Science meetings, and he has not missed one since. She says he spends all his spare time reading the Bible and Science and Health. His one desire is to take up this work and do for others what has been done for him. I feel that he will be a power for good through

Christian Science in this his native city. I have been greatly uplifted by this experience myself and rejoice in Christian Science.

With dear love,

October 15, 1904.

ELLEN.

P. S., November 21.—This patient had been reading works that I endeavored to show him were not helpful but darkening as the little truth they contained was plagiarized from your works, but he could not see but that truth was truth *anywhere* and *helpful*, though he preferred Science and Health now. He was not convinced by what I said, and I advised that he ask God to show him the way. I had suggested that he burn these books. The second day following he said he opened his Bible at Jeremiah, 23, 23-32, and as he read verse 30, "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor," it gave him the light and he destroyed all the false literature he had, also the doctor's prescriptions. That Scripture, it seems to me, meets every case of false literature and successfully disposes of it. You will not be surprised to hear that the young man is doing well himself and is helping others.

As Thanksgiving approaches, I am reminded of one year ago now when I was with you at Pleasant View. I cannot tell you how thankful I am for that blessed experience. It has helped me in more ways than I can enumerate, and has enabled me to help others more effectually than ever before, "which is our reason for existing." Your dear words of loving admonition and inspiration are ever with me, and must bear fruit after their kind.

With heartfelt thanksgiving, your student,

ELLEN E. CROSS.

New York, November 14, 1904.

My Dear Leader:—Will you please accept this little token of love from one who was healed, ten years ago, while reading your book, "Science and Health with Key to the Scriptures." Hitherto I have felt unworthy to even approach one who had risen to such a spiritual altitude of thought as to be able to produce such a book, and now I simply ask that these carriage boots may bear to you a message of love and thanks, and may they serve to protect your feet from the cold of winter, even as your spiritual thought is protecting my understanding in its passage from sense to Soul. I would also like to tell you how grateful I am for the faithful teaching I have received from one of your loyal students. Trusting that the boots are the right size, I remain,

Lovingly and gratefully yours,

(MISS) MARY E. PEARSON.

Cleveland, O., September 22, 1904.

Beloved Leader and Teacher:—I thank you for the words sent through Mr. Kinter's letter, regarding one case of good healing as pleasing to God, etc. They are words of wisdom, as are all your statements. The healing certainly is the foundation of our work. It builds up the churches, creates a demand for teaching, and proves the truth of Christian Science. Better healing will bring better work in every direction. Oh, may we who name the name of Christian Science consecrate ourselves more fully to God, as you have done, and so do His works!

We have a member in Second Church, a little girl twelve years of age, who has done some good healing. She is now treating a case that was said to be totally blind and that could never be healed. The man now sees the sidewalk and the grass, also people passing, and other objects. A tumor on one of his eyes has nearly disappeared. He expects soon to see perfectly. Again thanking you.

Lovingly your student,

LIDA W. FITZPATRICK.

Testimonies of Healing.

Of the many beautiful experiences which have been mine in the study of Christian Science, none is dearer than that of Truth's entrance into my life. A little more than five years ago, accompanied by a sick relative who is now coming to rejoice in "the proof of healing" (Science and Health, p. 569), I was spending a few weeks in Boston. In an hour of extreme need, the present so filled with doubt and fear that the future could only seem as a night without a star, an earnest student of Christian Science placed "Miscellaneous Writings" by Mrs. Eddy, in my hands, with, I doubt not, a prayer that the blind might see, the deaf hear, and that prayer was answered. I had been reading Christian Science literature for about four weeks, but in a desultory manner, and for another's sake, when the hour came in which I realized my own need of "something better than I had known." With an appeal such as is uttered daily by many hungering hearts, I opened the book, when my eyes fell upon those joy-breathing words of our Leader on "Angels" (Miscellaneous Writings, p. 306). Shall I ever forget them? They were indeed to me an angel's song, the melody of which still rings in my ears. The peace of that hour has never entirely left me. The portals of heaven had opened at my knock, and the light which gleamed from within has been to me as the star of Bethlehem to the wise men of old,—guiding me on over rough paths and plain. May I ever follow its leading, until one day, the final battle with error won, I shall awake in His likeness and "be satisfied."

I cannot close without endeavoring to express in some measure my gratitude for our periodicals. Neither time nor space will permit me to enumerate the many articles which have served as stepping-stones, enabling me to solve correctly many would-be baffling problems. May I daily more faithfully apply, thereby more clearly demonstrate, my understanding of the Principle revealed by our textbook, Science and Health. Our Concordance and our Manual are aiding us in the fulfilment of our Leader's desire expressed in "Miscellaneous Writings," p. 312, "Oh, may the love that is talked, be *felt!* and so *lived*, that when weighed in the scales of God we be not found wanting." Our dear Leader, into whose face I was privileged to look for the first time in June, 1903,—was it not of such the Master spake, when he said, "Blessed are the pure in heart: for they shall see God."—F. M. W., Bangor, Me.

In the *Sentinel* of October 22 appeared a testimony written by myself, but signed D. W. Head. The D was a mistake. In that testimony I said I had not then been able to demonstrate over the tobacco habit. The testimony was written some six or eight months ago, and I am glad to be able now to testify that the tobacco habit, which I had from boyhood, has been entirely overcome by the power of Truth. I have no more desire for the weed, though I had used it fully forty years, and had tried nearly all the well-known, so-called cures, without avail. This victory, though it was seemingly difficult and long in being made, I prize very highly, and I wish to say to those who may be discouraged because demonstrations are not always quickly made,—persevere, keep on in well doing, your reward is sure to come.—L. W. HEAD, Galveston, Tex.

When I recall the many blessings which have come to me through Christian Science, I feel that I should no longer withhold my expression of gratitude. I have proved during the last five years that Christian Science does heal both sickness and sin. It has completely healed me of indigestion of several years' standing, also of other ailments.

I now know that they were never a part of God's creation, but an illusion of mortal mind. It has taught me to pray with an honest heart, "Search me, O God, and know my heart: try me, and know my thoughts." Truth is indeed a searchlight, revealing the dark and hidden thoughts in mortal mind, and bringing them to the light that they may be forever destroyed.

When I speak of our dear Leader, I can find no words with which to express my gratitude to her for revealing to the world this wonderful truth. I feel that nothing but absolute obedience to divine Principle can ever repay the debt of love I owe to her.

The Lesson-Sermons have been like daily food to a hungry soul, truly proving that man shall not live by bread alone, but by every word of God.

MISS ADDIE MOXLEY, Montville, Conn.

For the past three years I have enjoyed the blessings of Christian Science. These blessings have been without price and without number, and the truth grows more helpful each day. All my life I was considered delicate and was denied the pleasures of childhood because not strong enough to participate in them. When womanhood was reached I suffered from internal ulceration, and other complications. I received treatment from local physicians and used every material means I could hear of. They all failed me and I suffered four years as only those suffer who are confined to the house and held under the bondage of so-called material laws.

I read my Bible and prayed to become reconciled to what I then thought to be God's will; namely, that I should be an invalid, but I rebelled against the affliction and wondered why a God of mercy would send such pain upon me. The consequence was, I became as much troubled in mind as in body and entertained far more indignation than love for my heavenly Father. I went to church when able, but my spiritual life was all confusion. Finally I was taken to one of the best hospitals near Philadelphia, Pa., and two operations were performed. For a year afterward, I was the most miserable woman in the world. The physicians said all had been done that could be done, and advised change of climate for my general health, hoping thus to prolong a life that was not worth living. I ceased reading my Bible, and felt there was no loving Father.

Finally, in a moment of desperation, I took Christian Science treatment, though I had little expectation of being helped. I was benefited at the first treatment. I gained rapidly in strength, and soon I was healed. For that physical help and relief from pain I was most grateful, but for the knowledge that God is good and that He knows no evil, and for the light that Christian Science daily gives to me, I cannot be thankful enough. I find it a practical religion that meets every human need. My prayer is a desire to live a life that will prove my gratitude to God, to the great Wayshower, to our Leader, and to other dear ones who have let their light shine on my pathway.

L. H., Joplin, Mo.

I came to the study of Christian Science with a great desire for rest and peace of mind, and although my progress seems to be slow, I am finding them. In our "passage from sense to Soul" (Science and Health, p. 566), we seem to be like trees, grim and gaunt through the dreary winter, yet silently getting ready for the touch of sunlight and spring to burst the buds, and give a sense of freedom. With warmth and sunshine, the leaves unfold, and with still more of the warmth and sunshine of Love comes the blossom, then the fruit, and the leaves give shelter to all who desire it. I wish to add my thanks to Mrs. Eddy for showing us the only way to harmony.

ISABEL SCOTT HAMILTON, Denver, Col.

What first attracted my attention to Christian Science was the complaints of the clergy that it was taking some of their best women workers out of their churches, while the doctors complained that they were losing some of their best and most profitable patients. These things set me thinking and led me to attend Christian Science meetings. About that time, when calling on an old-time general manager of one of the leading railroads, a hard-headed, rough man, who formerly had a habit when things didn't suit him of swearing till everything was blue, I noticed Mrs. Eddy's book on his desk, and being surprised I asked him if he was interested in it. He replied, "Fifty years ago I swore that I would never enter another church, and I never did till I blundered into one of their meetings, but now I never miss a meeting, it is the only religion I have ever seen that has appealed to my intelligence."

In attending the Wednesday evening meetings, when I noticed timid women getting up in public and referring to all sorts of ailments and weaknesses, which had been healed through Christian Science, I was sure they were telling the truth.

I am only a student of the subject as yet, but I am becoming more and more convinced every day of the truth of the claims that Christian Science makes, and as soon as I am worthy of it I intend joining the church since it appeals to me as no other church has. I am like my railroad friend, I never saw the inside of a church for thirty years, but now I attend every meeting that I can.

H. B. LA RUE, Mentour Falls, N. Y.

To the many testimonies given in the *Sentinel* I should like to add mine, thinking it may help some one. When about four years old my right eye began to show symptoms of disorder, and a year or so later I had a well-developed case of strabismus, squint or cross eye, which was very disfiguring, and my parents took me to San Francisco for treatment. The oculist under whose care I was, performed an operation on the eye, and so far as correcting the strabismus or straightening the eye was concerned the operation was successful, but soon after, as I am told is the case with the majority of such operations, a much greater evil, that of astigmatism appeared. I now had a straight eye, but I could see little or nothing without astigmatic glasses, and worse than that, soon after the operation was performed my left eye became affected, and while the sight was fairly good for reading I began to have great difficulty in discerning objects even at a short distance. I went on in this condition for about ten years. Six years ago the oculist told my parents that I would have to wear compound glasses, astigmatic for the right eye and concave for the left. I could neither see nor do anything useful without these glasses. I often tried to study or work without them, but the sight was so dim that I soon became dizzy and sick at the stomach, and so resigned myself to wearing glasses for the balance of my life.

A little less than two years ago while in Los Angeles, Cal., I met an old friend who had been for many years our druggist here, but who had given up his business, principally on account of the loss of eyesight. He spoke to me about the great good his wife had received and which he himself was receiving for his eyes, through the ministration of Christian Science. He spoke so eloquently and convincingly that I promised I would take treatment for my eyes, which I did, and after the thirteenth treatment I took off my glasses and have never used them since and never shall use them again. My sight is good and I am able to do all my work and study without experiencing any difficulty.

Since my eyes were so wonderfully healed I have devoted every spare minute to the study of Science and Health and other Christian Science literature, and I am happy to say that I have been able to make some very

good demonstrations for myself, and have been instrumental in helping others. One case which I consider quite a victory, was the healing of my father from the tobacco habit of nearly forty-five years standing. He was anxious to get rid of it; I helped him to the best of my little understanding and we won the victory. To-day he is an earnest student of Christian Science.

I am not only happy and grateful for the physical healing which we receive through the understanding of Christian Science, but also for the many other blessings it brings. I feel deeply thankful to my heavenly Father for leading me into this beautiful light, and to Mrs. Eddy for her unceasing toil for the good of humanity.

MILDRED REINKEN, Elko, Nev.

I wish to tell of the benefits I have received from Christian Science. I have been richly blessed, and my cup is full. It is impossible for me to be grateful enough. For seven years I had suffered with what *materia medica* called chronic gastritis. During those years I was treated by no fewer than fourteen doctors and one specialist, and experienced only temporary relief. I would have no rest day or night. No one but myself knows, or can imagine what agony I passed through. Weeks and weeks at a time, I was not fit to be at the works, but I had a living to make for myself and family. Towards the last I became almost desperate, and but for the love of my dear little family and what it would mean to them, I should have taken my life. I then had some conversations with a friend and he begged me to talk with another who is a Christian Scientist. This talk revealed wonders to me. My friend urged me to try Christian Science treatment, which I did, and through our dear text-book, Science and Health, and with the help of the practitioner, I am glad to say that in two weeks I was entirely healed.

Words cannot express my gratitude to Mrs. Eddy, through whom Truth has been revealed to us, also to the practitioner through whose kind ministrations I was healed.

JOSEPH KENNEDY, Wilmington, Del.

We have had so much help in our family through Christian Science that I hardly know how I can tell of it. We have been studying it for about three years. Papa was healed from a severe trouble that he had ever since he was a boy. With all his doctoring he could not be healed till he came into Science. Mamma was also healed of a very severe ailment which she also had since she was a child. I have two sisters and two little brothers; they have all been healed of different troubles. Last winter I was taken with a very severe cold which left me with a cough. I was obliged to stay at home from school because of my coughing so much. One night we sent for a practitioner, and when he came, mamma told him of my not being able to sleep nights. He said the cough would not trouble me. That night I went to bed and did not cough once all night. In a little over a week it was entirely gone, and I have kept well ever since. Other ailments which I had have disappeared. We attend the Sunday School, and it is a great help to us. We are very thankful for all these blessings.—LILLIAN SOUTHALL, Buffalo, N. Y.

Through the healing of a very badly ulcerated limb, though it came slowly, I had the uplifting assurance that I was healed, that God is All in all, and I felt a joy which tongue cannot express. I have overcome many small ailments, such as nervousness or excitement over the least noise, and anger, and am learning to forgive by just realizing the nothingness of error. I have also overcome troubles for my boy.

It is now eight years since I first heard of Christian Science, and I still have some ailments which are not over-

come, but I can think of many blessings which I enjoy through this truth, and I have gained a treasure beyond all former knowledge.

I am thankful to our Leader who has shown us the way through truth to freedom.

IDA PYLAND, Wimberley, Tex.

About a year and a half ago, Christian Science found me a physical wreck, helpless with rheumatism from which I had suffered for fifteen years, chronic catarrh of twenty-five years' standing, Bright's disease, and dyspepsia. I had taken medicine most of the time for these troubles, but found only occasional relief. I was a slave to the liquor and tobacco habits, a blasphemer, and without God or hope in the world. Through the study of the Bible and Science and Health, attending the Christian Science services and reading the periodicals, the victory over these diseases is complete and lasting.

I had believed these discords to be inherited, as many of my people had been afflicted with them. I can now say, in the words of Jeremiah, "They shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge." I have found that "peace of God, which passeth all understanding." May my every thought, word, and deed constantly be such that I shall be worthy to bear the name of a Christian Scientist.

JOHN C. DOUGLAS, Missoula, Mont.

To enumerate in a short article, the many blessings I have received from an understanding of Christian Science would be impossible. I would like, however, to give my present realization of its benefits. One of my greatest troubles for the past two years has seemed to be a want of time. There was no time to think, no time to act, no time to plan, and no time to carry out plans if I did make them. I am fond of music, and teach it, but never found time to do any practising or study for myself; I was fond of reading, but never had time to read the many books I had bought, or to take proper advantage of our library facilities. If I got a book from the library, I could not find time even to take it back, until there would be a fine to pay on it.

Since I have studied Christian Science all this is changed. I began to find time to read by reading Science and Health last summer. Hours and days seem added to my life, and with them came understanding and additional pleasure in my music, my books, and my home. I now see, through my understanding of Christian Science, that I allowed myself to be bound or held by the influence of other minds around me, which seemed to cause me to stand still, my own thought not seeming to have proper volition. Since I have realized that there is but one Mind, and that the divine Mind, or, in other words, since I have known the truth, it has made me free indeed. I lack no time, there is time for everything and everything is done in its time. Domestic affairs adjust themselves without worry. I am at rest, and the peace that passeth understanding fills my life.—MRS. C. B. SUMMERS, Pittsburg, Pa.

I have just been reading a number of the *Sentinel*, which is so full of joyful, heartfelt acknowledgments and songs of thanksgiving, that I feel I must join the others who give thanks, for my life is so full of blessings that I can never express my gratitude. When I think of the unbounded goodness and self-sacrificing spirit of our dear Leader, my words seem weak and ineffectual. Christian Science came into my life like a burst of sunshine. From being critical and sarcastic I became a lover of all humanity, from being uncharitable I learned to follow the example of our Master and our dear Leader, and the charity that thinketh no evil came to dwell with me. If I were to spend every day

in writing of my thankfulness, there would still be many songs of praise to sing,

One day last fall my little boy came into my room and told me that some boys of the neighborhood with whom he had been playing had induced him to eat of a plant which I knew from his description was to mortal sense poisonous. I treated the little man for fear, declared the truth, and there were no ill effects. He apparently forgot all about it until evening, when he seemed very happy and expressed much faith in Christian Science.

I could tell of many tokens of divine Love in the few years that I have been in Christian Science. It has become my "shield and buckler;" I can never express my gratitude to divine Principle.

ELEANOR S. SMITH, Chicago, Ill.

It is now a little over two years since I came into some understanding of the glorious truths of Christian Science. In that time I have had many proofs that divine Love is ever ready to meet our need. One day my little son came home from school and said his teacher had sent him home, that he had had three chills, and that he had fever, ached all over, and felt very sick. I told him to go upstairs and lie down, that I thought he would feel better after a little. There seemed to be symptoms of typhoid fever and I asked for help. That night he was a very sick child, and the next morning I reported his case to the practitioner, and treatment was given at once. Very soon he fell into a sweet sleep which lasted some hours. He was taken sick on Monday and on Wednesday he returned to school in full possession of his birthright,—health.

Every day of my life I am more and more thankful to God and to our dear Leader, Mrs. Eddy, for the understanding of this truth that lifts us out of bondage into freedom.

MRS. BLANCHE G. MUNGER, Houston, Tex.

After the birth of my first child, twenty-one years ago, I was attacked with a pain in my back which caused me great suffering during nine years. In that time I consulted eight physicians and the only relief obtained was from the hypodermic needle, which I was forced to use very frequently. I became very much afraid of the morphine, dreading the awful habit, and having heard of Christian Science I decided to try it. After the first treatment the pain left, but I continued treatment until all fear was destroyed. Since then I have found inexpressible comfort, peace, and the greatest help through the understanding of Christian Science. With the deepest sense of love I wish to express my gratitude to God, to Mrs. Eddy, and to the practitioner and teacher who has so patiently led me, step by step, into an understanding of this redeeming truth.—H. R. B., New York, N. Y.

The thought has often come to me when I read Science and Health, the *Sentinel* and the *Journal*, that I would send in my thanks for the helpful articles which are all, seemingly, for me. Could the writers know the help and comfort which have thus come to me, they would be well repaid for their efforts. I try to live up to my highest understanding of Truth, which is, I think, the best return for help received, and my daily prayer is to grow in grace that I may be worthy to receive more. I enclose a mite for The Mother Church Building Fund.

MARY McFEETERS, Paulina, Ia.

A man must not choose his neighbor; he must take the neighbor that God sends him. The neighbor is just the man who is next to you at the moment. This love of your neighbor is the only door out of the dungeon of self.

GEORGE MACDONALD.

From Our Exchanges.

Man's true prayer,—the prayer which is true for him,—is the expression in words of the trend of his life. Man's effectual prayer is that petition which has in view and embraces the will of God. In all obediences to God and to righteousness, man is, as he should universally and continuously be, co-operating with God for the establishment of His kingdom on earth, and for the blessing of mankind. In all sinning and failure to obey he is resisting the will of God and limiting the blessedness of men. The true human attitude in prayer is that of Christ in his hour of great distress, "If this cup may not pass from me except I drink it, thy will be done." Importunity in prayer which has in view the accomplishment of the will of the petitioner and the bending of the will of God to our wills, is an impertinence. Rather is it the petitioner's place to seek to know and to come into harmony with the will of God. The various objects of prayer, personal, social, general, and world-wide, should be subordinated to the one desire that the kingdom of God may come and His will be done in earth as it is in heaven. That which is best for mankind as a whole is really best for each individual. The prayer which is selfish is prayer against the true interests of self and against the interests of mankind.—*The Examiner*.

The *Journal and Messenger* (Cincinnati Baptist) is amazed to find the following paragraph in the *Sunday School Times*, headed "Sin's Worst Punishment."

"It is often noted that punishment in the next world used to be more preached a few generations ago than it is to-day. Perhaps that is because men are coming to realize that religion is more a matter of this world than of the next,—certainly while we are here. But can punishment in the next world for sin be any greater than sin's punishment while we live? Sin's worst punishment is loss of power. We need not look into eternity to see this. Continued sin has only one end here: the power-current ceases; lights go out; wheels stop. Has any man so much power that he can risk the atrophy of one of his energies? Then he cannot afford to sin. Even God's forgiveness of sin does not restore all the lost power. 'The wages of sin is death'—death even while we live."—*The Universalist Leader*.

It is becoming more and more apparent that scholarly scrutiny of the Bible is not destroying it, not relegating it to any secondary place in bringing men to know God and cultivating the Christian life. Some things formerly believed about it have been shown to be untenable, some statements of theological doctrine are being changed; but fundamental things abide. To those growing into the likeness of God it is not a disappointment to learn that knowledge of him grows in living organisms and that such growth, as in nature, involves the sloughing off of dead matter and the taking on of new knowledge.

The Congregationalist.

The question every one ought to ask is not, Have I power? but, Is my influence for good? This influence is felt in little things. Not the great things we do express the amount of force we are exerting. A look or an intimation may start another life either on the right or wrong way. It is my act that counts after all, whatever may be the common sentiment.—*The Standard*.

It were well to pray so effectually in advance that the conflict may be avoided, the horrors of war made impossible. That indeed were a prayer of holiest import leading to concession, to peace, to human brotherhood, and the infinite good-will that does not destroy, but builds up human life in bonds of amity and kindness.

The Christian Register.

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A Word from Mr. Chase.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The case known as the Fayerweather will case, which has been in the courts since 1890, was decided by the Supreme Court of the United States last week in favor of the colleges. The case involves a bequest of about \$2,500,000, made to twenty different colleges by the late Daniel G. Fayerweather. The opinion of the Court was delivered by Justice Brewer, and held that the case had been previously adjudicated. The beneficiary colleges are: Bowdoin, Dartmouth, Amherst, Williams, Wesleyan, Hamilton, Rochester, Lincoln, University of Virginia, Hampton and Maryville Colleges, \$100,000 each; Columbia and Cornell, \$200,000 each; Yale, \$300,000; Union Theological Seminary, Lafayette, Marietta, Adelbert, Wabash, and Park Colleges, \$50,000 each; Northwestern University, \$100,000.

The annual report of the Commissioner of the Internal Revenue Bureau shows that for the fiscal year ended June 30, 1904, the receipts of the bureau were \$232,903,004, an increase of \$2,163,079 over the collections for the year preceding. The cost of collection was 1.98 per cent, as against 2.07 for the year 1903, and 2.83 per cent, the average cost of collection since the formation of the bureau. The leading States in the payment of internal revenue taxes for the past year are: Illinois, \$52,464,271; New York, \$26,375,125; Indiana, \$24,102,371; Kentucky, \$21,757,733; Ohio, \$21,001,416; Pennsylvania, \$18,874,540.

The Treasury statement of the Government receipts and expenditures show that the total receipts for the month of November, 1904, were \$45,576,877 and the expenditures \$49,697,547, leaving a deficiency for the month of \$4,120,670.

The pension roll of the United States now contains 1,000,781 names, an increase of more than four thousand since June 30.

Foreign.

Russia has made reply that she is unwilling to join the Powers in a second peace conference at The Hague until her war with Japan is ended. Although she heartily accepts in principle the invitation, and gladly associates herself with the American Govern-

ment in its effort to complete the mission of the first great assembly convened under the leadership of the Russian Emperor, and welcomes the evident appreciation of the beneficent results of the first conference, she considers the moment inopportune until her war in the East is finished. Practically the same response was made to the other Powers.

The Prussian Diet has been debating a bill appropriating \$17,500,000 to take over the shares of the Hibernia Coal Company, which the Dresdener Bank bought on behalf of the Prussian Government. This move is taken by the Government in order to give it a position in the coal syndicate where it can watch developments on behalf of the public interest, and see that the syndicate does not act in the exclusive interest of capital.

Rear Admiral Charles H. Davis has accepted President Roosevelt's appointment of him as American member of the North Sea Commission, which is to investigate the recent Russian bombardment of the North Sea fishing fleet. Admiral Davis speaks French fluently and has a good knowledge of international and maritime law.

The French Government has designated Admiral Fournier to sit with the Commission.

The viceroy of the Chinese province of Homan is the first to carry out the instructions of the Dowager Empress of China in clothing his soldiers in European dress and cutting off their queues.

Industrial and Commercial.

The Secretary of Agriculture has just transmitted his eighth annual report to the President. It makes very interesting reading. The corn crop of 1904, according to the report, yields a farm value, from the proceeds of which could be paid the national debt, the interest thereon for one year, with enough left to pay a considerable portion of the Government's yearly expenses. The cotton crop, valued for lint and seed at \$600,000,000, comes second; hay and wheat take third and fourth places. Combined, these two crops will about equal in value the corn crop. The present crop of rice promises a yield of 900,000,000 pounds—300,000,000 more than ever before. Horses and mules reach the highest point this year, with an aggregate value exceeding \$1,354,000,000. The farmers' hens now produce one and two-thirds billion dozens of eggs and at the high average price of the year the hens during their busy season lay enough eggs in a single month to pay the year's interest on the National debt. The value of the products of the farm during 1904 is placed at \$4,900,000,000. This is 9.65 per cent above the product of 1903, and 31.28 per cent above that of the census year 1890. The farmers of this country have in two years produced wealth exceeding the output of all the gold mines of the entire world since Columbus discovered America. This year's product is over six times the amount of the capital stock of all National Banks; it lacks but three-fourths of a billion dollars of the value of the manufactures of 1900, less the cost of materials used; it is three times the gross earnings from the operations of the railways, and four times the value of all minerals produced in this country.

The exports of farm products for 1904 amount to over \$859,000,000. The increase in farm capital is estimated at \$2,000,000,000 within four years. The farmers' deposits in banks in typical agricultural States, Iowa, Kansas, and Mississippi, increased from June 30, 1896, to October 31, 1904, in Iowa, 164 per cent, in Kansas 219 per cent, and in Mississippi 301 per cent—in the United States ninety-one per cent.

The total number of animal products in the past fiscal year exceeded \$223,000,000.

The present situation as regards forestry in the United States the Secretary regards as exceedingly hopeful. The lumber industry seems to be awakening to the present and prospective desirability of scientific treatment of forests. Altogether 334 planting plans have been made for lands in 52 States and Territories. In this work co-op-

eration is confined to giving expert advice; the expense is borne by the owners.

Speaking recently on the question, "Is there any Solution of the Labor Question?" Hon. Carroll D. Wright, President of Clark University, as reported in the *Boston Transcript*, advised the application of the Golden Rule as the best solution of the problem. He said that arbitration is not all that is needed. The application of the Golden Rule would do more to promote confidence between the employer and the employee than labor legislation has done in a century in this country and in England, for nothing can be done that will have such a softening effect between the hosts of labor and those who hire them than confidence. The truest remedy is righteousness in business affairs.

All the Fall River cotton mills in the wage agreement save two were running some portion of their plants last week. It is expected that all will be running this week. The feeling seems to be growing that the long strike will break generally within a short time.

Irrigation plans already outlined in California, Oregon, and the Dakotas will involve the expenditure, in round numbers, of \$27,000,000, and reclaim a million acres of land capable of supporting a population of 500,000.

The largest grain elevator in the world has recently been constructed at Port Arthur, Ontario, at the head of Lake Superior, for the Canadian Northern Railroad. It has a total capacity of seven million bushels.

General.

A letter has been received from the superintendent of the athletic department of Waseda University, Japan, expressing a desire to arrange an international baseball match between Leland Stanford University and the Japanese University. Waseda University won the intercollegiate championship of Japan. There is a strong probability that the match will be arranged.

Sixteen arbitration treaties have already been made between European Powers among themselves and with the United States. Other conventions of the same sort are being negotiated. These treaties form an almost universal pact, favoring if not guaranteeing the preservation of peace for many years.

One of the big threshing machines in Kansas, under full pressure and with a full crew, recently threshed, winnowed, and cleaned fifty bushels of wheat in eight minutes, or at the rate of six and one-half bushels a minute. In 142 minutes 418 bushels were turned out, the machinery being three times stopped for some necessary adjustments.

"The total length of subway which Paris will possess when the present system is completed will be no less than forty miles," says *The Electrical Review*. "The work is now being carried out in sections, and at present two of the sections have been completed."

Up to November 25, thirteen deaths have resulted from football this season. The casualty list is the same as last year, but the number of serious injuries during the season just closed will exceed that of any previous year, totaling 296.

The Yale academic catalogue for 1904 shows that the four classes total 1,251, or two more members than last year. The university library has been increased by 20,000 volumes, making its total 300,000 volumes.

The art treasures at Windsor Castle are said to be worth over \$60,000,000. The King has had them rearranged, but has not been able to insure them as yet, owing to their great value.

The record for the twenty days of the open season for deer hunting in Wisconsin was twenty-nine men dead, fifteen seriously injured.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Spiritual Leadership.

REV. WILLIAM P. MC KENZIE.

THE world cherishes with greatest care some painting or single example of a sculptor's work, yet greater than the work is the doer of it. "He who hath builded the house hath more honor than the house." The artist, sculptor, or writer is famous because of some picture or carving or story which men value, but there was one whose plastic material was men. He did not give form to marble, but transformed men so that he could reply to an inquirer, "Tell . . . what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." If the thought of Phidias or Michael Angelo or Homer seems wonderful, how much more admirable, joy-giving, lovable, is the thought of Christ Jesus, which brings sufferers into health and the poor into mental enrichment. Of him it has been well said in prophecy,—

I have given him for a witness to the people,
A leader and commander to the people.

There is always a wide difference between a leader of men and one who is merely a controller of others. In some time of trial, when invasion besets a nation, when there is no head, no one to dare, the patriotic need is satisfied when a leader appears, one who, because he is a leader, becomes commander, that is, disposer of forces. When peace is gained such an one may become king and may wisely rule. Choice, however, is always implied when a spiritual leader finds a following.

The story of Vittor Pisani gives us an instance of the choice of a military ruler. He was a general of the Republic when Venice was at war with the Genoese. Returning from a victory he was met by the Genoese fleet in superior force against which he knew it was useless to contend. His plan was to provide a larger armament before engaging, but the Venetians were careful to let no man rule or decide alone, and with the fleet were a number of councilors (*provveditori*) with authority from the Senate, and they demanded that he engage the enemy. He did so and twice broke their line, but his fleet was shattered, and with a few galleys he drove through the circle of his foes and escaped to Venice. There he was promptly arrested and cast into prison for having been defeated. Meanwhile the Genoese came nigh and the people of Venice were thrown into a state of great fear and anxiety. No one was found who could be trusted to lead, and finally the people gathered to the prison house of Pisani, and with united voice demanded his liberation that he might lead them. The authorities delayed, but so persistent was the clamor and so united the demand, that they at last yielded, and Pisani was allowed to prepare the defences of the city and organize the willing citizens. He led them in his flagship, followed by galleys and smaller ships, and defeating the Genoese he

saved the Republic. The people made their choice for their own welfare and safety.

In the habits of such animals as have a social or communal life we find similar illustrations. The topaz-eyed big horn of the Rockies, the white haired wild goats, the elk, various kinds of deer, and the gracile antelope, are found in herds of various sizes, and a naturalist has noted an interesting fact respecting them; namely, that the leader of the herd is not necessarily the strongest or largest, nor always a male, but quite often a female whose wisdom has been shown in cases of emergency. What, then, is the reason for the selection of a leader? Does the herd consent to the control of one who assumes the rulership and fights down opposition, as is said to be the case among wolves? Among the harmless tribes this rule seems to prevail, that the wise one is followed, because this is the safest course. There is no demand made of any one to obey, no punishment administered by the leader; obedience has proved to be beneficial, and so the wisdom of one who is followed saves the herd.

A spiritual leader is sometimes spoken of as kindred to a military commander, but the analogy is misleading. The work of the soldier is to compass the defeat or death of enemies. In the process death may come to him, but if he desert he knows that the punishment is death. The commands are arbitrary, and to be obeyed without question. Such automatic and unquestioning obedience maintained by penalties and sanctioned by death, has made it possible for one man—king, ruler, or tyrant—to utilize the force of myriads of men for selfish and unworthy purposes, to oppress other nations, take possession of their territory, extort tribute, destroy their patriots, and annihilate their freedom. Such power has often been used to stamp out the religious life and obliterate the faith, hope, and love of a nation through cruel persecution, but it is characteristic of the spiritual leader that he is considerate of religious aspirations, and the gentler sentiments of men. He is more like the artist in his endeavor to reveal and sustain beauty. "A bruised reed shall he not break, and the smoking flax shall he not quench."

The motive of the spiritual leader is not desire for power. He does not seek to control men, but to enlighten them. His followers accept for themselves the leading he gives, and if any fall away, the only punishment is the loss of inspiration or enlightenment involved in defection. It is self-deprivation, as when a man leaves a lighted room and steps out into the dark. He presents the condition, not the light which makes no change in its shining. Like the light, the true leader remains serene in his love for humanity, he offers his best vision of truth to all who will receive it, and deprives none of his good-will, condemns none, but ever strives that men may be uplifted, blessed, saved.

It was through the wisdom of one man who found guidance from God, that the children of Israel were delivered from the house of bondage. The leading characteristic of Moses was not arbitrariness of personality but steadfastness, for with all his trials it is on record that meekness remained also a characteristic. It was his sureness of divine Principle which gave him that steadfastness

whereby he stood for God against enthroned tyranny and priestcraft in Egypt, and later against timorousness, idolatry, and rebellion in the wilderness.

His course and training is interesting. He went through the learning of Egypt, but did not rest in it. There came to him a perception of something beyond it whereby man could be blessed. But in attempting to bless his friends he began with a wrong method, with war. The killing of one or many of the slave drivers could not bring emancipation. So he was driven into solitude, that by meditation he might clarify his thought and gain a discernment of Principle. By revelation or unfolding of divine power which seemed miraculous, the divine Principle was perceived by him; and in turn he was called to make demonstration of this power to convince others. The footsteps then, whereby he prepared for his task as leader, were discernment, perception, reflection, or demonstration. Then came the final period or self-obliteration, the dedication of himself to the cause, when as spiritual leader he bore with the narrowness, crudities, and exasperating conduct of a selfish people. His love for them became so great that he prayed God to blot his name out of the book of life if the people could not be forgiven. He did not set himself above his people, but was one with them and labored for their good primarily, not his own.

In this age we see again the phenomenon of spiritual leadership. Again "a mixed multitude" is being guided through purifying experiences until sufficient stamina is gained so that the promised land may be occupied. The preparation of Mary Baker Eddy for her world-blessing task had in it the footsteps of perception, reflection, demonstration; that which is before the world's notice now, however, is her splendid self-obliteration, whereby her whole life is occupied in service,—that self-dedication and self-offering in which the divine urgency finds unobstructed channels and flows through her life like sunshine permeating the clear waters of a flowing river. Guided of God, she therefore is the friend of man, a safe counselor, one whose rebuke signifies love; and her leadership of those who choose to follow, brings them to liberty as children of God.

The Illusion of Fear.

ALICE M. SWARTHOUT.

A LITTLE child whose father bought him a toy dog seemed to be filled with great fear when it was brought near him. He drew back, trembling and screaming. At first he would not be persuaded that his fears were groundless, but loving words and the knowing that there was nothing to fear soon banished the tears and trembling, and the little hand reached out to take the dreaded toy. Had the toy dog changed in appearance? No. What, then, had been changed? The child's sense of fear was destroyed by the truth about the plaything.

This little incident brought to my thought the groundlessness of human fears. How the dreaded monsters of mortal sense are as harmless as the little toy dog when divested of their false disguise by Truth, and I was led to compare the child's experience with my own in teaching school. My first experience found me at the head of a large country school where order seemed to be an unknown quantity. It was my problem to solve the equation and bring out the unknown quantity. As in the case of the child, mortal mind invested the school with many grotesque and fearful qualities, among other things, an undercurrent of rebellion that might bring failure to me as it had to former teachers. Sometimes these evil suggestions seemed very real, very vivid, but a constant denial of their reality, their supposed power, the knowing that they were no part of God's creation,—this annihilated their claims, and, as in Moses' time, "The serpent, evil, under wisdom's bidding, was

destroyed through understanding in Science, and this proof was a staff upon which to lean" (Science and Health, p. 321).

I was then led to inquire what had been the battleground. Had the boys, the school, or the teacher been changed? No. Outwardly there were the same boys, the same school, the same teacher, but mortal mind had been seeing God's ideas through a distorted sense, just as had the child with his toy. It had invested God's creation with qualities which He never intended, then feared its own mind pictures. The battleground was therefore in this same mind; all the fear, the dread and the trembling were here in mortal belief. In reality these fears had never existed as anything or anybody, and when the serpent, error, was handled, when mortal sense was divested of its fears, the visible manifestation was order. I had found the unknown quantity, and had learned that, "To fear sin is to misunderstand the power of Love, and the divine Science of being in man's relation to God,—to doubt His government, and distrust His omnipotent care" (Science and Health, p. 231).

Healing an Integral Part of Christian Science.

HARRIET R. WHITE.

WHEN we look about us, and into our own lives, we are impressed with the marvelous reforming and regenerating influence of Christian Science. We are also impressed by the fact that many knotty problems which did not lend themselves to any solution, are now explained and can be understood by the teachings of Christian Science. Having ourselves once been in the unsatisfied condition which is experienced by mankind generally to-day, and having almost despaired of finding peace or a satisfactory solution of the problem of existence, we are overjoyed when we find the demands of reason satisfied, and that reason and revelation both witness to the infinitude of Truth.

At times we are tempted to rest on this mount of vision, feeling that it is surely the greatest height we may reach; then comes some word or message from our beloved Leader, or some article in the periodicals, which sounds a trumpet-call to better and yet higher achievements,—not alone in proof of discipleship but for the sake of mankind. Much good has been gained by the writer, and some valuable lessons in Christianity learned, in the attempt to answer some questions as to the importance of mental healing and the reason for it.

The world at large admits that a power is operating in behalf of humanity, to save from sin. Upon this premise has been established that colossal structure known as the Christian Church. Steadily, throughout its history, this Church has worked for the improvement of morals, for the alleviation of the sorrows and distresses of its adherents,—for the betterment of mankind in general. Mankind is practically a unit in its faith in the operation of Christianity in the direction of morals, but the point where faith is weak or lacking, is the discernment and acceptance of the full salvation taught and exemplified by our Master,—the salvation that includes physical as well as moral safety.

When divine Truth was revealed to Jesus, in the words, "Thou art my beloved Son, in whom I am well pleased," he was impelled to prove that Sonship. After going through a series of temptations or of tests, he came forth victor over every form of evil that is common to mankind, and he thus became "Not an high priest which cannot be touched with the feeling of our infirmities," but a compassionate Elder Brother. Then, with a heart which yearned to lift the burden from mankind and to establish faith in his Father as the giver of all good and the preserver of man, he went about doing good, "healing all manner of sickness and all manner of disease," lifting up the "hands which hang down," strengthening "the feeble knees," binding up the brokenhearted, feeding the hungry, restoring the dead and

dying to life and activity, thus meeting every need of humanity.

This healing of the sick was the distinguishing characteristic of the work of our great Master,—evidence of his divine mission, and it is also the distinguishing characteristic of Christian Science,—the evidence of its divine mission.

In the text-book of this Science, "Science and Health with Key to the Scriptures," page 373, we read, "If we are Christians on all moral questions, but are in darkness as to the physical exemption which Christianity includes, then we must have more faith in God on this subject, and be more alive to His promises." Christian Science comes teaching, as Jesus taught, that the healing of sin is the healing of disease, and *vice versa*. Many good Christian people in the churches and out of them may not yet have awakened to all that Christianity includes; they may have overlooked the fact that health is a concomitant of spirituality; many others may be doubting and questioning whether the "signs" which in the beginning of the Christian era followed the "beloved Son" shall now "follow them that believe." The necessity, then, is upon all who have discerned this full salvation, promised and exemplified by Jesus, to convince longing, questioning, hoping humanity that God still operates in behalf of man, even to the extent of caring for the body. "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts." "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (Science and Health, pp. 62, 427).

St. Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now, . . . waiting for the adoption, to wit, the redemption of our body."

[Written for the Sentinel.]

The Church of Christ.

JULIETTE M. MINK.

A TEMPLE to be reared in thought,
That never may be sold or bought;
Its firm foundation laid in Mind,
With open doors for all mankind.
The corner-stone, so strong and fair,
Chiseled, and carved with patient care,
And bathed with tear's repentant flow,
Till spotless, bright it gleams below,
Its purity,—rare pearl of price,
For it, the world we sacrifice.
Its walls of truth,—tried, sure, and strong,
A refuge safe from every wrong.

The entrance into Soul's retreat,
Is by humility, so sweet.
Within, the light shines from above,
Soft, radiant splendor, fraught with love.
Oh holy place, so pure and calm,
Thou hast for us a healing balm.
In grateful love our hearts we raise,
And sing in notes of joy our praise.
Then forward to the altar led,
The sacred oil, poured on our head.
Fitted to serve,—made king and priest,
We'll lead the hungry to the feast;
Supporting, cheering all the way,
Until for them, too, dawns the day.
Our house is built, but not of stone,
Christ is the model, Christ alone.
'Tis stately, fair, without defect;
For God Himself is Architect.

Selected Articles.

A Christian Scientist's View of the Proposed Medical Practice Law.

The text of the proposed medical bill by Dr. S. D. Van Meter, styled, "A Model Act to Protect the Public Health and Regulate the Practice of Medicine," has been read carefully by the writer. Noting also your kind invitation for a Christian Scientist to give his impressions of it, I hasten to respond.

No rational, fair-minded person questions the need of laws regulating the practice of medicine. The public who trust their lives in the hands of physicians have the right to know that the law protects them from quacks and charlatans. Furthermore, the writer does not doubt, although not conversant with the details of existing laws governing the practice of medicine in Colorado, that the laws could be amended to the betterment of medical practice, and this Christian Scientists cheerfully grant. They have no desire to oppose medical legislation *per se*, and beyond the peradventure of a doubt no Christian Scientist will utter any word of protest against any just, wise legislation dealing with the control of the practice of medicine in itself. Christian Science is a religion and not a system of medicine, and the attempt to include it under medical legislation is both unwise and unjust. Christian Scientists are a people who pray, who believe the Bible is true when it declares that God healeth all our diseases. They prescribe no drugs, they use no electricity, no massage, no will-power; they simply pray. They pray as Jesus prayed for the healing of the sick, the recovering of the sinful. Surely they should be protected in this right, a privilege the dearest the heart could desire.

Furthermore, it is a rule of universal acceptance that we must give if we would receive. We must pay for services rendered. Jesus enunciated this doctrine when he said, "The laborer is worthy of his hire." Emerson in his great essay on "Compensation" applies profoundly this law to the affairs of life. Here are a few of his sayings:—

"Experienced men of the world know very well that it is best to pay scot and lot as they go along, and that a man often pays dear for a small frugality.

"A wise man will extend this lesson to all the parts of life and know that it is always the part of prudence to face every demand and pay every just demand on your time, talents, or your heart. Always pay; for, first or last, you must pay your entire debt."

Mankind has accepted these truths, as enunciated above, and has been following them ever since civilization began. They are the basis of law, of justice, of order, of love, for love is just. The doctor gives his skill and knowledge and receives just compensation. The lawyer receives his fee, the grocer his margin of profit, the farmer the price of his grain in return for his toil; the minister who prays for his flock, his salary in return for his labor of love. The Christian Scientist who gives time and talent, the fruit of chastened experience, also requires a reasonable return for his services. But our medical friend here objects. It's all right for the doctor, the lawyer, the minister, the farmer, and all other men to accept and follow the law of compensation, but for the Christian Scientist, no; that would not do at all. Hence these proposed medical bills.

Sections XI. and XII. of this bill deny the right of any person to heal the sick unless licensed by the state board of medical examiners, as follows:—

"Any person who shall in any manner hold himself out to the public as being engaged within this state in the diagnosis and treatment of diseases or injuries of human beings, or who shall suggest, recommend or prescribe any form of

treatment for the intended palliation, relief or cure of any physical or mental ailment of any person with the intent of receiving therefor, either directly or indirectly, any fee, gift or compensation whatsoever."

When our Lord sent forth the seventy as recorded in Luke, 10, he said, "Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire. Go not from house to house."

What is this but a plain statement of the law of compensation? This proposed law would require a disciple of Jesus, in order to obey his commands, to pass an examination in anatomy, physiology, chemistry, toxicology, pathology, surgery, obstetrics, and symptomology (exclusive of *materia medica* and therapeutics). Otherwise he would be subject to a fine and imprisonment.

Only one basis can be assumed to defend such a bill, and that is, that *materia medica* has grasped the whole healing art. Unfortunately for such a basis of reasoning, facts do not prove it to be so. The list of diseases termed incurable by *materia medica* is a long one and is constantly growing. Complicated forms of disease have arisen with which *materia medica* sadly confesses itself, in many instances, utterly unable to cope. After four thousand years of trial, *materia medica* has not yet formulated a consistent basis of practice. The remedy of yesterday is thrown aside to-day, and the discovery of to-day is useless to-morrow.

In the face of this state of affairs can our medical friends with any degree of justice ask that the entire care of the sick be given them? Christian Science, despite bitter opposition, has proved the healing power of rightly directed prayer, and thousands have found relief in its gentle ministrations when medical skill and knowledge were confessedly in vain.

If Doctor Van Meter in his public statement includes the Christian Scientists of Denver among the "hordes of medical impostors that infest our city" he certainly does not know what he is talking about. There is no finer body of people in Denver or in Colorado than the Christian Scientists of Denver, and this the gentleman can easily verify. The plea of the gentleman that the public health must be protected does not apply to Christian Scientists. Their healing compares favorably in efficiency with *materia medica* and in many cases surpasses it. Accepting the gentleman's statement of pure disinterestedness for the public, is it not a confession of weakness to wish to bolster a cause by such sweeping legislation? Why should one class of the community be entrenched behind legislative enactment at the expense of another? Both the state and the United States constitution prohibit such legislation, and this has been the almost uniform ruling of the courts. The writer is not conversant with the motives which actuated the two governors to veto the former medical bills. Since great pressure in both cases was brought to bear to secure the governors' signatures to their bills, it is not reasonable to suppose their acts of veto were due to political reasons. The simplest explanation is that the bills were unjust as well as unconstitutional.

Let it furthermore be clearly understood that the Christian Scientists of the state are seeking no exclusive legislation for themselves. They only insist that they be protected in those cherished rights guaranteed to all citizens by the constitution of the state and United States. This insistence upon their rights being maintained harms no one, and certainly benefits all. Their record as citizens, law-abiding and just, is known all over the state, and to assume for a moment that they or their religion harms the state is preposterous.

EZRA W. PALMER.

The Critique.

Favorable Comment.

The following excerpt is interesting in that it shows the trend of advancing religious thought and its estimate of Christian Science. The adherents of Christian Science are glad to note an appreciative sense on the part of their ministerial brethren, and cheerfully await a fuller recognition of the truth of its teachings, which will surely come as these are better understood.—Eds.

In an address at the First Unitarian church yesterday morning, the pastor, Rev. J. D. O. Powers, found much to commend in the doctrines of Christian Science. He said in part,—

"Christian Science is one of the most remarkable and significant religious manifestations of our times. In the short period of thirty-five years it has built several hundred costly churches and gained thousands of loyal adherents prominent in social and business circles. Unlike any other sect since the time of Christ and his disciples, Christian Science presents itself under two distinct phases. First, as a religious system, and second, as a sanitary, or healing system."

After a discussion of Mrs. Eddy's doctrines, in some of which he agrees with the Christian Science Leader, Rev. Mr. Powers continues,—

"We may separate out as distinct to Christian Science this alkaloid, or active Principle—The divine Spirit, or divine Mind, or divine Life is All in all. It is the only source of healing. Its healing system differs from all others in this: The human mind and medicine have nothing to do with it. You must, if you would be healed, give yourself up entirely to the divine source of all health. Mrs. Eddy accepts the New Testament and takes Christ at his word. She challenges believer and unbeliever alike, 'Do you believe in the New Testament gospel? Is it sane and practical? Did the miracles really happen? If so, why not to-day?' She says they did and do now happen. However much we agree or disagree, we must recognize that in Christian Science we have a profound and needed protest against the deadening materialism that has fallen over religion and medicine alike."

Sioux City (Ia.) Journal.

"Self-Denial" Day.

The following account of a collection taken in the Baptist Temple in Philadelphia is interesting because of the spontaneity which seems to have marked the occasion, and the unselfish thought which was expressed by this "self-denial" day. We congratulate Dr. Conwell and his brethren upon the prospect of so speedily wiping out their church debt.—Eds.

Stacks of fat white envelopes containing the offerings from the much-talked-of "self-denial" day which the three thousand members of the Baptist Temple congregation were to observe last Thursday, are locked up in the safe in Dr. Conwell's office in the Temple. The money and checks will be counted to-morrow and the total amount received announced on Thanksgiving Day.

Ushers in the Temple yesterday were almost overwhelmed by the deluge of envelopes which transformed their usual offertory duty into a real working task.

Dr. Conwell is gratified by the size of the envelope pile, but he will not hazard a guess as to the amount that the contents will foot up. He feels sure virtually every member of the congregation gave the amount of his salary for the one day, or a pro rata share of his yearly or monthly income.

It is expected the offering will go far toward making up the \$35,000 needed to clear the church of debt. The entire mortgaged indebtedness on the Temple is \$75,000, but \$40,000 of this has been provided for.

The North American, Philadelphia, Pa.

Among the Churches.

Stuttgart, South Germany.

A little Band of Christian Scientists began holding Christian Science services in Stuttgart, South Germany, last March. A large and pleasant room was secured, Friedrichstrasse 9, and furnished with a view to simplicity and harmony. On Sunday morning the service is held first in German and then in English, and on Wednesday evening there is the usual testimonial meeting. The attendance only averages twenty-five to twenty-eight, but this little band is filled with an earnest desire to be faithful and obedient followers of our beloved Leader, Mrs. Eddy, and to keep steadily in the path marked out for us by her. We strive to preserve the spirit of unity and to overcome personality. Several of us have had class instruction, and this has been a great help to us.

Circumstances seemed to make it wise to give our assembly a strictly private character; only those join us from time to time who have been healed, or who are drawn by a sincere interest in Christian Science. Healing work is being done, and many dark mortal mind pictures have disappeared before the light of Truth.

Those of our number who do not yet know English show considerable eagerness in learning it, in order to be able to read "Science and Health with Key to the Scriptures" for themselves. *Der Christian Science Herold* is a boon which is much appreciated, and it is steadily gaining subscribers. It is a regular little missionary. Of all the numbers I have received since its first appearance, only three or four are in my possession; all the rest are out doing work among those who are awakening to an interest in Christian Science.

To those of us who read English, the *Quarterly*, *The Christian Science Journal*, and the *Sentinel* are never-failing sources of instruction and help, and we are deeply grateful for them. They always bring the help needed at the particular moment when they come; and especially every item in them written by Mrs. Eddy comes like a fresh inspiration to spur us on with increased courage to renewed efforts in the fight against seeming error.

The other day when reading about the Scientists' visit to Concord, the thought came to me, If only we too could hear Mrs. Eddy speak; but then directly came the realization: Every word uttered or written by her in America reaches us here, and goes as straight to our hearts as if spoken directly to us. We know her loving guidance is all ours too, and we treasure it and seek to follow it in practice. We think of her with loving and grateful reverence.—*Correspondence*.

Quincy, Ill.

Our little church is rejoicing in the proof that divine Love does meet every need. For some time we had felt the need of a quieter, more suitable place to hold services and also for a reading room. Recently the Jewish Temple was offered us at a reasonable rent, and we were glad to accept it. It is a neat little structure, the auditorium seating about four hundred. We were also offered a large, airy room for a reading room, which we accepted, and September 30 we moved to our new quarters.

For two years we have taken up a special collection for The Mother Church Building Fund the first Sunday in the month. We have also started a building fund for our own church which is steadily growing.

The press is manifesting a kindly attitude to us, and very few erroneous statements with regard to Christian Science are found in their columns. For all these manifestations of progress we are very grateful. We are very thankful to our Leader, who in wisdom has provided us our means and opportunities of growth.

Correspondence.

Akron, O.

The children of our Sunday School of less than twenty members wish to tell of the blessing that followed after giving to the Building Fund of The Mother Church. Some time ago they sent to the Treasurer, Mr. Chase, fifteen dollars, one half of the collections on hand, thinking it best to do so at the time; with some of the balance they placed copies of Science and Health and "Miscellaneous Writings" in the new public library of our city.

Immediately after giving, the collections increased fifty per cent, and they have continued to grow, despite the fact that some of our generous givers moved away. As a result of this increase they forward to-day to the Building Fund of The Mother Church sixty dollars, and they rejoice to have learned that when we open the door to give we open the way for receiving. We have received freely from our Leader, and we should give as freely to our beloved Cause.—IDA HERBERICH, *Sunday School Secretary*.

Breckenridge, Col.

It is with pleasure that we write of the organization of First Church of Christ, Scientist, in Breckenridge, Col.

In December, 1902, meetings were started and the lessons regularly read, at first to an audience of one, and it did seem for a time as if we were making no progress; but we continued our efforts, and God has blessed us abundantly. We now have as many as thirty at the meetings, with an average attendance of over twenty.

Great interest seems to have been aroused in the little town, and we are making arrangements for a lecture, as we are of the opinion that the time is ripe for vigorous exposition of the merits of Christian Science.

Several wonderful demonstrations have been made of which I will mention one in particular.

A little boy of nine years was entirely cured of rupture in one treatment. He had continually worn a truss from the time he was three weeks old.—*Correspondence*.

Merrill, Ore.

It may interest the Field to know that Christian Science is steadily gaining ground here in Merrill, Ore., and that we have purchased a most desirable lot for our church which is to be. A little band of earnest workers meets at the public schoolhouse every Sunday morning, and goes over the Lesson. We also have a growing and earnest band of little workers in our Sunday School.

Four years ago there was only one Christian Scientist in Klamath County, and she was looked upon as peculiar. Since that time there have been many beautiful demonstrations of healing, and every day brings greater gladness for the blessed truth that makes men free. We are realizing more and more what a grand privilege it is to be a Christian Scientist.—MATTIE E. RHODS.

Kirksville, Mo.

Christian Science has been exerting its healing influence in Kirksville since 1897, but a society was not organized until April last, when eleven charter members were enrolled.

We have a good attendance with increasing interest, and the distribution of literature has brought good results. It has brought many inquiries as to what Christian Science is. Some good healing work has also been done, and we are taking steps toward establishing a reading room and giving a lecture, as we consider it a blessed privilege to be in full obedience to the requirements of our Church Manual.

MRS. ROSE A. WEBSTER, *Clerk*.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A New By-law.

ARTICLE XXVI.

PRIVATE COMMUNICATIONS.—SECTION 15. A strictly enjoined private communication from the Pastor Emeritus to an officer or to a member of her church shall not be made public without her written consent. A breach of said trust shall be sufficient cause for removing an officer from his office in church and for subjecting any member to discipline.

The Teachers' Association in London.

THE following cablegram, conveying an expression of the love of the English students, was recently received by our Leader.

London, November 28, 1904.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Members of Teachers' Association, London, send much love, and are striving by doing better to help you.

DUNMORE.

MRS. EDDY'S REPLY.

Concord, N. H., November 29, 1904.

Earl of Dunmore, and Teachers' Association,
London, G. B.

Increasing gratitude and love for your lordly help and that of your loving Association.

MARY BAKER EDDY.

Brotherliness.

CHRISTIAN SCIENTISTS have been criticised from many different standpoints and for many alleged sins of commission and omission, but one of the most novel indictments yet brought against our people is that of a Congregational clergyman in an article contributed to his denominational paper. He says, "The attitude of Christian Scientists toward the churches of our order is at heart undoubtedly critical and hostile."

The editor of the *Concord Patriot*, who is in a position to know whereof he writes, answers this and other criticisms in an able editorial from which we quote as follows,—

"I have been a good deal among Christian Scientists, and have attended many Wednesday and Sunday services in Christian Science churches, but never, either inside or outside, have I heard a sharp criticism made by a Christian Scientist upon the Congregationalists, nor have I observed any hostility on the part of Christian Scientists toward other denominations.

"In many publications throughout the country, idle and thoughtless charges made against Christian Science are met by Christian Science writers and refuted, but never have I found in these defences aught but a broad charity and loving forbearance for those who assailed the doctrines of Christian Science or the beliefs of its devoted members."

The editor very pertinently says that where this critic "got his knowledge of what Christian Scientists 'at heart' thought

of the Congregational denomination, is an avenue yet to me unexplored. As the fruit of a tree is its truest manifestation, so the church may be known in the same way, and criticism of or hostility towards other denominations are not fruits of Christian Science teaching."

The reverend critic also says in the same article, "Some Congregational ministers fraternize with their Christian Science brethren, and some do not. In the very nature of things, this state of affairs cannot be permanent. . . . Toward the ministry of the Christian Science church, if such it may be called, the attitude of Congregationalism must be one of disapproval, and to a certain extent of disfellowship," a declaration which we think will hardly meet with the approval of any large number of our critic's brethren. To this the *Patriot*, without going into the question of whether this statement is an authoritative declaration in behalf of the denomination to which the critic belongs, says,—

"If there is not to be brotherliness among the ministers of our Christian churches, how are we to expect true brotherliness—fraternity—among the brothers, and if our Christian churches refuse to teach and practise fraternity, what becomes of the temple we have striven through nineteen centuries to rear?"

"When Jesus was notified on one occasion that his mother and brethren waited without to see him, he looked about and said, 'Who is my mother or my brethren? . . . Whosoever shall do the will of God the same is my brother and my sister and mother.'"

In spite of these occasional criticisms we have faith to believe that kindlier and more tolerant views regarding Christian Science and its adherents are now held by both the clergy and the laity of the older churches, and that there has entered into their estimate of our work a clearer recognition of our loyalty to the Master's teachings.

It is a noticeable fact that newspaper men, who have the widest possible opportunity for observing the character and growth of the Christian Science movement, have largely revised their estimate of it, and do not hesitate to speak of its work for humanity in a just and kindly manner. We surely have a right to expect no less justice from those who, by their very position, avow their purpose to labor for the realization of that true brotherliness which has ever been recognized as a distinctive characteristic of the true Christian spirit.

M.

A Right Look in the Wrong Place.

IN speaking of the larger possibilities for good which have come to the church in modern times, a religious leader has recently said,—

"We have no doubt that the conception of God which looks into present phenomena, present events, and present experiences for the revelation of God, is a better incentive to faith than one which looks only or chiefly to a history of past phenomena, past events, and past experiences."

That present observation and experience must take rank over traditions as a basis of thought and determination, no one will question, but Christian Scientists have come to see that a healing and saving concept of God is not to be secured by peering into the phenomena of mortal life, whether past or present. The false sense of one age is equally false with that of every other, and our religious advance is not to be found in the study of present events, but in the demonstration of divine Principle. This idea that salvation is to be secured through the more careful observation and more technical analysis of human conditions is a most pervasive fallacy. In the domain of literature and art it has led to a realism which seems to exult in deformity, while in the field of physics it would honor the microscope rather than the miracle as the key to our spiritual inheritance.

Jesus specifically rebuked this hope and undertaking. Clearly and continuously he taught his followers that they must turn away from the material and the human if they would find the spiritual and the divine, and this is where Christian Science presents one of its most striking contrasts to general thought and habit. It does not undervalue any increment of wholesome information, but it does emphatically declare that the spiritual is not to be reached by a "more intelligent" utilization of the material. "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, but in the unsearchable realm of Mind?" "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, pp. 264, 261). Over against the vain struggle of the centuries, in which spiritual aspiration has ever been fettered by its regard for matter and mortal man, Christian Science presents the promise and the demonstration of freedom through the apprehension of spiritual truth. To Job's query, "Canst thou by searching find out God?" it answers promptly and positively, Yes, but the eye must be fixed, not upon the mutations of matter, but upon the unchanging verities of Spirit.

W.

The Vitality of an Idea.

THE world cannot overestimate its debt to those who, in any line of research, endure "unto the end." Their "foot-prints on the sands of time" assure those who come after them that the multitudinous ideas of Mind have an inherent vitality which inspires all those who are identified with their unfoldment in human consciousness.

The daily papers tell the sad story of the recent passing on of an inventor when he was seeking to bring to successful completion a daring experiment in navigation. The incident recalls the experiences of many brave men who have striven to liberate themselves and others from the limitations which are incident to a material sense of existence, the pathetic and inspiring experiences of those who have discerned new ideas and made them practical.

In the unfoldment of a new idea, whatever the nature of the discovery which leads away from the beaten path, the experiments necessary to its demonstration are usually fraught with difficulty and danger. The belief in material law, like an insurmountable wall of rock, seems to bar the way to progress, and the discoverer must challenge the popular sense of the authority of processes which have long passed current as laws. Then there is often a long and lonely period of experimentation, attended by self-sacrifice and privation, and when at length the discovery is offered to the world, there is doubt and incredulity on the part of friends, and cruel mockery, if not actual persecution from the public whom it would benefit. It sometimes happens, too, that at the first sign of assured success, a dishonest claimant comes forward to demand another's hard-won reward.

In our text-book we are encouraged to "so improve material belief as to destroy it, by thought-germs tending spiritually upward" (Science and Health, p. 545). Thus shall we learn that all right ideas give life to the one who apprehends their spiritual origin, and it is this which has sustained all truly great men and women, and enabled them, like St. Paul, to endure "necessities" "distresses," "stripes," "imprisonments," "labors," "watchings," "fastings;" and this, too, through "evil report and good report; as deceivers, and yet true."

In Christian Science we learn that all true ideas have their origin in the divine Mind. The Bible declares man's birthright to be dominion, and Christian Science teaches that the divine ideas which emanate from "nature's God" are all united in one Principle, and their recognition and unfold-

ment tend to establish and maintain this dominion in human consciousness. This was proved by the great Teacher who stilled the sea, walked the waves, healed the sick and the sinful, and raised the dead by his understanding of spiritual law. With this understanding the difficulties which attend the giving of a new idea to the world are lessened, and in time overcome; and what is of yet higher importance, our dependence upon the protection of spiritual law is shown to us. In our Leader's wonderful definition of man, she says, "He is the compound idea of God, including all right ideas" (Science and Health, p. 475). The world *feels* this as never before, but its need is to *know* it scientifically and spiritually, for thus alone can ideas be seen in their relation to divine Principle, and to man's unfoldment and dominion.

K.

Thanksgiving Day Services.

MANY reports have reached us of "overflowing" Thanksgiving services, and it would be a pleasure, were it possible, in our limited space, to refer more specifically to them all. Our growth in gratitude must ever find more and more loving and continuous expression, until every day shall have become a Thanksgiving Day, and every word and act shall reveal to all about us our deepening sense of joy, our keener appreciation of indebtedness to divine Love.

A Correction.

In the issue of December 3, page 217, first column, line thirty, for temerity read timidity.

Board of Lectureship.

Mr. Clarence C. Eaton has been elected a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass. Mr. Eaton's address is Room 514, Chamber of Commerce Building, Tacoma, Washington.

Letters to our Leader.

Evanston, Ill., November 13, 1904.

My Dear Mrs. Eddy:—My heart so overflows with gratitude to-night, that even at the risk of trespassing upon your valuable time, I feel I must write you. It is nearly eight years since Christian Science rescued me from a fate which I dreaded more than death,—insanity.

I had suffered for years from insomnia and extreme nervousness, and as my trouble was thought to be hereditary, it seemed as though there was no escape for me. I had been under the care of eminent physicians in Switzerland and in Paris, and they had exhausted all means at their command, but without avail. During all this dark period my one unfailing refuge was my faith and trust in God, and He does not leave His trusting ones without relief. As my reward, Christian Science came to me with its wonderful light, and has truly transformed my life. From being a timid, suffering, helpless woman, I have become a strong and vigorous one; my executive ability has been greatly augmented and broadened; my powers of endurance greatly increased; the depression which in the past had so often weighed me down, has been lifted, and now every day is a happy one, because I feel that I have the strength to accomplish what I undertake.

The study of Christian Science I find most beautiful; even a slight understanding of it is priceless, because it leads on into greater light. To say that I love Christian Science and its Discoverer, expresses only in part what my

heart longs to utter. In the words of our text-book, "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3). No privilege could be so precious, no honor so great, as that of following patiently, faithfully, trustingly in your footsteps as you have followed the Master; and what could bring such glorious rewards! With a thankful heart I can say in the words of quaint old Samuel Rutherford, "God forgive them that raise an ill report upon the sweet cross of Christ; it is but our weak and dim eyes that look but to the black side, that make us mistake; those that can take that crabbed tree handsomely upon their backs, and fasten it on cannily shall find it such a burden as wings unto a bird, or sails to a ship."

Truly could the Saviour say, "My yoke is easy and my burden is light." My pathway in Science has sometimes seemed thorny, as I have seemingly had bitter opposition to meet, but all these experiences have taught me valuable lessons which I could not have spared, and I am happy in knowing that all is well, for "The Lord God omnipotent reigneth."

With reverent, grateful love, your follower,

ELEANOR NOYES ORR.

Philadelphia, November 18, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—Two little happenings of the last few days may contain some atom of interest for you, to whose labors is due all Christian Science achievement. To-day a young man, a splendid fellow, visited me, and in talking with him I learned that he had been practising law down in Texas, but had become imbued with the idea that he ought to study for the Presbyterian ministry. He came North last week with the intention of matriculating at Princeton. Meanwhile he heard of Christian Science and bought a copy of your work, Science and Health. Through reading it he was healed, uplifted, and convinced of the truth of Christian Science.

Yesterday I learned that a newspaper reporter for one of our big papers here, who has, from time to time, been engaged to write up sensational stories on Christian Science, has become a convert to our faith, and is now earnestly studying your book. The returns from the recent election show that Judge Love of this state, who, two years ago, rendered a most outrageous decision in a Christian Science church charter case, was defeated for re-election by his own party, and Mr. Williams, the lawyer who helped us win our fight in the legislature, has been elected judge for his county.

These things cheer us on in our efforts "to heal and to save."

Lovingly yours,

ALBERT E. MILLER.

Notice in Regard to Practitioners' Cards.

In sending back their blanks with office hours indicated, many practitioners have omitted to say whether they wish these hours to be announced in their cards or not. It is desirable that those who wish to inquire regarding Christian Science, or desire healing, should be able to know when they may find the practitioner at the address given, therefore it is desirable that office hours should be announced, though this is not made a requirement. Any change of this kind will be made without extra cost, unless it involves an additional line or lines; in that case the additional space will be charged for at present rates, \$3.00 per line. But these changes can only be made when requested specifically by the advertiser. The Publishing Society therefore asks for definite instructions from practitioners when they wish additions or changes made in their cards.

Testimonies of Healing.

It is five years since Christian Science was first brought to my notice. I had been under a physician's care for eight months when it was thought best for me to have an operation. I went to Hahnemann Hospital and was there ten days trying to recover my strength sufficiently to stand the operation, as I suffered from great physical weakness, had very bad night sweats and then a chill, indigestion so bad I could not eat any solid food,—raw eggs, milk, and ice cream being the only food I could eat without its distressing me. The nurse got me ready and the doctor who was to perform the operation came in to see me and asked how I was. I told him I was all right except that my side hurt me and my limbs were very sore, that I thought I had taken cold. He said I had better wait a few days until I got over the cold. I seemed to get better and in a few days I was again made ready for the operation. I took another cold, but in a more aggravated form. I perspired all night, suffered with pains in my side and could hardly breathe. My flesh was so sore I could not move in the bed. The operation was to be at 10 A.M. My husband came to be with me during the time and the physician told him that unless he was willing to assume all responsibility he would not perform the operation, as he could not tell how successful it would be. My husband said that it had better be postponed for a while, until I got stronger. I asked the physician if I could not go home for a week or ten days, and he said I could. I stayed at home about two weeks and then went to see the physician again. He asked how long I had been suffering with this pleurisy and taking cold so easily, for it seemed that I took the very best of care of myself. I told him I had the grip and pneumonia about two years before and always had to be careful that no fresh air blew directly upon me or I would suffer. He said I was too delicate for an operation then. This was in May, 1898, and the physician thought I had better wait until fall,—that my husband did not want to lose me.

I am happy to say that I never needed an operation, as a Christian Science practitioner came to room at the place where we were living and used to talk to us about Christian Science. I went to see this lady and asked if she thought I could be healed. I told her she need not think I would believe in Christian Science unless she healed my body. She took my case and gave me some understanding of my relation to God, and it seemed so beautiful to me that I thought, if Christian Science is the truth I want it. She treated me once a week for five weeks and during the treatment she asked me what was worrying me. I told her I had had one child, who had been stolen from me when she was six years old and I could not find her. My practitioner assured me that there was no loss in the divine Mind, that God is good and infinite, and that my daughter was in His care, safe in divine Love. This gave me great peace of mind, for I had not thought of her in that light before, but was fearful that something would happen to her if I did not find her soon. I was healed of a muscular disease, of physical weakness, indigestion, constipation of long duration (bowels had not moved for three years without medicine or enemas). I had headache all the time, but it left me immediately, also severe uterine trouble, and I had not been without a backache for many years. These ailments all left me and I continued to be perfectly well for three years. I read Science and Health every day, and it was my only physician.

Suddenly nervous prostration and mental depression manifested themselves, caused by a desire to see my daughter and have her with me. I seemed to be in the deepest despair. I was nearly without hope; but the darkest hour is just before the dawn. It took a year for me to recover from this nerve exhaustion, but I knew that God was my health and strength, and in Him I trusted

faithfully. I knew that I would find my child, since God's ways are not as our ways.

A year ago I received a letter from a man in Illinois telling me he had found my daughter. I was indeed happy and lost no time in trying to hear from her so I could go after her and bring her home with me. She was in Miller, S. D., living with a lady who was also a stolen child, and who has been looking for her mother for many years.

I trust that all who read these lines will find courage to renew their strength and be patient. My burden at times seemed heavier than I could bear, but, thanks be to God for His goodness and mercy to me, I am again well and fast regaining my strength; I have my daughter, who is now fifteen years old, and Truth as revealed in Christian Science is helping me daily to overcome error. I am grateful to Mrs. Eddy for Science and Health, and the blessing and comfort I have received through reading it. I thank my practitioner for the help she was able to give me in my time of need. I pray daily "Not my will, but thine, be done."—MRS. OLIVE M. DETWILER, Chicago, Ill.

Before I came into Christian Science I had been an invalid for years, but for the last seven years I have seldom had a pain or an ache, and now, after having passed the eightieth milestone, I am in perfect health, and after having used glasses for twenty years, I am now reading and writing without them. For all this I am very grateful to God, to our dear Leader, Mrs. Eddy, and to my teacher for lifting me out of darkness into light. Through my little understanding of the truth I have been able to help some others out of sickness into health.

P. H. WILCOX, Los Angeles, Cal.

For three years before I came to Christian Science, now nearly six years ago, I suffered day and night with asthma. I did not know what it was to have a well day. I tried everything that medical aid had to offer, but to no avail. One day a friend said to me that she could tell me what would help me if I cared to try it. I answered that I would try anything to get well. She said, "Christian Science will heal you." I had never heard of it before, but decided to try it at once. When I called to see a practitioner she told me that God would heal me. I then took a treatment, and after five treatments I was well.

I have a little son, three years old, who has never been given medicine. At one time when he was very ill with all the symptoms of typhoid fever, and seemed to be sinking rapidly, I sent for a Christian Scientist, who remained with us all night. A few hours after her arrival he rested quietly, and the next day played with his toys, proving that he was well again. Then my heart was again uplifted to God in gratitude and love, and words fail to express my love for dear Mrs. Eddy, who has revealed to mankind this blessed truth. I am also grateful to the Scientist who was so patient and loving in her ministrations.

MRS. MAUD B. JACKSON, Cincinnati, O.

Christian Science was presented to me in the year 1892, but I did not accept it fully till two years later. I had not a healthy organ in my body, but the treatment was given for a very badly sprained ankle, which kept me in bed. I was healed of that quickly and was a changed woman, because He whom I had always tried to worship from a child, had been brought near to me. Science and Health was put in my hands for the first time, and I knew that God had revealed Himself to me through that book. I read it every moment of the time that I could spare. When my duties as a wife and the mother of five children were attended to, I would pore over its pages, drinking in the truth as fast as I could. I just lived on it for

months and months, not thinking of anything but the truth contained therein, till when I next thought of myself I was healed of every trouble and was a free woman. Oh, the joy of that moment none can tell but those who have been through similar experiences.

There came ample opportunity in the next ten years to demonstrate Christian Science, both for myself and others. The demonstration of the power of Truth has been enough to cause life-long gratitude to Mrs. Eddy, who has made it possible. My desire is so to live that people, seeing my good works, may be led to glorify my Father in heaven.—SARAH L. McDONNELL, Toledo, O.

I feel very thankful for a beautiful demonstration over an injury to my left eye. A few weeks ago, I suddenly struck my eye with a penholder. At first I did not think anything of it, but in a few moments I felt a dart of pain, and immediately declared the truth. I am a bookkeeper, and those associated with me in business are not Christian Scientists. My employer was standing near by and said, "Oh, how you have hurt your eye!" and in great fear exclaimed, "What will we do without you?" (as stock was being taken at the time). I answered that my eye would soon be healed. The mortal mind thought held over me was very great. They declared, "You must go to an oculist at once." I kept as quiet as possible, and when I arrived home the practitioner was called. She said afterwards that at the time fear crept over her, the eye had such a frightful appearance, as the entire ball was covered with blood, and from the corner hung a small sack of clotted blood. This happened in the evening. The practitioner worked all during the night to destroy the manifestation as well as her own fear.

I slept well all night and the next morning the worst conditions had disappeared without any symptoms of inflammation, although the eye looked very bad. I was asked, "Do you feel anxious, and would you like to consult an oculist?" I said, "No; I am willing to trust Truth and feel that I will come out all right." The good work went on and in ten days the trouble was overcome. In two weeks every trace of it had disappeared. I will add that I only remained away from work two days.

I gladly acknowledge the benefit received from the treatments. The love reflected by my dear practitioner reassured me, for I was touched by the mortal fear around me on the evening of the supposed injury. There are no words strong enough to make it clear how truly thankful I feel to God, and to our dear Leader, Mrs. Eddy, also to the practitioner for showing me so lovingly the way out of all human fear, and I realize more and more how thankful I should be for Christian Science.

My employer and family are looking into Christian Science since they witnessed this demonstration for my eye. They are reading Science and Health and other literature on Christian Science.

One who was present at the time my eye seemed almost put out, asked me, after the error had been overcome, "What did you use for your eye?" I replied, "Christian Science healing was alone used." There was great surprise expressed, and a silence followed which means much, I believe.—LOU LEE, New Orleans, La.

It is a pleasure to send my testimony to the *Sentinel*, though words fail when I would express the gratitude that my heart speaks. I had long felt a yearning for the peace which passes understanding, but I never found it until I read our text-book, Science and Health, which is illumined with the light of Love.—the Love that never faileth.—then I felt the attraction of Spirit, and the understanding of what good is, tenderly unfolding to me, and animal magnetism losing its false attraction. My first visit to the practitioner I shall never forget. I lost all

sense of time, and left her presence joyous in strength. When visiting London in previous years I took my pleasures sadly, seeing many doctors, and finding much rest necessary between those visits. Now, with rejuvenated thought, I can go along trustingly, finding eternal youth in the fuller understanding of the one Mind, and the knowledge of good as our birthright which gives us our true self-government.—EVELINE ARCHER, Cornwall, Eng.

With the hope that the story of my healing will help some one, I send these lines, too long delayed. Six years ago I was healed in two weeks of a severe attack of rheumatic fever, after having been treated by an eminent physician for five weeks, and seemingly growing worse all the time under his care. This so-called rheumatic trouble had first afflicted me when a boy. It had seemed to grow worse in all the intervening years, and the physicians from both the old and new schools, without a single exception, claimed that I should never be free from it. I was also treated by them for valvular heart trouble, supposed to follow the rheumatism, and for dyspepsia, but none of these troubles yielded to the medicine. After I had been treated in Christian Science and healed of the painful rheumatism, I discovered that these other ailments had been overcome as well; and for six years we have relied entirely on divine Love as revealed in "Science and Health with Key to the Scriptures."

It would take many pages to tell of all that Truth has done, and is doing for us, physically, morally, and spiritually, and our hearts go out in unspeakable gratitude to our dear Leader, Mrs. Eddy, for what she has done to lift the world from pain, sickness, and sorrow, into the glorious light of Truth.—C. W. MANNING, Norfolk, Va.

I wish to express my heartfelt thanks for benefits received through a knowledge of Christian Science, gained by the earnest study of the Bible and Science and Health, also the periodicals of Christian Science. We were attracted to Christian Science by the healing of some of our neighbors,—cases that were pronounced very difficult to heal and which had received no permanent benefit from doctors or medicine. I was then a member of an orthodox church and was very reluctant to give Christian Science an impartial investigation. I thought in my blindness that it was not of God. After being "beaten with many stripes" and after I had seen many convincing proofs that God's ways are higher than man's ways,—then I was willing to turn to Christian Science, but not until by a sad experience we were forced to leave all for Christ, Truth. The turning-point was reached when our little girl, then four years old, was taken with what the doctors called diphtheritic membranous croup, from the effects of which she succumbed. Our other and only little girl, who was eight years old, was then taken very ill and the doctor said she was just like the first, who had lived only five days. The first one died on Friday, and we had the doctor on Saturday with the other, but he gave no hope or encouragement. We appealed to a Christian Science practitioner Sunday morning, and we have our child with us now. Since that time we have been sustained by Truth, independent of material remedies.

Words are inadequate to express our thanks to God and to Mrs. Eddy for the many blessings received by us. We have had many proofs of God's loving kindness and some beautiful demonstrations for ourselves and others. I desire to be a faithful servant in the Master's vineyard.

L. COOPER, Gober, Tex.

I first became interested in Christian Science about four years ago. At that time I had many ills. I was sent home one evening from my work by a doctor who told me

that I must be very careful or I would have the grip, and, to mortal sense, I was very badly off. On my way home I stopped at a drug store and purchased some medicine, and when I was about to take a dose, some one suggested to me that I try Christian Science. I said I would do so. I notified a practitioner and went to bed, not expecting that Christian Science would do me any good; but as soon as the Scientist had my case I went to sleep and slept well all night. When I awoke next morning, to my surprise, the trouble had nearly all left me. I ate a good breakfast and went to my work.

I was also healed of granulated eyelids, for which I had tried many material remedies, even to blue vitriol, and they got no better; but with one treatment in Christian Science the ailment was healed. I have also been healed of stomach trouble, from which I always suffered until I came into Science, and that has been entirely overcome, also the use of profane language, to which I was addicted, and many other errors. My wife was healed of milk leg, which troubled her very much. I also had mumps, but it was driven out by the truth. We have two boys, aged three and five, who have been healed of many troubles by Christian Science. With the little understanding I have of this blessed Truth I am able to overcome a great many ailments, and I am thankful to know that God is ever present and ready to help all who put their trust in Him.

There is no church here, but we enjoy the study of the Lessons at home, and I trust that before long there will be more Christian Scientists here. I am sincerely thankful to God and to our beloved Leader for this blessed truth. I am also grateful to those who helped to lift me out of darkness into the light.—J. W. C., Norwich, N. Y.

Christian Science came to my notice almost ten years ago, and since that time the truth of its teachings has been slowly but steadily growing in my consciousness, until now it would be impossible to conceive of doing without it. During this time I have had many proofs for myself and others that God is all and in all, and that He healeth all our diseases. I did not come into Christian Science for the physical healing, but because it appealed to me as being so practical,—a religion for every day and hour. I had always been what people would term healthy, but I soon learned where I was to look for my health and strength, and that it had to be established in Truth. The daily temptations of fatigue, cold, headache, and the many suggestions of mortal mind came to me to be met and mastered, and to-day I rejoice and am glad to say that I have never lost one day from the schoolroom since I have known of Christian Science. The overcoming of colds and a cough from which I was seldom free during the winter months, was the first demonstration of physical healing that I experienced. I rejoice that now the suggestion of cold is met in its first stages, and usually does not manifest itself longer than a day, whereas in the past I have had it last two or three months.

I wish to express my gratitude to our beloved Leader, Mrs. Eddy, through whose unselfishness and love these things have been made possible to me; also to my teacher.

ETHEL L. BARGUET, Mount Vernon, N. Y.

About fifteen months ago, when our baby was but a few weeks old, I was awakened one night by my wife, saying, "Send for the doctor, quick, the baby has an attack of croup and is choking to death." I told her that God was the best Physician, and that He would heal the baby. In a few minutes the little fellow was sleeping peacefully,—God had indeed healed him. A few weeks ago we found our child lying in his crib, in spasms. He was a pitiful looking sight,—unconscious, his body quite rigid, with mucus over his nose and mouth, his face pallid, and breathing so faintly, that to mortal sense he was surely dying. I com-

menced to treat the child. In a few minutes there was a slight improvement, but fear was being manifested so strongly that it was thought best to send for a practitioner. About one hour after the latter's arrival, the child began to regain consciousness, and two hours later was smiling and cooing in his baby way. A friend who is not a Scientist saw the child just before the practitioner was sent for. The next morning when he called and found him healed, he said, "I firmly believed the child was dying, and did not retire until three o'clock this morning, expecting every moment to receive a message saying he was dead. It seems wonderful, wonderful."

I thank God for the blessings He has bestowed upon us. I also wish to express my sincere gratitude to our Leader, Mrs. Eddy, and to the kind practitioner who has done so much for my family.—FRED H. HILL, Concord, N. H.

How can we express gratitude enough for what Christian Science has done for us? A number of years ago, while going through a class in Christian Science, I had a severe attack of scarlet fever. During the second night of the conflict, life seemed to be nearly extinct, but with the day came an enlarged understanding of what Life really is. Then I fell into a gentle and peaceful sleep and awoke ravenously hungry and ate a very hearty breakfast. The day was spent in studying Science and Health by Mrs. Eddy, and in giving thanks for my great relief. The following day I went down stairs, and the next night I attended the closing lesson of the class. The thought of contagion was handled so thoroughly, that during that winter there was not another case of scarlet fever in the school which I attended. Since then I have seen ailments of all kinds yield to this great truth, and often wonder what we had to turn to before knowing of Christian Science.

A. H. C., Wilmington, Del.

"He shall give his angels charge over thee. . . . They shall bear thee up in their hands." In Science and Health we learn that angels are "pure thoughts from God, winged with Truth and Love" (p. 298). Their power was proved to me recently by a little experience. On returning to my office after lunch one day, I found that the elevator had ceased running, and it was necessary for me to walk up twelve flights of steps to reach my office. Instead of thinking, as I had many times before, what a shame it was that I should have to climb such a distance, and looking to my feet to raise me from step to step, I remembered the right thought, "Whatever it is our duty to do, can be done without harm to ourselves" (Science and Health, p. 385), and knowing that Mind, not matter, lifted and supported me, I started up, and reached the top floor without having to stop once. On previous occasions I had been obliged to pause at the end of every flight of steps, and sometimes oftener, as my knees seemed to ache so that I could not move. Truly the wrong thought was heavy, and held me down, whereas the right thoughts bore me up, for they were winged with Truth and Love, instead of error and hate.—MISS MARGUERITE TEBBS, San Francisco, Cal.

I am beginning to see how selfish I am in receiving so much from the *Sentinel* and *Journal*, expecting to receive more all the time, and yet giving nothing in return, when my cup is full and running over with blessings. In regard to physical suffering, none but those who have had to go through with it, know what an awful thing a tumor is. I was relieved in one treatment of a tumor which had caused me very much uneasiness and suffering. It was removed, wholly destroyed, and I have been freed from bondage in a great many other directions. I have been healed of a great many ailments, and have been enabled to overcome evils in others. It has been pleasant to do this, and

it gives me a very grateful feeling to know that I am working in the vineyard where the fruit is so satisfying.

I have known of Christian Science for sixteen years and am trying to live it. Divine Love never fails me when I call upon Him in time of need. I want to acknowledge my gratitude for the Bible and the means by which I am enabled to understand it, for through the text-book, Science and Health, we find man's true relation to God. We are not many in number in our little church, but as I look around me, I find that we are doing good work and are daily proving that we know where to go and how to go for everything needful.—A. A. R., Watertown, N. Y.

When I wish to write of my demonstration over self I wonder where I am to begin. The growth is constant, and while each overcoming of self may not be large we know in Christian Science that the smaller demonstrations are just as important as the larger ones and prove the Principle just as fully. One of the very first errors that I was called on to destroy was pride; but when that was overcome and I was able to take the brother next to me by the hand and to feel that we were both children of the one, loving Father, I felt as though I had indeed conquered a mighty error. I was able a few years ago to overcome a severe attack of pneumonia. I was aroused, soon after retiring, with intense pain, but the Great Physician was at hand and by constant work I was able to free myself by daylight. I went to my teacher as soon as possible that morning, and met there a Scientist who had been a practising physician for many years. He said to me, "I wonder whether you realize how near you have been to passing on?" I replied, "I only know that whereas I was sick now I am well, for God is my Life." My constant prayer is that I may realize more and more that I have no life, but what cometh from God, good. I feel that the only way we can show our appreciation of our Leader, Mrs. Eddy, is in living the truth and proving by our works that this Science is all in all to us.

E. G. C., Wilmington, Del.

I must tell some of the blessings that have come to me through Christian Science. I was in an orthodox church thirty-five years, and was sick much of that time. I have been healed in Christian Science from sickness, and also from sin, as it teaches that we must live pure lives. It has helped me each day and hour to live more spiritually. I have learned that God did not make sickness, and that we have a right to deny its power over us the same as in sin. In this way I have been able to overcome much suffering in the six years that I have been studying Christian Science literature. I cannot tell half the blessings it has brought into my life. One is, to look always for good, and I have found much of it by so doing. Another is that God is Mind, and we must have this Mind to overcome the mortal belief which leads to all wrong doing. My daily prayer is that I may be worthy of all the blessings received through our beloved Leader.

MRS. E. R. MOFFITT, Arnold, Neb.

[Written for the *Sentinel*.]

Hidden Treasure.

MARY J. ELMENDORF.

THE raindrop trembles on the thirsty leaf;
The first star sentinels the darkling sky;
'Neath withered leaves the April violets blow;
Along the west-wind breathes the heliotrope;
And on the wave-washed sands of pain or grief—
Fairer than raindrop or lone star on high,
Sweeter than leaf—or wind-wooded bloom below—
Lie Love's white pearls, Love's lustrous pearls of hope.

From our Exchanges.

But to what avail have I a spirit separate from the men and women around me, if I must take my temper from theirs, be happy only when they are gay and serene only when they are kindly? Is it a proof of my affection for them if I thus take to heart their harshness and reflect it in my life? It would far better prove my affection for them if I should dissipate their clouds with my sunshine and smooth away their frowns with my smiles. But I cannot do this unless, with all my love for them and my joy in them, I hold myself regally independent of them in my spirit life.

And then, how dare I permit another mortal to spoil even a day or an hour of that life which I am living to God alone? In Him I should seek my sufficiency, my all in all. When He frowns upon me, then indeed the world should be black about me, but when He looks graciously upon me, it is enough; I have no business heeding the ungracious looks of His creatures.

My spirit shall dwell apart. I will be alone with Thee, and let Thee interpret the world for me. In whatever house I live, or in the thickest crowd, my spirit shall make an abode for itself where it may be serene.

Christian Endeavor World.

The readjustment comes here, that, while our fathers believed they must wait for another life to find God, we have come to the deep conviction that just here and now we live in Him, move in Him, and have our being in Him. Those who wait for eternity to discover the presence of infinite life and love will certainly have made the serious blunder of skipping the joys of immediate intercourse with the Father of our spirits. If we cannot find God and glorify Him here in this world, in what sort of a world are we likely to discover His presence? If we cannot see Him and hear Him in such a world as this, with its duties and its obligations, its moral purposing and its mighty achievements for the good, what probability is there that on some other planet or in some other stage of existence we shall be able to comprehend the One who is life and love? The trouble with our old theology was that it used up all our imagination on things remote, and so lost the full meaning of our present existence. To know God as ever present, and to realize our present childhood in Him, is the highest reach of holy aspiration.—*Christian Register.*

Pessimism breeds pessimism. Faith breeds faith. If for one six months we should all simply stop talking this black stuff about the slump of the world into the ditch, and for that six months should say to every man we meet "in lane, highway, or open street," that men can and will do right, and can be led as easily in that direction as in the other, and peoples can act honorably and disinterestedly if we insist that they shall, at the end of six months this kind of talk would develop an entirely different atmosphere in which nations would live and move and act. It is our suspicion of the "other fellow" that curses us.

The Universalist Leader.

The church as an ark of safety, a sort of life-saving station, a beacon for storm-tossed souls, is no longer a conception that commends itself as adequate to intelligent men and women. The church that is to hold its own in the future must develop power as well as rescue the perishing. It must teach a religion that makes a man stronger in his business and professional life, a more potent influence, a center of a wider circle, a man of richer character and wider view.—*Homiletic Review.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The differences between the United States and Panama, which made necessary the visit of Secretary of War Taft to the Isthmus, have been settled by the issuance of an executive order signed by Secretary Taft for President Roosevelt and assented to in a letter by President Amador of Panama. The order provides that no trade for the canal zone or the republic of Panama can enter the ports established by the United States at either end of the canal, supplies for the construction of the canal and articles in transit being excepted. This turns the customs receipts of these ports over to the Government of Panama. Absolute free trade is to apply between the Canal Zone and the republic of Panama. Complete jurisdiction is granted the United States in the harbors of Colon and Panama as to sanitation and quarantine regulations. Panama reduces her rate of postage to two cents. The order of Secretary Taft is to be ineffective unless Panama shall put into effect the gold standard, according to the currency agreement of June 20, 1904.

Extension of the Rural Free Delivery Service has resulted in an increase of 1,125 in the number of postoffices discontinued during the fiscal year ended June 30, 1904. During the year there were 2,549 postoffices established and 5,587 discontinued. The total number of discontinuances was 3,750 postoffices, with a saving in salaries of postmasters aggregating \$171,121. At the close of the fiscal year there were 71,131 postoffices in the United States—265 first class, 1,204 second class, 3,896 third class, and 65,766 fourth class. It is likely that twelve hundred routes will be reported within the next two months. An appropriation of \$3,000,000 for the establishment of new routes will be asked by the department for the fiscal year ending June 30, 1906. There are now in operation 28,073 routes. To maintain service on these routes during the fiscal year from July 1, 1905, to June 30, 1906, will require \$21,360,000.

President Roosevelt, in his message to Congress last week recommended, among other things, rigid scrutiny of Government

business, encouragement of labor organizations so long as they duly respect the rights of others, Congressional action on railroad casualties, intelligent conservatism in dealing with great corporations engaged in interstate commerce, regulation of congested population in cities, legislation concerning child labor, a better consular system, careful revision of naturalization laws, and a large navy.

The Comptroller of the Currency, in his annual report, says that the people of the United States have become the wealthiest in the world, and that the natural resources of the country are so great that this distinction "is sure to continue and increase for many years to come." The banking power of the United States, made up of the capital, surplus profits, deposits, and circulation of banks of the United States and island possessions aggregates \$13,826,000,000.

It is stated that Senator Kittredge of South Dakota, the active head of the Senate Committee on inter-oceanic canals, intends to propose measures whereby the Isthmian Canal shall become a sea level waterway.

Another armored cruiser, the Tennessee, was launched last week at the yards of the William Cramp Ship and Engine Building Company.

Foreign.

The annual report of the British Marine Department shows that Britain and its colonies headed the maritime states of the world with a total tonnage of 11,014,790 on the first day of the present year, or a little more than four times that of the United States, which stands second on the list. Canada's tonnage was 683,147 which places it eighth on the list or immediately behind Russia and ahead of Sweden and Spain. The tonnage of Canada is growing. During the past year 184 new vessels were added to the list. This increased the tonnage by 30,534 tons. At the beginning of the present year the total number of vessels on the register books of the Dominion was 7,020, measuring 683,147 tons register tonnage. In 1878 Canada's tonnage was 1,333,015. This was the highest year. It was also the year in which Canada adopted protection. From 1878 to 1900 there was a gradual decline each year. In 1900 the tonnage was at its lowest mark, 659,534 tons.

The resolutions recently adopted by the representatives of the Zemstvos at their meeting in St. Petersburg have been submitted to the Council of State for the purpose of a report. The Council consists chiefly of superannuated heads of departments appointed to the Council after their removal from active official life. This action is regarded as shelving the proposals, so far as early imperial action on them is concerned and was anticipated by the leaders of the Zemstvos.

It is stated as probable that the British Admiralty will place only two vessels on the whole North American coast, one in the Atlantic and the other in the Pacific, with headquarters at Canadian ports. There may not be more than two vessels in West Indian waters. The reason given is that "while the relations between the United States and Great Britain remain as they are, there is no need of any war ships over there."

The Reichstag, after two days' debate, last week adopted a resolution asking the German Government to introduce a bill for the protection of the middle commercial classes against great accumulations of capital in the retail trade. The resolution contemplates a further extension of the law against unfair competition and the regulation of closing-out sales, so as to prevent bogus advertisements.

The reduced postal rates between Mexico and Canada, agreed upon by both Governments, are expected to go into effect soon.

The rate from Canada will be two cents gold and from Mexico five cents silver, as is now the rate to the United States.

Industrial and Commercial.

The strike in the cotton mills of Fall River, Mass., is now twenty weeks old. Had the mills been running all that time, the strikers would have earned \$4,500,000 in wages. However, this loss and the great withdrawals from savings banks, the losses in rents and the accumulations of debts at grocers' and butchers' stores have not been sufficient to break the spirit of the strikers.

The number of establishments manufacturing rubber and elastic goods has increased from 90 in 1880 to 262 in 1900; the capital employed, from \$6,000,000 in 1880 to \$39,000,000 in 1900; the cost of materials used, from \$9,000,000 in 1880 to \$33,000,000 in 1900; and the value of products, from 13½ millions in 1880 to 52½ millions in 1900. In the ten months ending with October the quantity of crude rubber imported was practically fifty million pounds.

It is reported that a scheme is on foot which contemplates the organization of a gigantic telephone manufacturing combine involving a capital estimated at \$700,000,000 invested in independent telephone manufacturing companies in this country.

It is estimated that the catch of seed oysters on the Connecticut natural beds in Long Island Sound was about 300,000 bushels, and that the price for the yield averaged approximately 72½ cents per bushel.

Preliminary returns to the Department of Agriculture show a total production of cotton in the United States in the year 1904 of 12,162,000 bales.

It is estimated by experts that the mines of the Pennsylvania hard coal region will produce 57,000,000 tons for 1904.

General.

The artificial propagation of lobsters, one of the most interesting of biological problems, and of great economical importance to the United States, has been successfully solved. This noteworthy discovery, says *The Scientific American*, which has baffled scientists up to the present, has been practically worked out by the Rhode Island Commission of Inland Fisheries. For the past three years or more a floating laboratory has been anchored in Mill Cove and turned into a lobster experiment station, with specially-devised apparatus, and is to-day the first successful lobster-hatching plant in the world. New life is now assured to the declining lobster industry, which otherwise seemed doomed to extinction. The annual output is smaller each year, due partially to the unceasing trapping and reckless destruction of the female egg and short lobsters by certain of the crafty and ignorant fishermen, who fail to observe the regulations, and evade the fishing laws.

The Lackawanna Tunnel Railroad has filed articles of incorporation with the Secretary of State proposing the building and operating a tunnel railroad from some point in Manhattan under the Hudson River to New Jersey, where connections will be made with the railroads.

It is now planned to build a railroad up Gray's Peak in Colorado. The railroad will be the highest in the world, the last station being two hundred feet above that on Pike's Peak.

The Copley Society of Boston has begun preparations to make a representative showing about the middle of March of paintings by Claude Monet.

It is stated that a contract is to be made which will dispose of for \$380,000 structures at the St. Louis Exposition which cost \$15,000,000.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Fasting and Feasting.

WILLARD S. MATTOX.

THE religious instinct of our Puritan ancestors is preserved in more or less of its original form on those occasions when by state proclamation we abstain from labor and give ourselves over to fasting or feasting and prayer. Much of the austerity of the primitive customs of our forefathers is lacking in our modern observances, and this is very evidently a development along the lines of broadening concepts, a preface, as it were, to a larger advance, when we shall recognize that because "All is infinite Mind and its infinite manifestation" (*Science and Health*, p. 468), man has no need to afflict himself in order to prove to God that he loves Him and is obedient to Him.

The true sense of fasting must be learned before we can righteously expect that the act itself will bring any reward. If the real purpose and meaning of fasting have been perverted, then we must needs find the original intent before the blessings attendant upon it can be made available. Apparently mortal mind has not omitted to lie about the act of fasting and to deceive the whole world regarding this function of man. We know what Jesus called evil, or an evil mind. He said it was a lie and the father of lies, and in Revelation this same mortal mind or liar is described as "that old serpent, . . . which deceiveth the whole world." If, then, we have been deceived as to what constitutes fasting, where may we discover the truth about it? The Bible contains the truth about God and man, and it needs only to be spiritually understood. The Christian Science text-book, *Science and Health*, throws upon the sacred pages the clear white light of Spirit, and makes plain what mortal mind would becloud and bedim.

The primitive notion that literal fasting, that is to say, an abstaining from material food, is a means of grace or an aid to spirituality, should have been outgrown by this time. It should have been given up for a more spiritual sense or more metaphysical interpretation. Isaiah, 58, gives excellent instruction on this point, and David said, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering." The sacrifices of God are a subdued (material) sense; "a broken and a contrite heart, O God, thou wilt not despise." Jesus told his disciples that when they fasted it was not necessary to assume a sadness and dejection which were purely external, insincere, and hypocritical. He advised them to fast joyously, to anoint themselves with oil, and to be happy. To Jesus, it made very little difference whether men fasted or feasted, whether they ate much or ate little, if the thoughts were sinful or material. Merely to refrain from food for a day or period of days, is no evidence of piety. Add to that a long countenance or the most approved unction, and still you have not the proof which our Master required. Add to that daily attendance at religious services, and altogether, these signs do not weigh one jot with Him who knows all the thoughts of men, and judges their motives. "Thy

Father, which seeth in secret, shall reward thee openly," whenever thought is meek, loving, sincere, honest, and true. John came fasting and he was said to have a devil. Jesus lived a normal, natural, simple life, he ate and drank, and the same critics who denounced John for fasting, reviled Jesus for eating. Mortal mind is inconsistent and unreasonable, and no matter what we do, we cannot please it. Then let us do as Jesus did, detect, uncover, and rebuke error and live in the calm consciousness of an ever-present God, caring nothing for the praise or condemnation of mortal mind.

Fasting, to the Christian Scientist, is a mental, not a physical process. It is an aspiration rather than an effort at repression. It is the recognition that the true man is whole, is pure, is good, and has dominion. To fast is to deny the appeal of materiality, it is to know that God is all, and that there is nothing to be desired beside Him. To fast is to know that God's man has no need to fast! To fast is to seek to be conscious only of Spirit and the spiritual universe, it is to strive to rise superior to sin and disease, to live in the secret place of the most High, to love God and all His children.

Fasting thus becomes a daily, hourly affair of the heart, of the mind, and before we have been at it long, we begin to see that Fast days and Thanksgiving days are synonymous. The debilitating scholastic or priestly concepts of both these occasions are slowly fading from the canvas, and gradually in their place the outlines of a fairer picture are seen to grow. In the new light of Christian Science, we part with the enfeebling and gloomy notion that we bring heaven nearer by cultivating a cheerless and melancholy state of mind, and we gain the understanding that to fast truly is to give thanks, "always for all things unto God and the Father in the name of our Lord Jesus Christ."

A Lesson from the Trees.

ELIZABETH C. WICKERSHAM.

RECENTLY while traveling I looked from my car window out into a noble orchard adjacent to the track where our train was waiting. There were many fine trees laden with fruit, and two, standing side by side, especially attracted my attention. Every branch of one was covered with red ripe apples, while the other, springing from the same soil, watered by the same beneficent showers, and gladdened by the same warm sunshine, had spindling, crooked branches, with scant and imperfect foliage, and no fruit whatever.

On looking closely, I noticed that on one side of this tree there was a large hole, and within were evidences of decay and death. The whole heart of the tree was rotted, and the trunk, being thus lifeless and impoverished, had little life-giving nourishment for the branches, and therefore they neither blossomed nor bore fruit. Soon, as I thought, the husbandman will be coming, and will say, "Behold, these three years I come seeking fruit . . . and find none: cut it down; why cumbereth it the ground."

After my return home, I was walking through one of our beautiful parks, and I felt a sense of sadness come over

me as I saw the trees stripped of their leaves. Picking off a branch I noticed that the sap had returned, as it seemed, to the trunk, there to be stored, enriched, and resupplied to the branches in due season, and then there was unfolded to me my lesson. In all these phenomena as thus understood, I saw a prophetic order. Now that winter was approaching, the trunk must be made strong and well nourished, so that it may be able to resist the fury of storm and wind, and every leaf, twig, and branch must give back its quota of nourishment into the parent stem, there to be husbanded, so that in the coming spring it may again furnish abundance of food to the branches, which will thus be furnished for their blowing and fruitage. Jesus' teaching, "It is more blessed to give than to receive," must be manifested by the branches as well as the vine, and through this mutual reciprocity all are blessed and nourished and strengthened.

The lesson helped me to see the true relation which exists between the branch churches and The Mother Church, and made me feel that for all Christian Scientists this is a season of thankfulness and great joy that they are able and privileged to follow the natural order and bring their tithes into the storehouse, knowing that the promise is sure, that God will, through this Mother Church, pour out yet greater blessings, until both vine and branches are quickened with the mighty influx of Truth, and all are of one accord in one place, in fulfilment of the prayer of our Master, "as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This demonstration of unity of thought and effort in the Church, will result in a gladdening increase of efficiency and fruitage for all the branches, and the storm-driven and sin-tossed will be drawn to its sheltering arms, and there find holiness, health, and peace.

Is Matter Slowly Dying?

WENTWORTH B. WINSLOW.

THE *Electrical Review*, one of the leading electrical papers, in the issue of March 12, 1904, contained an article entitled, "The Present Condition of Radioactive Science," which deals with the much-talked-of discovery of radium. The concluding paragraph opens with the question which is the caption of this article and continues as follows: "Another interesting side of this subject is the explanation of how it happens that these unstable compounds have persisted through the ages until to-day. These changes are taking place with extreme slowness, and it is even possible that the radioactive materials themselves are intermediate stages in the disintegration of a primelement. On the other hand, it may be that all matter is passing through the process of disintegration, is living its life, though the change, as compared with that of the radioactive materials is so slow as not to be detectable. As shown above, an atom might lose particles without the change in atomic weight being detectable. The change may be so slow that the electrical effects are not measurable, and the products cannot accumulate in sufficient quantities to be detected by chemical means."

In *Science and Health*, pp. 572, 264, our Leader says, "Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear;" "Matter disappears under the microscope of Spirit." On pages 279, 274, and 278, she speaks of "the doom of matter;" "Matter, examined in the light of divine Metaphysics, disappears," and "Divine Metaphysics explains away matter." She also declares that "The fading forms of matter, the mortal body and material earth are the fleeting concepts of the human mind." "The elements and functions of the physical body and the physical world will change, as mortal mind changes in its phenomena." "Every object in the material universe will be destroyed" (pp. 263, 124, 267).

When we consider that Mrs. Eddy has proclaimed this fact, to which the world is slowly awakening, for more than thirty years, and has caused it to be widely known, —so widely, indeed, that those who have not understood Christian Science in some measure, have ridiculed and lampooned it, and so far as possible discredited her theory, —it surely need not surprise any that Christian Scientists honor one who enunciated these truths so long ago, as their true discoverer. It is to be noted that now, having agreed with Mrs. Eddy up to a certain point, these men are quite unable to account for matter's unreality or unsubstantiality; while she very definitely states that divine Metaphysics causes its disappearance; that the realization of the allness of Spirit, and of the unreality of matter, convinces us of Spirit's omnipresence, and consequently matter can have neither place nor presence.

It truly seems that we are entering that final stage of thought to which Mrs. Eddy refers when she quotes Agassiz, who said, "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it" (*Science and Health*, p. 104).

Reflected Light.

ANNIE H. WILSON.

I was once privileged to hear Sir Henry M. Stanley lecture on Darkest Africa, and a grand lecture it was. I shall not soon forget the climax of the description he gave of his toilsome journey with his faithful party, composed, mostly, of natives, as they cut their way through the untried and heretofore impenetrable forest region of Central Africa. Into this forest the sun's rays had never penetrated, and it took months to hew a road which, once made, could be traversed in a few days. They were obliged to work in light which was never brighter than twilight; in the midst of undergrowth that seemed fairly to bar out progress; and to the natives, this forest was infested not only with venomous serpents and beasts of prey, but also with evil spirits, whom they believed to haunt it, and to send sickness upon any one entering this, their domain. Only unflinching courage on the part of the leader, and his determination to push forward, was able to sustain his weary and fearful, yet devoted followers. His knowledge of physical science had freed him from the superstitions which oppressed them, and he knew that the dark forest was not enchanted, nor was it endless. Loving and trusting him, they followed his leadership, and while they suffered, and many died, yet to this band of workers the world owes the opening of the heart of Africa.

Stanley told in graphic language of the close of the tremendous task, when at length there dawned before them the vision of a plateau of beautiful green grass, bordering a lake whose waters shimmered and danced in the sunlight. Their joy knew no bounds; white and black alike laughed and wept together, becoming for the time a set of uncontrollably happy children.

His experience brings to mind the labors of our beloved and God-enlightened Leader, and our trials and seeming failures in following her guidance. A sense of boundless joy and gratitude may well be ours as Scientists, in thinking upon that "patient continuance in well doing," which reached one of its happy culminations in the completion of the Concord church, our Leader's loving gift to the people of her native city. By the mental signs of harmony and progress, may we evince what it means for us and for the world. To me, as an individual, this event links itself with one of the happiest and most profitable experiences I have ever had. It is certainly true that from the first of my efforts to understand and obey the laws of Christian

Science, "each successive stage of experience" has unfolded "new views of divine goodness and love" (Science and Health, p. 66), yet the way has often seemed not easy nor clear. Jesus' words, "My yoke is easy, and my burden is light," have not always made the impression that they should. Nevertheless, I have followed on, though "faint, yet pursuing," and the way has grown brighter.

When it came in my way to attend the World's Fair, I was ready to expect good. When, however, I got to St. Louis, there was a physical foe to meet, but I did not let it keep me from going to the fair, neither did the pain nor the heat blind me to the consciousness that I could find both pleasure and profit on every hand. It seemed to me that surely God's power was behind such a wonderful aggregation of human skill and industry, and that His strength was mine, wherewith to appropriate these treasures rightly. With some mental help from my companion, my fourteen-year-old son, I soon felt superior to the physical disability. By noon of the second day, I felt it lift, like the lifting of a cloud; and from that on, the harmony, both physical and mental, was marked. We did not again notice the heat, even on very warm days.

On Sunday we looked forward with glad anticipation to the church service, and again we were satisfied. To me, the entire service was like stepping out on to a broad, sunny plateau, where one finds grass, running water, and the music of birds. It was, as I understood, the first service in the new auditorium. It was also the Sunday when the dedication took place at Concord. On comparing facts, I have become convinced that the same Mind which was at that hour flooding Concord with gladness, was bringing the reflection of that gladness to the service in St. Louis. We were of one accord; in one place, mentally though not physically, and the blessing came upon us also. The congregational singing seemed to me the most inspiring I had ever heard, especially when all sang, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397).

How beautiful are the moments and hours when our life-notes resolve into harmony, when we recognize that it is simply natural to love God and feel His presence as an all-enfolding goodness and power! It is grand to be able to say, as does our Leader, with her clear, spiritual vision, that the new century "finds Christian Science more extended, more rapidly advancing, better appreciated, than ever before, and nearer the whole world's acceptance" (Message, June, 1901).

Our Angel Visitants.

MARY E. MCCALLUM.

THE last *Sentinel* and *Journal* have just been read and thoughts from the many beautiful articles remain as sweet, hallowed, and helpful memories attuning consciousness to things divine. We are prone to dream sometimes of experiences past, and to-day a sense of retrospection is much with me. I look backward over more than eight years to when I first learned that "pure thoughts are angels," and recall how this explication wrought my conversion to Christian Science.

Through the persuasion of a friend whom I greatly admired for her Christian characteristics and womanliness, and who had joined the new belief, I went to one of the meetings. The reading and interpretation seemed little more than a jumble to me. Words strangely applied, sentences and phrases so contradictory as to be quite ludicrous, I said to myself. Courtesy, nothing else, led me to remain until the end. Well was it that something hedged about my going. Just at closing time that wondrous revelation and definition from Science and Health, page 298, was read. "Angels . . . are pure thoughts from God, winged with

Truth and Love, no matter what their individualism may be." In an instant the whole scene changed. All scorn, all prejudice melted away like snow under a summer sun. Home I went in an ecstasy of delight. Over and over I repeated the words. Days and days I could think of nothing else. Indeed, naught else did I care to think of. Science and Health was procured and it has been my constant companion ever since. Did this light or vision stay on? No and yes. The human had its struggle. The Red Sea and Gethsemane have both come into experience, but always there has remained the angel thought of Love to take away the sting of hate; the thought of peace to soothe strife; the thought of joy to antidote sorrow; the thought of abundance to make poverty flee away; the thought of health to overcome sickness, until "a white-winged angel throng" (Miscellaneous Writings, p. 396) lights the gloaming, and the seeming shadows have passed away. The revelation of Christian Science which has thus taught us to perceive and entertain angels,—was ever greater given to any age! Revered forever should be a consciousness so holy that it could receive and bear the message to you and to me!

[Written for the *Sentinel*.]

The Way that He Willeth for Me.

CYRENE EMERY.

THE way that He willeth in love for me,
That is the way for me!
And I do not care how thorny and bare
The journey may seem to be,
If only afar, on the mountain-side,
In the light of the sun, I may see
The shining garments and beckoning hand
Of the Guide He has sent to me.

The place that He willeth in love for me,
That is the place for me!
I care not at all whether large or small
The work may seem to be,
If only sometimes in a quiet hour
I may hear Him say to me,
"My little child, thou art doing well
The task I have willed for thee!"

The song that He willeth in love for me,
That is the song for me,
Be it loud or light, so the tone be right
To the Master-Musician's key.
It blends and is lost in a mightier song
That sweeps from sea to sea,
Drowning all turmoil and discord and strife
In a flood-tide of harmony.

So all that He willeth shall be for me,—
The song and the place and the way.
I rest in peace till the earth-dreams cease,
And utterly vanish away.
For His eye doth see, and His voice doth speak,
And His power all things doth sway,
And safe in His Presence His children dwell
Forever and for aye.

The healing of the world
Is in its nameless saints, each separate star
Seems nothing; but a myriad scattered stars
Break up the night, and make it beautiful.
BAYARD TAYLOR.

Selected Articles.

Mind never did and never will depend upon matter for expression, for inherent in Mind is all intelligence, all action, all power. Christian Science is not alone in its declarations regarding matter. The idea of the unreal nature of matter is growing, and this is indicated by the conclusions of many of the leading natural scientists of this country and Europe.

A. V. STEWART.

Chicago Chronicle.

Reason and revelation are not the private or exclusive property of one individual, and Mrs. Eddy does not claim a wisdom for herself which is not equally open to all men. Wisdom, indeed, cannot be esoteric, since it is the voice which cries, "Ho, every one that thirsteth, come ye to the waters." A study of the personnel of the Christian Science Church will show that all classes of society and all grades of intellectual development have been able to grasp the truth uttered by Mrs. Eddy, since one does not need to be especially initiated to become acquainted with God, good. Unprejudiced observation of the Christian Science movement will convince one that it is worthy of all respect, and that its adherents are earnest, good men and women, who are doing their best, among other things, to mind their own business and to be less critical of those who do not agree with them.

WILLARD S. MATTOX.

Hartford (Conn.) Courant.

Mere theological discussion will never satisfy the hunger and thirst after righteousness. What the world needs are the signs which follow them that believe. These signs were enumerated in the very last words of the Master, just prior to his ascension, and were recorded by St. Mark as follows: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The healing and reformatory work which is being done in Christian Science is the best possible proof of the soundness of its doctrine. Shall not a tree be known by its fruit?

A Universalist minister, in a recently published sermon, recites his experience in Christian Science, after having spent many months of fruitless search for health and strength. He says,—

"In order to be healed, it was necessary for me to study Christian Science and learn its Principle and practice. I did little else for some weeks. It was very difficult for me to drop some of my former beliefs and to grasp certain ideas in Science, but, until I did, the healing did not commence. I now understand Christian Science quite thoroughly and believe it wholly. I know it is true. I have come to know that Science and Health, the Christian Science text-book, embodies truth of the highest and most valuable character and is almost verbally inspired.

"Because of the great gifts which she has brought to this and succeeding generations, Mrs. Eddy is entitled to be generally esteemed and revered, as she already is by the people of the Science churches, as a great prophetess of God.

"The reason that Christian Science is not better and more easily understood is that it is a system of thought by itself, unlike anything that has before appeared,—at least since Bible times,—and with a somewhat technical vocabulary in which the meaning of several frequently recurring words has to be carefully studied before the thought of the text can be understood. In fact, to sympathetically understand Christian Science, is, for one approaching it as a learner, a task requiring as much careful and unprejudiced study as would be required of a person reared and grounded in orthodoxy to understand and believe the whole philosophy

of Universalism. I have come to know that, if one really gains a full knowledge of Christian Science, he cannot choose but believe, and I have learned that those who have not studied it long and sympathetically, to the point of understanding it, should not condemn it; for in this age it is the good news of God unto salvation."

RICHARD P. VERRALL.

Poughkeepsie (N. Y.) Courier.

In the teachings of Christian Science as to the unreality of all material existence and its diseases, it uses the word unreal in the sense of knowing that God is not the author of anything but the good and harmonious, and that His works are as perfect and immortal as Himself. It is through realization of this fact that Christian Scientists are enabled to cure the physical ills that are, and will remain, very real to mortals until the recognition of the true "image and likeness of God" brings health and harmony.

The body is only the reflection of the individual consciousness, and will be sick or well accordingly. Jesus gave abundant authority for doing the works he did, and "greater works," and when through earnest work we attain, as we shall, to the knowledge of God and man that he possessed, then it will be true, as our critic in a spirit of ridicule suggests, that man can dispense with the many articles that are now deemed very necessary for human comfort.

Jesus did not dispense with food and clothing, but he fed the hungry, healed the sick, and raised the dead by spiritual means which were in direct contradiction of all so-called "scientific principles" of his time. He used no drugs, but he did know God and His perfect image,—man. All the sophistry of human reason cannot controvert the fact that Christian Science does heal the sick and regenerate the sinful, as thousands now joyfully bear witness.

C. H. FAHNESTOCK.

Philadelphia (Pa.) Press.

When men commence to investigate and study Christian Science they are speedily impressed with the fact that there is something to do. Christian Science teaches that man must live in absolute obedience to God, that he must learn what this duty includes, and that he must begin his work to-day. The demand of Christ Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is recognized by the followers of this faith as a legitimate demand on man and not one impossible of fulfilment if the rules of the Master are faithfully and scientifically followed. It will be conceded that in view of humanity's foibles and frailties absolute consecration of thought and energy is required in this consummation, and that all processes of thought which would tend to retard one's progress Godward must also be discerned and corrected. If a man thinks right he will act right, as thought always precedes action. Christian Scientists find that in proportion to their diligence in uprooting such evils as hate, malice, envy, jealousy, etc.,—having love for God and their fellow-men, can they properly be considered in the line of duty. While recognizing the vast amount yet to be accomplished in the work of regeneration, they are thankful for the present fruits of worthy endeavor,—better health, more harmony, and a higher understanding of God. A Christian Scientist, like the student of mathematics, is privileged to prove the correctness of his problem at each and every stage of the same, but he does not, either in Science or mathematics, attain much proficiency through "vain imaginations" or by giving chimerical wings to fancy. Summed up briefly, the practical utility of Christian Science is in its power to dethrone evil and enthrone good, and scores of people in your beautiful city can testify to its beneficent influence in their lives.

CALEB H. CUSHING.

Portland (Me.) Express.

The Lectures.

St. John, N. B.

Mr. Bliss Knapp of Boston, delivered a very interesting lecture in the York Theatre Sunday afternoon [November 6]. The subject was Christian Science. The seats in the pit of the theatre were nearly all filled, and the lecture was followed closely throughout by the audience. C. N. Skinner, K. C., acted as chairman and introduced the speaker.—*Daily Sun*.

Providence, R. I.

A large and representative audience greeted William D. McCrackan of New York City at the Providence Opera House, Sunday afternoon, November 6; the occasion being the semi-annual lecture under the auspices of First Church of Christ, Scientist, in Providence.

The undivided attention of the audience was held throughout, and earnest expressions of appreciation were given by the friends of Christian Science and strangers. Mr. Gilbert C. Carpenter of First Church briefly introduced Mr. McCrackan.—*Correspondence*.

Ottumwa, Ia.

Edward A. Kimball of Chicago, delivered an interesting lecture before a large audience at the Christian Science Church Sunday afternoon [October 16].

The speaker was introduced by Judge M. A. Roberts, who said in part—

While I do not know much of Christian Science, I am fully convinced from the abundant proof to be seen on every hand, that it is a mighty power in this country for the encouragement, improvement, and uplifting of the human family. I shall be pleased on this occasion, as I am sure that you will be, to learn more of the subject from the lips of one so able to speak thereon, whom I now take pleasure in introducing to you, Edward A. Kimball of Chicago.—*Ottumwa Courier*.

Creston, Ia.

There was a large audience at the Temple Grand Opera House Tuesday evening [November 15], to hear the lecture on Christian Science by Hon. Clarence A. Buskirk, former Attorney-General of Indiana. It was under the auspices of First Church of Christ, Scientist, of this city, and the subject was "Provable and Practical Power of Love." The speaker was introduced by Prof. William Bell.—*Creston Advertiser Gazette*.

The introductory remarks were in part as follows:—

The crowning triumph of civilization to-day is that which has brought men to recognize the common brotherhood of man, and to extend the hand of fraternal greeting to all who have for their aim the lifting up of mankind to a higher life. In this day we recognize that no one organization has a monopoly on truth; that each in some degree is a bearer of this beacon light; and we are glad that in this day of independent reading and thinking we are not afraid to lift the curtain and bare our standards to the test of discussion and comparisons, and are ready to discern truth and to accept it from whatever source it comes.—*Correspondence*.

Albany, N. Y.

Judge Septimus J. Hanna of Colorado Springs, explained the doctrines and purposes of his church before a large and cultured audience last evening [November 15],

at Odd Fellows Hall. The lecturer was introduced by Deputy Attorney-General William Harold Wood, who said,—

Ladies and Gentlemen:—Ever since the human intellect became capable of abstract thought, man has endeavored to penetrate the mystery of existence,—its source and its destiny.

What am I? Whence came I? Whither am I bound? are questions which press for solution upon every thoughtful mind; and the effort to answer them satisfactorily has resulted in the establishment of many systems of religion each claiming a divine origin for itself and pronouncing the others false and misleading.

All religions, however, agree in one fundamental essential article of faith, and that is the belief that there is a supreme, divine, omnipresent, omniscient, and omnipotent power which governs the universe.

That limitless eternal energy which all human reasoning postulates has been typified in many forms by mortal and finite fancy, and in none in more gracious and gentle guise than in the simple and beautiful creed taught by Jesus of Nazareth. While my own mind refuses acquiescence in any theology which purports to catalogue the attributes of divinity, or state the conditions under which the unconditioned infinite acts, nevertheless I realize that Christianity has brought peace, comfort, and happiness into millions of otherwise wasted and unhappy lives.

But it is not my province to discuss these matters before you to-night. I am here rather to present one whose mission it is to expound the doctrines of Christian Science. Whether we accept its tenets or not, it must be conceded that its followers lead happy, useful, and altogether commendable lives, and I bespeak a fair and candid hearing for the exposition of its creed.—*Albany Journal*.

Milford, Utah.

Bicknell Young lectured here November 15, on Christian Science. He was introduced by Judge P. Lochrie, who said in part,—

We have reached an age in the history of the world's civilization when the doubting and investigating mind is at work as never before. Old prejudices and superstitions of the centuries "dead and dust beneath our feet" are fast being dispelled,—never more to materialize,—under the effulgent light of divine Truth.

We know that this is true for the reason, among others, that the Christian churches everywhere are making strenuous efforts to free themselves from the circumscribed creeds by which they have been imprisoned, and live in the light of the one great immortal truth: that God is Love and the Creator of all good. This is one reason why Christian Science teachers and lecturers are listened to respectfully and not scoffed at as in the earlier days of the dissemination of divine truth, a truth which teaches that it is within the power of all in this life to "make of their minds, palace halls of heavenly thought," free from error, from sin, and happy in the consciousness of divine Love.

Correspondence.

Lectures at Other Places.

- Muncie, Ind.—Hon. Clarence A. Buskirk, June 26.
- Muskegon, Mich.—Bicknell Young, September 11.
- Minneapolis, Minn.—Judge Septimus J. Hanna, October 27.
- Billings, Mont.—Bicknell Young, November 8.
- Utica, N. Y.—Judge Septimus J. Hanna, November 13.
- Grand Forks, N. D.—Judge William G. Ewing, November 13.
- Helena, Mont.—Bicknell Young, November 16.
- Bridgeport, Conn.—Judge Septimus J. Hanna, November 17.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Basis of True Healing.

WHEN Jesus was asked whether he was the Christ, "he that should come," he answered, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." It is only by these same "mighty works" that the church of to-day can prove its divine origin. Ritual and ceremony are not sufficient, the sick must be healed and the sinful reformed, otherwise what proof is there that the religion of Christ Jesus is preached?

That these phenomena of Christianity are valued as proof of discipleship is shown by the attention paid to occasional cases of healing accomplished by the ministry of some devout churchman, reported from time to time through the press. It is somewhat saddening, however, in such instances, to see that there is no recognition of the divine Principle which was the basis of Jesus' works, but instead, the healing is almost invariably attributed to some specially conferred power or endowment of the individual, and the result is looked upon as an abrogation of divine law, rather than its fulfilment.

An example of this failure to recognize that God, the divine Principle of healing, acts through unchanging law is before us in the following excerpt from a despatch from London which appeared in a recent issue of the *Boston Herald*. It contains an interview with an Anglican clergyman who speaks as follows of his own work:—

"Be it understood that I do not claim in any way to have performed miracles of myself. All I say is that several times in my life the spirit of God has taken possession of my whole being, and ordered me to heal the sick and raise the dead, in the name of Our Lord Jesus.

"To me there is nothing wonderful in this. The apostles worked miracles, not because they themselves had the power, but because the power was given, and the power is given oftentimes to the weak and to the foolish, and wisdom cometh out of the mouths of babes and sucklings."

Jesus' words, "And these signs shall follow them that BELIEVE," name the only demand placed upon those who would release their fellows from the bondage to which a false sense of God, and man's relation to Him has condemned them. Christian Scientists differ from all other religionists in this,—they insist that all true healing must be scientific, that it is in demonstration of an unvarying Principle, that it is not a special or occasional gift to a few, but an open fount to which all may come, and at all times.

M.

The Study of the Manual.

THE reference by our revered Leader to the study of the Manual which appeared in the *Sentinel* of November 12, deserves more than a passing notice. The purpose of all the rules contained in the Manual is to aid Christian Scientists in becoming "a law unto themselves,"—a condi-

tion indispensable to the establishment of true democracy alike in Church and State. In Christian Science we come to understand the inherent goodness of divine law, even if, to mortal sense, its provisions seem restrictive. To the Truth-enlightened thought it means liberty and progress. The study of the Manual also aids us in apprehending and applying to present conditions the infinite provisions of this spiritual law so as to benefit others as well as ourselves.

A number of these By-laws aim to bring out the greatest possible efficiency in our church services. It is desired and provided that the Readers shall be consecrated Christians, examples of Christliness in their words and deeds. It is also required that they give proof of their fitness for this office by expressing intelligence in their reading, their bearing, and deportment. The Manual says, "These Readers shall read well and be well educated" (Art. IV., Sect. 6). This provision is surely a most reasonable one. In the Bible and Science and Health thought is phrased with simplicity and sublimity, with pathos and power, and it becomes us to see that it is also expressed at our services in an adequate and dignified manner.

To-day no one can complain of lack of opportunity to acquire the education thus demanded, for the measure of mental freedom now enjoyed unfetters the intellectual capacities and opens the way for all, to large achievements. We think with pardonable pride of President Lincoln, who, in his early struggles, conned the classics by the fitful light of blazing pine knots, and of the many in this and in other lands who, in spite of adverse circumstances, have won their rightful place in the aristocracy of learning.

For truest inspiration, however, we may think upon the achievements of Christ Jesus who, in early boyhood, astonished the learned doctors of the law, and who not only did the mighty works which fill us with awe even at this distant day, but whose individuality, in every particular exhibited the rounded symmetry of a perfect character. Of him, our Leader speaks to us through the Manual, as "Christ Jesus the Ensample" (Art. XX., Sect. 3).

In striving to follow where we are divinely led, we should never forget the high value of "diligence, promptness, and perseverance" (Science and Health, p. 514). The honor and the success of our Cause call for the demonstration of great and noble qualities on the part of all its adherents, and mere personal likes or dislikes should have no weight in the choice of those who are best qualified to serve as Readers. God is guiding the destinies of this great movement, and fitness and faithfulness should characterize all who serve in its ranks. Through a glad and intelligent responsiveness to this guidance it is theirs to obey the command, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

K.

Quality in Living.

A CLEVER critic of western civilization, who writes under the caption, "Letters from a Chinese Official," hews close to the line when he says that instead of thinking of the quality of the life lived, we are ever thinking of the means of living. All students of our time will agree that the life of the many is altogether irrational in view of the fact that thought is focussed upon the endowment and prolongation of life's satisfactions, rather than upon their refinement and spiritualization. The initial impulse of conduct may be, and often is, a desire to reach an ideal goal, but in so far as material things are thought of as conducing to its attainment, the trend is invariably toward absorption in the means, and forgetfulness of the end. How subtly the demands of the body, of social life, and of fashion insinuate themselves upon our attention until, as our critic has said, it becomes wholly subservient, and then the curse upon ignoble living is pronounced,—decadence has begun.

In this connection one can but recall the founders of this great American republic. They are sometimes spoken of as narrow, and not altogether lovable in the angularity and austerity of their faith, but all will allow that the quality of their living was very splendid. In the most trying circumstances of poverty and of peril, they succeeded in preserving inviolate a fine, high sense of life's true meaning. Their children have multiplied a thousandfold the means of enriching human experience, but absorption in these means, has tended to render our daily living commonplace and unheroic. Quantity and variety have been gained, but at the expense of quality.

The only remedy for this drift and condition is found in the realization of a truth to which Jesus constantly referred, and which is distinctly emphasized in Christian Science; viz., that spiritual ends are to be achieved by spiritual means, and by these alone. "Spiritualization of thought lets in the light" (Science and Health, p. 407), and the problem of being can be solved in no other way. Our human efforts and material sacrifices may have very much to do with our escape from materiality, but they count not a whit in the demonstration of real being.

The oneness of reflection with Principle, was declared by the Master, when he said, "The Father, . . . He doeth the works," and in all his touch with men he tried to lift their thought to the realization that the overcoming,—every real gain or growth,—is the result of the activity of Spirit, and "there is none other name, . . . whereby we must be saved." It is here that organized Christianity has come so far short. Jesus made it clear that his feeding of the multitude, his healing of the sick, and his raising of the dead, were all the result of the same spiritual activity or knowing, but, in contrast with this teaching, Christian people have recognized the mortal and material in a way which has made these a part of the divine provision. They have thus been permitted to effect that domination of thought which is the most sad and fateful of all enslavements, and the fetters of this materiality cannot be broken until we come to understand that it has no place in the divine ordering, and hence no claims upon human recognition.

The worship of "the goddess of getting on," to use Ruskin's phrase, has many devotees to-day, and the world is ready to pay court to what it calls success, regardless of the means by which it is achieved. At such a time Christian Science has come teaching that there is no effective doing save through truth's assertion and unfoldment in consciousness. When this is apprehended, the seductive glamour of materiality is escaped from, the spiritual ideal is brought into touch with every least undertaking, and the true Christ-life is revealed as men are helped "to raise themselves and others from spiritual dulness, . . . into the perception of infinite possibilities" (Science and Health, p. 34).

Letters to our Leader.

Beatrice, Neb., November 24, 1904.

Our Dear Leader:—Thought has been busy, this beautiful Thanksgiving morning, taking a retrospective glance over the past twenty years and more, thinking of the many blessings that have been ours, all of which we owe to our dear Father. In this our thought turns to you as the one on earth to whom we owe most gratitude and love, you who have patiently sacrificed so much that your followers may partake of the joys of Soul. Few can know of the great work you are daily doing for us better than can we, who spent four years so near your home, and saw your patient toil, your humility and love. Through such a consecrated life God speaks and the sick are healed. Your beautiful prayer, "Shepherd, show me how to go," is with

us daily, and to our heartfelt desire there comes the answer, "This is the way, walk ye in it."

More than twenty years ago I was given up by eminent physicians. Hope had well-nigh faded out, and when the last straw of material relief had floated from my reach Christian Science was mentioned to me, and Science and Health was placed in my hands with the comforting assurance that I could heal myself by the study of it. I had not read many pages before I saw that it gave the correct view of the Bible, and at this point I was ready to part with *materia medica* forever. I studied this dear little book and the Bible faithfully. At the end of one year I realized that I was healed, and not a symptom of those troubles have ever returned. How just and right, therefore, that we should gratefully remember you this glad day, when the people of our nation are giving thanks? You already know we love you, but it may bring added comfort to your dear heart to know that my wife and I are giving our whole effort to this Cause that means so much to us. We thank God and are grateful to you that we can help the sinful out of their bondage and the sick out of their suffering, by doing as you have taught us. That we may faithfully imitate the example of Christ Jesus, as do you, is our daily desire.

We join in love to you.

EZRA M. BUSWELL.

[Telegram.]

Boston, Mass., December 3, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—The association of students of Eldora O. Gragg, in annual meeting assembled, desire to express their great love and gratitude to you. By your words, your works, your unselfish life and constant devotion to the great Cause of Christian Science, life has been made sweeter, grander, nobler, and more spiritual for us; our prayerful desire is to follow meekly and in humility the path which you have pointed out to us. Our watchword shall be, love for God and man, and our goal, the manifestation and demonstration of this love in the healing of the sick and the sinful.

Lovingly yours,

ELDORA O. GRAGG.

[For the Association.]

[Telegram.]

Brockton, Mass., December 8, 1904.

Reverend Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

We, the members of First Church of Christ, Scientist, of Brockton, Mass., in meeting assembled, send to Stephen A. Chase a check for \$785.45, the amount of our church building fund. It is an offering unto our God,—a Christmas gift,—a major peal in the ascending scale of the Christmas chimes. We listen "not for the backward ringing of the bells," but for that thought attuned by love which bids us follow Christ our Lord, and to hear through all the earth the glad tidings of joy that Christian Science brings. With hearts filled with love and loyalty to you, our beloved Leader, we consecrate ourselves anew unto God.

C. MORSE WESCOTT, Clerk.

Burwell, Neb., November 17, 1904.

Dear Leader:—On reading the Church By-law in *Sentinel* of November 5, I at once resigned membership in two lodges, one of twenty-three years' and one of five years' affiliation. Christian Science has done so much for me that I intend to obey every requirement so far as I understand it.

Lovingly yours,

W. E. PAINTER.

Testimonies of Healing.

Six years ago when Christian Science found me I was a wreck, morally, physically, and spiritually, and was without hope or God in the world. I had become addicted to the liquor habit and many times would drink to excess. I had often tried to reform and to get free from the many immoral habits which were taking away my health and life, but moral courage would always fail and sin seemed to be ever the victor. But, thanks to God and to Mrs. Eddy, I was led to investigate Christian Science through the healing of a relative, not thinking it would be of any benefit to me, being only curious to learn what it taught. Before I had gone far with the investigation, to my surprise, my old habits began to let go of me one by one, until all had disappeared and I found myself free. The last to let go was the liquor habit, which clung to me almost two years after I began to study Science and Health. We had no other help than the text-book, for my wife and I at that time were alone on a farm. It has been four years since I have tasted liquor, and I can truthfully say I am healed, since I have not had a desire for it in that time, nor have I had a desire to indulge in any other immoral habits. I also had many physical ailments that have all been healed, and I am thoroughly convinced of the efficacy of Christian Science to heal in all cases, both acute and chronic, if scientifically applied.

I will here give to the Field a demonstration over a fracture of the spine from a fall, which to me is a great proof of God's care for His children who have learned to know His name. On October 7, 1902, I was helping to remove the roof from a one-story factory building, when, in a moment of forgetfulness, I stepped backward into the space where the roof had been removed and fell to the floor below, a distance of about fifteen feet, with head down, alighting on the edge of a pile of bricks just across the small of my back. As I started to fall I realized in a moment what I had done, and the thought came to me, "God is with me, I cannot be injured." I was not unconscious for a moment, neither was I frightened, but began to realize the allness of God and the nothingness of matter as I never had before. In a few moments I arose and walked a few steps and sat down; then I lost the use of my body but not of my consciousness. I called to a fellow-workman who was in another part of the building, and told him what had happened. I was taken to my home, and my wife, being a Scientist also, did not become frightened, but dismissed the men who brought me and went to work to help me, dressing my wounds as best she could, for my head was cut and both elbows were jammed. There being no practitioner in the town where we resided at that time, we telegraphed to a friend in Chicago for help. This was about four o'clock in the afternoon, and I was perfectly helpless so far as my body was concerned, being more like a corpse than a live man until about eight the same evening. I then arose and walked across the room; the next day I walked in the yard, and on the third day I walked a distance of half a mile. On Sunday following, which was the sixth day, I rode in a buggy to Richmond, Ind., a distance of eighteen miles, to hear Judge Ewing lecture; and in just two weeks after the accident I was at work again without any sense of the injury whatever. This to me, as to all others who saw or knew of it, was a beautiful demonstration and a positive proof of what Christian Science will do for those who stand firm in time of need.

I am very grateful for Christian Science, for it has made me free and made life worth living. It makes no difference to me what others do, but as for me and my house, we will serve God.—LEWIS WALTZ, Anderson, Ind.

My healing was so wonderful, that as I receive more light I feel I must add my testimony to those of others. Fif-

teen years ago I had blood poison and other serious troubles. For over a year my suffering was intense; then I was cured of the blood poison and that was all the help I received. I can honestly say that I never saw a well day for fourteen years. Three years ago last January I was taken seriously ill from the old trouble, and for over two years I was very sick. I could not do my work or even plan it, could not sleep, and longed to die. Our family had to be broken up. I spent nearly six months away from home, and when I was brought back I was no better. I stayed at home from October to April, 1902, then went to one of the best hospitals in New York, where a celebrated doctor said I could not be any better unless I submitted to an operation. He said I would be well in five weeks if I had the operation. I was at the hospital five weeks and came home worse than when I went there. I stayed at home eleven months and could see no way of being any better till I heard of Christian Science through a kind friend who had been wonderfully healed. She wished me to go with her for treatment. I knew very little about Christian Science and had no faith in it, but in four weeks I was entirely cured. It is over a year ago and I have not taken a drop of medicine since. I have four children, and we have had no doctor in our home since, excepting the Great Physician.

My husband had a tumor removed from the back of his neck which had been there nearly six years. Every day the way grows brighter and I feel very grateful to Mrs. Eddy, also to my practitioner for her kind help in this wonderful truth. I give God all the glory, and take Him as my Physician,—my All and all.

MRS. F. N. ASHLEY, Noank, Conn.

During the eight years I have been in Christian Science, we have had many seeming trials. One in particular I recall wherein I suffered mentally, and could not then see that any good could possibly come from the experience; but I can now see it, and can trace to it our escape from the most glaring error that we had to contend with. This demon has never returned, for it was uncovered and destroyed through Christian Science. What then seemed an unbearable trial, now seems the greatest blessing. We have had many proofs of God's care, for when error has appeared, we have always been able to overcome it, and when the battle is won what a difference from our old thought! When error in the form of sickness appears it no longer wears me out to care for the sick. Instead of being in low spirits, I am happy over the victory that has been won, for I know that God has been with us. I realize the great gain that has been made in my life, from inharmony to a life of peace and love. All our needs are abundantly supplied, not because our income is greater, but because we have found out in Science how to live, and our pleasures are in our home.

We have had many beautiful cases of healing. A few weeks ago our little boy was healed of a pronounced case of pneumonia by Christian Science treatment, and one week from the day he was taken sick, he was at school again. Before coming into Christian Science I suffered a great deal from a very weak back, but this trouble has entirely left me. I also suffered from indigestion, and my life was a burden to me from nervousness, but all these ailments disappeared through the reading of Science and Health before I knew how treatment is given. Here in St. Louis we subscribed to the building fund of our new church what seemed to me a considerable sum, but when the time came that we felt it should be paid, we did so without an effort,—the money came in a natural way, as my husband's receipts were unusually large, proving that "God is our source of supply." We can indeed say, "In him we live, and move, and have our being," for all we are and all we have we owe to God. I am striving and praying each day to become more worthy of the many blessings I have received. I wish to

express my thanks to our dear Leader, who has shown us the way, and also to our teacher, who has worked so hard and continuously to keep us in the straight and narrow path that leads to harmony.

MRS. M. E. CORD, St. Louis, Mo.

I want to give my testimony to the Field, it may help some one who needs the understanding of God as I did. Over three years ago I was a very sick girl, mentally and physically, when one day a friend asked me to try Christian Science. I laughingly remarked that I did not believe in it. After I reached home I began to think about it. I knew that medicines could do no more for me, as some prominent physicians had told me to take walks, be in the sun, and then, when I could walk no more, I must die. I realized that I had exhausted every material remedy. I went to a Christian Science friend and asked for the name of a practitioner, but with no hope of getting help. I went, and in a few weeks I was healed,—made a well woman. The physical healing seemed then the most wonderful, and for it I am very grateful, knowing it could not have been accomplished in any other way, but I am indeed grateful for the spiritual uplifting which followed.

Is it any wonder that we love our dear Leader, Mrs. Eddy, who has revealed to us through Science and Health what God is. I am grateful to the dear ones who so lovingly helped me to see the right way to Life eternal, when I was weary and heavy laden. I am striving to be worthy to be called a Christian Scientist.

IRENE PETERSON, Los Angeles, Cal.

I desire to voice the thanks with which my heart has been filled ever since the truth came into my consciousness, which it did with such clean-cut, logical reasoning, that after my first reading of Science and Health of an hour or more, I arose, knowing that I should have no more use for my small library of medical books, and my several cases of homœopathic remedies, of which I had made such diligent use that among my friends I had gained the title of doctor. Not only in my home and social circle, but also among our domestic animals and even my canaries had I found subjects on which to practise what I then believed to be the most scientific of healing arts, and until I read Science and Health I was so satisfied with these remedies that I had no desire to try other methods. My love for the Bible and my faith in its teachings were so great that I did not seek Christian Science expecting to gain more. Ever since I began to think for myself, the Bible had been the Book of books to me, yet during the past seven years Science and Health has been of the greatest benefit to me in reading my Bible. It has revealed truths before unseen and has made plain many obscure places. Now that I read the Scriptures in the light of Christian Science it is as though scales had fallen from my eyes, so that I am enabled to find treasures undreamed of before.

Each chapter in Science and Health supplies a specific need, but the glossary was for me the last one to be recognized at its true value. Now as I read and mentally digest it, the spiritual sense, which gives the original meaning of the Bible, is made clear.

When I remember how satisfied I was with both my religion and my medical beliefs, and how the truth revealed in Science and Health overthrew in an hour what mortal mind had been forty-six years in learning, I find it proves that truth—"the Word of God"—is quick and powerful and sharper than any two-edged sword. To God, to our Leader, and to my teacher I give most grateful and loving thanks.—S. D. S., Berlin, Germany.

For six years I suffered with backache and lung trouble. I got but little rest night or day. I was troubled badly

with indigestion, rheumatism, and catarrh, and for six summers in succession I had hay fever and bronchial trouble so that sometimes I could not lie down at night because of smothering. As soon as I began to be free from the hay fever, my lungs would trouble me the other months of the year. I was also troubled with constipation and piles, and a chronic female trouble, which my doctor said required a surgical operation so that I could be a well woman. I went through the operation but it was not a success; then the doctor wanted me to make up my mind, as soon as I could, to go through another surgical operation. I felt sure I could not live through another, as I was much worse after the first, and all I could think of was death. It was very hard to think of leaving a dear child and a loving husband. I prayed faithfully and waited patiently for an answer to my prayers, but none came. My prayer then was for God to direct me to the right remedy. I remained under the care of my doctor three months after the operation.

A neighbor who heard that my operation was not a success sent me some of her Christian Science literature. I found it very interesting and I obeyed some of the good things I read. Later, I was sent a copy of "Miscellaneous Writings," and while reading that book I was made free from constipation. I had stopped taking any medicine. I thought if it had any power I had taken enough the past six years. I also had a feeling that some way I would get well yet. This was the thought I got from this book. I went to talk with a practitioner and took treatment. The first night I slept better, the second I was much better. It was with a grateful heart I could answer on the third day that I slept all night, only waking once or so to give God thanks. In two weeks I felt well enough to think I could do my housework. I feel very grateful to my practitioner for his clear realization of the Truth as found in Science and Health, and to Mrs. Eddy for reviving the healing work of Jesus.

MRS. FANNIE S. ELLIOTT, Concord, N. H.

[Translation.]

I shall endeavor to express my sincere gratitude for what I have thus far received in Christian Science. Before a dear lady gave me treatment in such an unselfish way, I had suffered much pain for several years. This has all disappeared through the love of God expressed in Christian Science treatment. It has not only been of great service to me physically, but I have found much comfort and peace for which I had formerly searched in vain. Although I have had many a battle to fight, I now await the future with much more confidence and I hold fast to God's glorious promises.

Next to God and our dear Saviour, Christ Jesus, my gratitude is due to the Founder of Christian Science, Mrs. Eddy, whom God has shown the right way which she so unselfishly communicated to her brothers and sisters through her self-sacrificing labor. I am also grateful for the faithful one who helped me so lovingly, and for *Der Christian Science Herald* which is so filled with interesting and helpful matter. It certainly must already have done a great deal of good, and I hope it may find a vast field of usefulness.—M. S., Dresden, Germany.

Christian Science has done more for me than I can find words to express. My healing was slow but much has been accomplished. About four years ago I was healed of a cancer which was inward; it passed away from me, and what a relief! I had another ailment from which I had suffered for years.—at times, there was a sense of pain in the limbs, from the knee down, which seemed to be awful, and it only appeared when I was about to sleep at night. The only relief was to jerk my limbs, but the pain would come again, and so it went on, night after night. The doctor said there was no help for it, but through Christian Sci-

ence treatment it has gone, and that indeed brought a great sense of relief. I had never known what it was to have a healthy action of the bowels until Christian Science healed me. I therefore have very great reason for thankfulness. Best of all, however, is it to know that sin, sickness, and death, are not sent by God, and that the right understanding of Him destroys them. I am grateful to those who gave me treatment; their faithfulness and kindness I shall never forget. I am deeply grateful to Mrs. Eddy for giving us the message of Truth contained in Science and Health. The study of this book with the Bible has given me the desire to cultivate those spiritual qualities which our Master brought to light, purity and goodness, thus reflecting the one Mind.

MRS. FRANCES E. MORSE, St. Louis, Mich.

Having derived much benefit from reading the testimonies in the *Sentinel* and *Journal*, I am moved to add my own in the hope that it will help some one who may perhaps be in a similar condition to that in which I was eight years ago. Five years previous to that time I had enteric fever, which so reduced my strength that for a long time I could not turn myself in bed. My convalescence was so very slow that I finally became a chronic invalid, having neurasthenia with all its accompanying troubles. I lay for weeks in a perfectly dark room, not being able to bear a ray of light, and could take nothing but liquid food for long spells at a time. I tried many of the best physicians, but without success. I finally went to a sanatorium, where I remained six months in bed. Here my mind became badly affected, and I asked to be taken away where I could be alone and quiet. I was taken away on a stretcher.

It now seemed as if there were nothing further that could be done, as I had hoped I might get help at the sanatorium. About this time I heard of Christian Science, and like a drowning man I grasped at a straw, as I then thought, but I soon found I was being drawn into a very secure boat wherein lay my rescue. I began taking treatment, and in the short space of two weeks I returned to my home, ready to take my place in the world again, to do as other men. I had found that for which I had been looking for five years,—health and, best of all, God. Since this time I have had some troubles to meet, but with the help of Christian Science they have always been overcome promptly, and to-day I am well and able to do work I never dreamed possible. I sincerely hope any reading this may be prompted to investigate Christian Science and find Truth for themselves.—E. G. R., New York, N. Y.

[Translation.]

Through my too great self-reliance and the belief that nothing could fail with me, I gave up a very good position in order to become independent, but my venture turned out very differently from what I had expected; it proved a failure and I suffered heavy losses. I struggled with destiny, but not being able to keep abreast of the times, I had to give up my undertaking. I was discouraged and exhausted, and I believe that I would not have lived through it if I had not been directed through Christian Science to the all-power, the ever-presence, and the all-wisdom of God and His great love for man. I not only gained an absolute trust in God after a stubborn resistance, but I have since gained an understanding that all evil, all imperfection, is not sent by God, but that we bring this evil upon ourselves through our own offences, for "whatsoever a man soweth, that shall he also reap."

I am a changed man. I am back in my former position and very happy that I may read *Our Christian Science Herald* and thereby learn of Truth. I am deeply grateful to our Leader, Mrs. Eddy, through whom the way of salvation has been revealed to us in Christian Science.

I have also experienced the healing power of Christian Science for myself and family. In December of last year, I was taken ill one Sunday with what seemed to be influenza. I had a high fever and difficulty in breathing accompanied by great fear of death, for my brother-in-law had died suddenly, a few years before, under similar circumstances. I immediately had Christian Science treatment. The next morning I could attend to my business; and the following day all discord had disappeared. Myself and family, eleven of us, have had neither physician nor medicine for the last four years for which we are indeed grateful to God!—CARL UTZ, Stralsund, Germany.

It is not a year since I came to Christian Science, yet I feel as if I had never lived before and that all my blessings have come through it. Prior to my acceptance of this truth I had never belonged to any church, but attended one quite regularly. I had early found bewildering and startling inconsistencies, and awoke to the knowledge that the whole truth was not preached from the pulpit. The minister would preach that God is all powerful, yet taught that there is another power opposed to God, called the devil. I would listen to a sermon, thinking perhaps I might be helped to meet a problem that had presented itself to me, but spiritual food I did not receive, and I came away feeling there was nothing practical in what I heard.

I studied Science and Health over two years before I gained much spiritual insight. I was eager and intensely anxious to understand the truth, but I wanted to grasp it all at once, and I see now that the intensity of my thought kept me longer from the understanding, as Science and Health says we must "Emerge gently from matter into Spirit" (p. 485). I made another mistake in trying to understand God intellectually, and thus I found only confusion. I then prayed earnestly for light, and gradually the clouds lifted and admitted such a radiant light and understanding that all anxiety vanished and I saw clearly that "This understanding is not intellectual, is not the result of scholarly attainments; it is the spiritual fact of things brought to light" (Science and Health, p. 505). Through Christian Science my disposition has been changed, and from being gloomy, melancholy, and morbid I have come to a sense of complete happiness, rest, and contentment. I have loftier desires and ambitions, and I have found in Science and Health the grandest conception of God, the highest ideal of manhood and womanhood, and the most consistent and demonstrable explanations of the statements contained in the Bible, that I have ever met. As a public school teacher, I find Christian Science to be an invaluable help, and I know that a spiritual recognition of man's true relationship to God, held constantly in thought, gives us strength and power.

I love Christian Science more every day, and am grateful to the pure, noble woman who has shown us the way to obtain that consciousness which gives a peace that passeth understanding.

LILLIAN M. STEPHENSON, Rowayton, Conn.

I thank God that I have found in Christian Science a new discovery of Christianity. Through the kindness of a lady who is a Christian Scientist a member of my family was healed. This lady sent some *Sentinels* to her; I took them and read them and I, too, was healed of many maladies and I am thankful to say that Truth is helping me every way, and I believe He ever will. Yes, I know I shall be safe while I am a follower of Truth and Love.

H. C., Cornwall, Eng.

When I heard of Christian Science about three years ago, I did not know what it was, but I was willing to try anything, for I had outgrown all belief in medicine. I think

the world cannot be too grateful to Mrs. Eddy, for only those who have passed through a struggle can realize the burden that is lifted from them. Was it any wonder that when the practitioner told me on my first visit to stop all worry, I laid down a great load, which I had carried many years. I was able to see the light and did not have to walk in darkness any longer. I am the mother of eight children. The baby was born in Science and the younger children have never had to learn the old way. I try to bring my children up in love instead of fear, and during these years we have had many proofs of the power of Truth in our family. I am also thankful that my husband has always stood courageously by me in all our trials and victories. I find the Comforter always present. My husband and myself had the privilege of joining the church here several years ago and The Mother Church last fall. The children were all ready to accept this blessed truth. Space would not suffice for all the demonstrations we have had, but one I would like to tell. My father, some seventy years of age, had a very sore leg, as long as I can remember, and no medical aid could help in the least, even to relieve the pain. I did not then understand the power of Truth, but thought if I could get him a copy of Science and Health in the German language he might be relieved. While I was reading Science and Health through the first time, the leg was healed entirely and he has had no trouble since. For this and all else, I am most grateful to God our Saviour,—the only true Physician,—also to Mrs. Eddy, our dear Leader, and to the practitioner who worked so patiently to show me the way. I am also thankful for all the Christian Science literature.

ELIZABETH HOBE, Pittsburg, Pa.

If we have received just the faintest glimpse of what divine Love is and what it can do for us, ought we not to give thanks for that, and not be tempted to withhold any good thing, no matter how small it may seem to mortal sense? Has not our dear Leader, Mrs. Eddy, given all to us, working patiently and lovingly, sacrificing self in all ways, to give the hungry human heart that which we are all seeking,—peace, health, and happiness? Surely we cannot be too thankful to God and our Leader for the blessings revealed to us through Science and Health and all her other writings. Many trials, physical, financial, etc., have been overcome, and are being overcome daily, through the little understanding which I have of Christian Science. For this I am truly grateful.

HERMINA F. BERGER, Denver, Col.

It is now nearly six years since I began studying the text-book of Christian Science, and I would like to tell what it has done for me and my family. It has taught me the truth, and I have been striving to understand it more and more all the time. I know now that God is all power, and I am very thankful for the understanding I have of God's revelation through Christian Science. The doctors told me that I had lung trouble, that one lung was almost gone, and that I would have to take medicine three times a day, else I would not live long. Christian Science has healed me of this trouble and I no longer ever think of taking medicine for anything. I have also been healed of constipation, which used to give me a great deal of trouble. Some time ago I had a tooth pulled and it quite surprised the doctor to see how little pain there was. We have three children in our family and they all love to study Christian Science. They never think of going to bed without repeating their little prayers.

I am very grateful to Mrs. Eddy for giving us Science and Health. I know that the way will become brighter as I continue to gain more understanding of the truth that has come to us through her.—MRS. KATIE OHRT, Manning, Ia.

There was a long, dismal waste of night in which I had little hope of any good in this world. I could only lie upon my pillow and, looking up through the window, watch the clouds arrange themselves in the sky. In this state of captivity I would search the past and apply every theory I had ever read or heard of to find the cause of my broken health. Drugs had ceased to work, dieting had become actual starvation, sounds were a terror to me at all times. All that could be done for me in my own home, had been done, and yet "all was vanity and vexation of spirit." The sentence of invalidism for life passed upon me by my friends was becoming more real with each storm, so when the night was thickest, the suggestion came to my rain-washed window that a change of climate would do what other remedies had failed to accomplish,—a rarer atmosphere, a higher altitude where malaria was unknown. My trouble was nervous prostration, and dread of malaria was one of its noxious growths. There came a morning when the sun made the pinnacles of "Old Cheyenne" stand out sharp and clear. A new-found friend leaned over the sweet-pea hedge between us and told me, oh, so timidly, that my sentence of death was not lawful, was not of God, and that I could go and see. I did go and see. I gave myself up to the wonderful Christ Science for correction. I learned of its laws, its Principle, its revelations. I rejoiced, I walked, I ate, I slept, I did whatever duty demanded with no ill results. I shall never forget the sunshine of that morning, that dawn, that awakening.

There came at last a day when the dew of morning had dried and the shades of night had become my dream. I painfully realized that I was absorbing all too little of the spirit of Christian Science, although the letter was well memorized. My cure and its glad surprise had faded away into the past, and I yearned for other victories. I desired the deliverance promised in the 91st Psalm. I wanted the extended privileges said to be the natural inheritance of a child of God, but, oh, the barriers! I had read most of Mrs. Eddy's books and many numbers of the *Sentinel* and the *Journal*. All these seemed to tell me that God is no respecter of persons, that barriers exist only in the false human concept. It was just what I wanted, so I broke through the belief of impossibility to the daring extent of consulting a practitioner several miles away. This practitioner declared the whole barricade to be self-built, and that only Truth could destroy it. No man or woman could do it for me. This practitioner had taken degrees in the institute of experience.

I have worked away ever since that time and self has been overcome at many points. The view is becoming quite clear. I am thankful to Mrs. Eddy and her students for the hard work they have done for me. I am thankful to God the infinite Healer, who healed me and gave me salvation.—MRS. VIRGINIA ELLIOTT, Fort Madison, Ia.

[Written for the *Sentinel*.]

Morning Prayer.

MAUD E. ENDICOTT.

HAIL, again the dawning day!
Darkness now has flown away;
We behold the dewdrops bright
Shining in serenest light.

Dearest Lord, on bended knee
Now I offer prayer to Thee;
Let me hear Thy loving voice,
Thee, I'd make my only choice.

Help me, Lord, Thy will to do;
Lead me where Thou'dst have me go,
Till Thy truth, and love divine
Through my every action shine.

From Our Exchanges.

The day of the belief in a personal God is gone, according to Dr. Lyman Abbott of New York, who preached in Mandel Hall at the University of Chicago recently.

"Science has broken down this belief and philosophy has destroyed it. God is the source of all life, all thought. He is the source of life, with the plowman as well as with the poet. This is far from the idea that God is a great big man, seated on a white throne in the center of the universe. Old churchmen stick to this belief because they are afraid to lose the humanity element in God. They want the personal element. But they need not have a personal God to feel this.

"When we see a painting of a great master and study its lines, as the beauty of the masterpiece overcomes us we feel the power of the master without knowing him personally. So it may be when we study nature. God paints the leaves autumn colors with His invisible hand, but the painting is going on. Thinking men no longer believe in a personal God. God instead is about us, without us, within us.

"A great many people in universities think they are losing their religion because they are getting a new one. They shudder to think of this. But theology follows experience.

"We don't have to go to church to find God. The great question with the church to-day is not how to get men into the churches, but how to get God into men. You can worship God as well with your flowers in the garden as with your friends in the church.

"The new birth is not a sudden transformation. It comes in successive awakenings. It is a gradual growth in truth until the dawn of righteousness breaks upon you."

Chicago Examiner.

The Christian life is a temper and a spirit in which all life is to be lived, and not a unique and special mode of activity. The farmer, the mechanic, the merchant, is not necessarily, or even probably, summoned away from these vocations by becoming a Christian; he is to live the Christian life in the performance of the duties which his existing relations to human interests involve.

All men, except those whom the Master commissions to a special service, are to find in the arena of ordinary human relations and tasks and responsibilities the sphere in which they are to serve the Lord. For most of us the call to a Christian life does not mean a summons to break away from the human activities and relationships in which our capacities and the providential ordering of our careers has placed us; it means a summons to put into our tasks and into all our associations with our fellow-men the Christian spirit so that even the commonest activities shall be inter-fused and interpenetrated with the disposition of Christ.

The Watchman

The need of a great religious awakening in our churches is apparent to the most superficial observer. The multitudes that are unreached by the Gospel, the self-satisfied supineness of so many of the churches, the comparatively small number added yearly to the membership, all pointedly emphasize the fact of the need and the greatness of it. We are compelled to recognize the need, yet how sluggish are our pulses at the call of God to awake to duty and a living sense of responsibility!—*The Examiner.*

The secret of a richer peace among our restless workmen lies in an improved spirit of industry, for the shirk knows nothing of the contentment of labor, but only its weariness and impatience. Nothing satisfies like honest performance; for still, character, in the marketplace, the shop, the field, the kitchen, the studio, is the prime source of contentment.

Universalist Leader.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Dr. W. S. Woodward, Dean of the Faculty of Pure Science at Columbia University, New York City, has been elected president of the Carnegie Institute by the Board of Trustees to succeed Dr. D. C. Gilman.

The executive committee reports that it made 114 grants during the year, aggregating \$355,071, to aid persons connected with various universities, colleges, observatories, and laboratories in all parts of the country. In addition twenty-four research assistants were appointed, with \$25,000 allotted to them. Two special grants were made, one for an archaeological expedition to the Trans-Caspian region and the other for geophysical research.

Seven thousand farms of one hundred and sixty acres each in the Big Horn and Yellowstone valleys of Montana, with irrigation ditches prepared in advance by the Government, will be offered for sale during the coming summer. It will be the first distribution of irrigated lands, and the plan is to apportion among those who take the lands the cost of the irrigation works. It has been declared by the engineers that this is the most nearly ideal piece of territory for irrigation purposes that investigation has yet discovered. There is a sure supply of water, the grades are just right for its distribution, and the land is of great fertility.

A favorable report has been submitted by the Committee on Forest Reservations on the bill to establish a White Mountain Forest Reserve. New Hampshire's entire wooded area in 1900 was 3,228,000 acres, and from this 570,000,000 board feet of timber was taken, or 177 board feet per acre. This is the largest recorded anywhere in the Union. Wisconsin comes second and Pennsylvania third. The pending bill appropriates \$5,000,000, of which \$1,000,000 will be made immediately available for the establishment of a forest reserve not to exceed one million acres.

Charles P. Neill, Commissioner of Labor to succeed Carroll D. Wright, has long been identified with sociological studies in con-

nection with the Catholic University of America. He was made one of the officers of the Anthracite Strike Commission, although not a commissioner himself.

An announcement, not yet confirmed, has been made that Andrew Carnegie had given to the city of Boston the sum of \$540,000 and desired to become joint founder with Benjamin Franklin of an institution for industrial training to be managed along the lines of the Cooper Institute in New York.

More than 22,824,200 acres of the public lands were turned over to private individuals during the past year. This means that an area almost equal to Indiana has been added to the productive region of the United States.

A number of prominent railroad men have already signified their approval of a Government regulation of rates, a matter suggested by the President in his message to Congress.

The arbitration treaty between Great Britain and the United States was signed last week.

Foreign.

Emperor William will offer additional prizes to be competed for in the Transatlantic Yacht Race, according to the number of yachts competing. One-third of the starters will receive trophies. Any yacht losing a man overboard will be excluded from the award of prizes, this condition being intended to safeguard the crews as much as possible. The date selected for the start of the race, May 15, 1905, has been chosen so that the yachts may reach British waters in time to participate in the Dover-Helgoland race and later in the Kiel regatta, at which the Emperor personally will present a cup to the winner.

In consequence of American and British representations, the Porte has renewed its instructions to the provincial authorities to allow colporteurs to sell Bibles in towns and villages, but still objects to their traversing the disturbed rural districts of European Turkey, on the pretext that their safety cannot be guaranteed, and also to the sale of Bibles in the Anatolian provinces in Asiatic Turkey, because of the alleged fear that the colporteurs may distribute seditious literature to the Armenians.

The International Commission to inquire into the North Sea incident was expected to meet in Paris December 21, and proceed with the selection of a fifth admiral to complete the commission and arrange the procedure. The real work will begin early in January.

Lord Curzon of Kedleston reassumed office last week as Viceroy of India. There was a brilliant gathering in the Council Chamber to witness the ceremony.

Berlin has passed the two million mark in the population of the city proper.

Industrial and Commercial.

Breadstuffs exported from the United States in 1904 seem likely to be less than one-half in value those exported in 1903. Despite this fact, however, indications now are that the total exports will differ but little from those of the preceding calendar year, the eleven months ending with November showing an increase of \$10,000,000 in value of mineral oils exported, \$14,000,000 in cotton, while ten months' figures show an increase of \$64,000,000 in the value of manufactures exported, as compared with the corresponding months of the preceding year.

After a series of experiments covering ten years, Luther Burbank, the well-known horticulturist of California, has produced a spineless cactus, which is said to be half as nutritious as alfalfa and will yield more forage to the acre. The plant will grow luxuriantly on the driest desert. Its leaves and fruit are food for men and beast, and it may mean to some districts more than the introduction of the potato meant to Europe.

In the last twenty-four months there have been more than 117,000,000 tons of anthracite coal sent to market, and the gross output of the mines was probably 12,000,000 tons more. No such amount of coal was ever before mined in the same period in the anthracite regions.

Italian capitalists are said to be preparing to form a large stock company for the purpose of producing silk cocoons in the hardwood sections of Mississippi. It is the idea of the promoters ultimately to establish mills for the manufacture of the raw material.

The import trade between the United States and China in the ten months ending with October, 1904, shows a total of \$23,333,324, and the exports for the same time, \$20,557,184.

General.

In this country, at the present time, about forty million incandescent gas mantles are used annually. The industry in America is still in its infancy. A mantle is made as follows: A "stocking" is first knitted of cotton thread and then saturated with a solution of thorium. Thus impregnated, one of the stocking's ends is sewed up with asbestos thread, a loop being left by which the stocking is manipulated in the subsequent steps of the process. The sewed stocking is ignited at its top by a flame for the purpose of consuming the thread. After this treatment, all that is left is a reticulated structure consisting almost entirely of oxide of thorium. "Shaping and hardening" are the next stages through which the mantle must pass, both being effected by the Bunsen flame. Lastly, the mantle is dipped into a coating solution in order to protect it from breakage in transportation.

M. Loicq de Lobel, delegate from France to the International Geographic Congress, which was recently held at the World's Fair in connection with the Congress of Arts and Science, addressed the former body on the trans-Alaska-Siberian railway scheme, of which he is the promoter. The work is to be financed by a French syndicate, and involves the tunneling of Behring Strait. His plan is that the railway shall cross Behring Strait by means of a tunnel and then continue its route across the Siberian steppes and connect with the present trans-Siberian line at Irkutsk.

The last of the ten balloons released at the St. Louis World's Fair by an observer from the Blue Hills, Mass., Observatory has arrived home, coming from Sigel, Ill., where it was picked up by a farmer. These balloons were released in order that the scientists might learn something of the upper air currents. One went as far as Kentucky from the fair grounds before it fell to earth.

The Alaskan season for 1904 is closed so far as shipments to the North are concerned. On the whole it has been a good season for gold diggers. The gold product of the entire northern district for the present year is estimated as follows: Klondike, \$11,000,000; Nome, \$10,000,000; Tanana, \$2,000,000; all other districts, \$3,000,000.

The report of the State of Texas mineral survey gives an account of the many precious stones that are found in this State. They include common garnet, precious garnet, and black garnet, amethyst quartz, Amazon stone, onyx, opals, pearls from freshwater mussels, turquoise, and agate stones.

The Chicago Orchestra last week realized the object for which for more than a dozen years it has been hoping, a hall built to its liking and devoted exclusively to its use. The new hall is pronounced acoustically ideal.

The statement of the United States exports to Canada for the fiscal year ending June 30, 1904, shows a total of \$131,274,346.

Next summer electricity will haul the cars to the top of Pike's Peak.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Healed by Mrs. Eddy.

LAURA LATHROP.

I WAS first treated by a Christian Scientist in February, 1885. There were very few practitioners in those days, and I had to go a hundred and twenty-five miles to find one. At that time I had been a confirmed invalid for twenty-three years, and for three years, had been sitting in a chair made to order, tipped back at an angle of forty-five degrees. To sit up straight meant acute suffering. All kinds of treatment had been tried for me,—homœopathy, allopathy, water-cure, electricity, etc.; but to no avail. Every organ of my body seemed diseased and my nervous system a wreck. Five months before I was treated by Christian Science, my husband passed on, and then darkness closed in about me. For the first time all hope of ever getting well deserted me. Prior to this, in spite of the laws which doctors had made for me, that I was incurable, that I could look forward to nothing but entire helplessness, I had always felt that I had a work to do in the world, and that in some way I should be made able to do it. Now that he whom I loved best had gone, when for the first time in my life I found myself penniless as well as physically helpless, the clouds which had for so many years almost obscured the sun settled down over me in a thick, black pall, my very trust in God was gone, my only wish was to die.

It was in this hour of trial that I heard of Christian Science, and after months of persuasion I at last allowed myself to be taken to Chicago, where I was placed under the care of a dear student of Mrs. Eddy. I told her of all the diseases I believed I had save one, that was heart disease, which I was sure I had inherited from my father, who had suddenly passed on some years before. This I kept to myself, for, as I said, my one desire was to die, and I thought that would give me a sure way to escape. It had not yet come to me that death was to be conquered, not submitted to, in the hope of release from physical suffering.

When I applied for admission to the Metaphysical College the following summer, a paper was sent me upon which were various questions. One was, "Are you well?" I then knew so little of Christian Science that I supposed I must answer from the spiritual standpoint, so I said yes, although this one disease had not been destroyed, indeed, it was, if anything, aggravated.

At the close of the class, I came to New York at the request of my dear Teacher, Mrs. Eddy. This was early in October of 1885. I had been in this city over a year when Mrs. Eddy sent for me to come to Boston to spend Sunday with her. I went Saturday night, reaching the college at 571 Columbus Avenue, where Mrs. Eddy then lived, at nine o'clock Sunday morning. She asked me no questions about my heart, although she told me nine years after that she had sent for me because of what one of her

other students had said about me. One of them had called upon me in New York, and later had told Mrs. Eddy that I was in a very bad condition physically, that my heart constantly made a creaking noise, such as a gate would make when swinging on a rusty hinge. When it was time for dinner I accompanied Mrs. Eddy to the dining-room, which was in the basement of the house. On returning to the parlor she ran up the stairs like a young girl. I was ashamed not to make at least an effort to do the same, but for twenty-four years I had never run upstairs. Perhaps once or twice a year, if it were absolutely necessary, I would make the effort, going up two or three steps at a time, then sitting down to rest. This time I did go as fast as she did, but when I reached the top step I was in a sorry plight. How I looked I cannot tell. I only knew that I was seized with one of my old attacks, when it seemed as though an iron hand gripped my heart and was squeezing the very life out of it. She gave me one glance, and then, without asking me a question, she spoke aloud to the error. We are told that when Jesus healed the sick, he spake as one having authority. On this occasion Mrs. Eddy also spoke as one having authority.

As I look back on that wonderful event, I do not remember that the thought came to me at the time that she was healing me, neither do I remember that I had any special faith. The only sense I had was of her wonderful power. A few months after, I was seized with another attack, but it lasted only a moment and went never again to return. That was eighteen years ago, and during all these years of unceasing work in Christian Science, I have constantly and fearlessly run up and down long flights of stairs, when it was necessary to do so, and with no ill results. The belief of hereditary heart disease is not only dead but buried.

When I first read Mrs. Eddy's wonderful message to the church in Concord, and came to that sentence where she says, "To so live as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power;" my thoughts went back to that day, over eighteen years ago, when she spoke the word of Truth, and healed me. She, our beloved Leader, had so lived as to "individualize infinite power," and the Love which "always has met, and always will meet, every human need" (Science and Health, p. 494), and which she constantly reflects, set me free. My gratitude to her for the physical healing is deep and lasting, but the encouragement gained from this wonderful manifestation of what may be accomplished by clinging "steadfastly to God and His idea" (Science and Health, p. 495) has been and is without limit. Many, many times when error has whispered to me, "You can't accomplish anything, you might as well give up trying," have I seen her in mind, as she stood before me that day,—the embodiment of power,—and I have been stimulated to new endeavor, knowing that "God works through strength, not through weakness." Through all these years I have been and am striving to express my gratitude and love for our Leader, through loyalty, obedience, and an earnest endeavor to follow in her steps.

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A Christmas Offering.

ANNIE LOUISE ROBERTSON.

EACH Christmas brings to our thought a clearer comprehension of the wondrous glory which surrounded the birth of Jesus. Its matchless beauty has always appealed to all that was highest and best in humanity. Christian Science does not take away from us anything that is good; on the contrary, it broadens, deepens, and enriches our ideas, teaching us to look at all times and seasons, less from the material and more from the spiritual viewpoint. Mrs. Eddy has expressed this in her words, "Your feast days will not be in commemoration but in recognition of His presence" (*Sentinel*, Vol. I., No. 32); and so in the light of Christian Science, our Christmas feast becomes a joyous recognition of the ever-presence of the Christ, who came and still comes to save us from the burden which ages of wrong thinking and consequent wrong acting have placed upon humanity.

In accordance with our Leader's loving suggestion, our Christmas will be a season of giving to Christ and his church. Not looking out to see who is loving us, but searching our own hearts to see how well we are loving, how much we are doing to aid in the establishment of the church triumphant, looking to divine Love to feed us that we in turn may have enough to give to our less fortunate neighbor; as we strive the more earnestly to satisfy our own "famished affections" (*Science and Health*, p. 17), to enlarge our individual capacity to express the true manhood and womanhood which is our divine heritage. The beautiful Christmas season will have passed by us in vain if we have not learned to reflect more of the Christ who heals and redeems mankind, and who impels each of us to give up all for the truth.

Each experience deepens our gratitude toward our loved Leader and Teacher for all that she has given and is constantly giving to us, and especially at this season we appreciate the light which her teaching has thrown upon the marvelous appearing of the child Jesus, and its great import to each individual. Mere words may not express much, for gratitude demands worthy deeds of self-sacrifice of ourselves and our possessions, for the church which she has established, and which we all love so dearly, the church which stands for your salvation and mine, and the salvation of the whole world. No sacrifice is too great to offer, for where love is there is no sacrifice. Our highest privilege is to aid in upbuilding Christ's church. No one is so poor that he cannot give richly, for a gift of love is a noble gift indeed.

When one has the right conception of giving, and lovingly and humbly does the very best with what he has, there will always be a way provided for greater works to follow. The same Love divine which "always has met, and always will meet, every human need" (*Science and Health*, p. 494) will meet the need of each member to contribute generously and so make his Christmas one never to be forgotten. Nothing the world can offer is so joy-inspiring as the daily opportunity of expressing more of the Christ spirit, giving freely to others of the understanding of God that has been given to us; helping ourselves as we help others to rise above the myriad claims of evil, daily balancing our account with Love.

To-day all who are willing to leave the old material theories for the spiritual sense of Life, can overcome the illusions of sin and disease, and for this wonderful understanding, with the love, joy, and peace it has brought into our lives,—this incomparable Christmas gift,—we reverently thank our heavenly Father, and His minister.

The prayer which Mrs. Eddy gave in a letter to the Concord church is especially appropriate at this season. It is this: "Ask God to enable you to reflect God, . . . even the calm, clear, radiant reflection of Christ's glory, healing

the sick, bringing the sinner to repentance" (*Sentinel*, Vol. I., No. 27). This may well be our prayer to-day, that the same glory which nineteen hundred years ago shone upon the Judean hills may shine in our hearts and illumine our lives, taking away the poverty, sin, sorrow, and pain of mortal existence; and this will be if we but open our eyes to see the light of Truth. The words of Jesus, "Lo, I am with you always," become a living reality as we honestly strive to reach, even from afar, the Christ-attitude of thought, and as we put away selfishness, envy, and avarice, we shall find that our power to do good, to have good, and best of all to give good, is unlimited. The "good tidings of great joy" will be ours, not only at Christmastide, but all through the year; and in every experience that comes to us, we shall find ourselves singing the song of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men."

The Cry in the Desert.

WILLIAM BRADFORD TURNER.

Every individual character, like the individual John the Baptist, at some date must cry in the desert of earthly joy; and His voice be heard divinely and humanly. In the desolation of human understanding, divine Love hears and answers the human call for help; and the voice of Truth utters the divine verities of Being, which deliver mortals out of the depths of ignorance and vice. This is the Father's benediction.—*Miscellaneous Writings*, p. 81.

He who has reached this point in human experience and passed through to the other side, into the Shekinah of Love's "Peace, be still!" will recall with what anguish his soul's cry fell back again and again upon itself as he sought in vain to rise to the far-off God whom ignorance and tradition had placed in the indifferent skies. How he struggled to reach upward, and how, upon each frantic effort, fell, alack! so despairingly short of the vast height he strove in thought to gain. He will recall, also, how he begged and pleaded, seeking to bring God down from that heaven which he found he could not hope to scale. Failing in this, likewise, to register his appeal upon divine attention, and worn and weary with his fruitless throes, he falls now into sullen rebellion or else into dull despair. Conscious ever, and realizing in agony that he cannot get away from consciousness; finding that he does not die, praying he may, yet fearing lest he might; the ceaseless horror of life's mock and farce having, as it seemed, frozen its slow way to his very heart, in what hell is man! His soul cries aloud before God, "Save, or I perish!" In stress like this can a mortal find no light? Listen! What is that he hears within? "Thine health shall spring forth speedily; and thy righteousness shall go before thee." In the stillness of his despair, in the meekness born of weakness, there comes a thought, a memory, across his conscious night, "If I make my bed in hell, behold, thou [Love] art there." "Thou wilt not leave my soul [sense] in hell;" and to him, as to Moses, the "inward voice" becomes "the voice of God" (*Science and Health*, p. 321). "Behold, I send an Angel (spiritual intuition, p. 581) before thee, to keep thee in the way, and to bring thee into the place [the consciousness] which I have prepared."

"Evil is impotent to turn the righteous man from his uprightness" (*Miscellaneous Writings*, p. 119). Let no heart despair which has ever thought one thought of right, or done *one* little deed of good. It is enough. The memory of it now is as a light. It will pierce the gloom. Keep eye upon it! Look away from all else, and hear the words of Life and Love. "But if the wicked will turn from all his sins that he hath committed, . . . and do that which is **LAWFUL** and **RIGHT**, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live, . . . he shall save his soul alive."

From ignorance or from wilful vice, the way lies open.

God has said it through the lives of men who proved it,—men who knew. From the great burden of the world's woe, or from his own self-begotten weight of misery, each, through love and righteousness, be these but "as a grain of mustard seed," has exit from the abode of devils (evils), and entrance into heaven, the reign of conscious harmony. It is, at no time, so much the amplitude of our knowledge of things good, as it is our uncompromising trust in the little actualities of good, that find their saving way into the darkest and most loveless life, which achieves for us a further realization of unseen though ever-present grace, and ushers into a demonstration the things of Love and wisdom which make for our salvation.

"The divinity of the Christ was made manifest in the humanity of Jesus" (Science and Health, p. 25). "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him" (p. 26). "The Principle of these [his] marvellous works is Divine; but the actor was human" (Miscellaneous Writings, p. 199). Then this self-same, changeless Christ, "without descent, having neither beginning of days, nor end of life," this ever-present Christ, must be likewise *our* divinity. Hence it is that we are joint-heirs with him who spake as such. Moreover, in proportion to our holding to the enduring and the true, will this same Christ, with increasing measure, shine through our humanity, as he shone at the last, "without measure," through him of Nazareth.

"Divinely and humanly," as the text at our beginning hath declared, "His voice" will sound to us at some hour in our long despair. It may be over the lips of another,—human like ourselves,—but hallowed by the awakening touch of Truth, that we first shall hear the "call;" or perchance from out the depths of our own consciousness, the "still, small voice" will sound, and, crying in our wilderness, thrill us to behold the answer to our prayer, and lead us forth to God, to Love, and Life forevermore. "Whatsoever inspires with wisdom, Truth, or Love—he it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry, and giving living waters to the thirsty" (Science and Health, p. 234). Let us never forget this on our way out from sense to Soul.

The search for God in space must cease; for though the stars are His, He dwells not in any one of them. Inward and downward must we direct our quest. "Within you," and "already," said the dear monitor of Olivet; and he knew. There shall we find heaven, if we find it, and we shall find it, for both revelation and Science declare to heart and mind that "every knee shall bow," and to Him "every tongue shall swear." Man *thus* finding heaven, will not God speak there? Though not in man, yet in oneness with him; greater ever, but in indissoluble connection, God, as Love and Truth, must ever speak in the heaven of that right consciousness which is the identity of the ideal man. (See Miscellaneous Writings, p. 205.)

This known and realized, we shall be satisfied. This consciousness is His likeness. Awakened to it in part, mortals are satisfied in part; fully awakened, they shall be fully satisfied. This is the Father's benediction. Says our Leader, "He is saved through Christ, Truth, who gains self-knowledge, self-control, and the kingdom of heaven within himself—within his own consciousness. Mortals must drink of the cup of their Lord and Master sufficiently to unself mortality, and destroy its erroneous claims—therefore, said Jesus: 'Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.'" (Address at Dedication of Concord Church.)

Deep within ourselves, to find ourselves;
Thence, out of our dead selves to rise,
To learn that evil ne'er has wrought
Save in belief, the which is naught;
Truth ever lives; Life never dies.

The Shining Light.

M. E. B.

This learned I from the shadows of a tree
That to and fro did sway upon a wall:
That our shadow selves—our influence—may fall
Where we ourselves can never be.

THERE was a medal given at the graduation exercises held recently in the High School in one of our suburban towns. The medal was given by a prominent man in the town for the scholar who, in the opinion of the teachers, had exerted the most influence for good in the school. Their decision was kept secret till the night of the closing exercises, when it was awarded by unanimous vote to a young girl whose gentleness, courtesy, and good influence in the school were thus recognized.

This young girl is a Christian Scientist, and as I heard the above report of the matter, I remembered she was the only Scientist in that school, and I realized how closely and faithfully she must have clung to Principle in order to have worked out her problem so well. She won her reward in the recognition by others of the Principle of love which governed her actions.

Surely her influence for good has already gone beyond the schoolroom and will reach farther than she can know.

[Written for the *Sentinel*.]

A Christmas Song.

MARY J. ELMENDORF.

ALMIGHTY God, Who lit the Star
That led the shepherd-kings of old
To Bethlehem afar,
Back to His hillside fold
Gathers the sheep that scattered are.

His guiding Star still shines above
The anchored ark of peace sublime.
Behold, its shafts of love
Dissolve sin's ice and rime.
And show, beneath, His blossom-trove.

God heralds far the Holy Birth,
Razing the walls of pagan night;
He hushes winds of dearth,
And laves with healing light—
Sweet light—each darkened rood of earth.

The shadowed eye He helps to see.
The stumbling feet to seek His Son;
He bids them falter not nor flee
Until the path be done;
Yea, though it lie through Calvary.

Earthward His clarion angels call
The Christ-evangel—concord deep
And charity to all—
The while wan sorrows sleep.
And fear and pain, like dead leaves, fall.

The patient heart, starred o'er with prayer,
God sweeps with songs of radiance keen;
He makes it strong and fair—
A manger, lowly, clean—
And lays the new-born Saviour there.

Mr. Vosburgh's Lecture.

The lecture delivered in Symphony Hall, under the auspices of The First Church of Christ, Scientist, in Boston, Mass., by Rev. Arthur R. Vosburgh, C.S.B., has been reprinted in pamphlet form and is now available for distribution. The price will be six cents a single copy, postpaid; twelve copies to one address, sixty cents; twenty-five copies \$1.15; fifty copies, \$2.25.

Selected Articles.

Christian Science and the Churches.

A notable evidence of liberality as well as common sense was shown by Dr. Madison C. Peters in a recent sermon on Christian Science. Dr. Peters is pastor of the Broad Street Baptist Church, New York City. He is not a Christian Scientist, but he recognizes the Christian spirit of those who follow Mrs. Eddy's teachings and does not find them inconsistent with the gospel he preaches.

Dr. Peters sees no reason why the disciples of Mrs. Eddy should withdraw from the active membership of the Christian church. He said in so many words, "Christian Science stands as a protest against the materialistic tendency of the age, but Christianity has always been a protest against materialism and a plea for the supremacy of the spiritual life. Those who are looking toward Christian Science will find in the gospel of our Saviour the deepest gratification of all their kindly sympathies. They need not withdraw from the church, which bids men and women pity the sorrowing and lift them up to the healing touch of the loving Father, and promises the time when sickness, sorrow, and death shall be no more."

Not all clergymen, however, are so liberal-minded and hospitable in their thought as is Dr. Peters. Christian Scientists have been preached at and against. They have been denounced by the clergy and made the subject of sarcastic ridicule. What was most sacred to them was treated with a sneer.

The followers of Mrs. Eddy emphasized the tenets of Christianity and tried to put them into practice. They could not see why the Christian church should be hostile to them, but it was, and in the most humiliating ways. It ridiculed in them the attempt to carry out the commands of Christ by trying to heal the sick, and it made light of their peculiar way of leading a spiritual rather than material life.

For these reasons Christian Scientists were forced to withdraw from a church which professedly had the same ideals as their own. Had there been the courtesy, the appreciation, the Christian sympathy, which Dr. Peters manifested last Sunday, Christian Scientists would have had no reason for segregating themselves in churches of their own. As it was they were compelled to do so simply in self-defence.

Editorial Glens Falls (N. Y.) News.

The Scriptural statement, "It is the spirit that quickeneth; the flesh [matter] profiteth nothing," evidently means that Spirit is the only animating element of existence, and both primarily and finally the only real basis of health. Through this understanding of Spirit, God, the Master's spiritual healing of sin and disease was wrought in a degree that has no parallel in ancient or modern times. Paul discerned the great and important fact that in the law of Spirit, as taught and demonstrated by Jesus, man's freedom from sin and death, must, in the final analysis of truth, be found, and must be brought to light in human consciousness on this basis. It must be admitted that whatever will finally destroy death, must also be the only power that can annihilate disease, which leads to it.

This great preacher, in 2 Timothy, 1 : 10, declared that Jesus Christ had abolished death. By this he clearly meant that the Christ had revealed and demonstrated that in Spirit was found the law of life, that it would ultimately destroy the so-called law of death, which obtains only in the carnal human mind, and that as the carnal elements of sin and death are cast out of this human consciousness by the Christ Mind, man is redeemed and saved.

To the best of their understanding of this great problem, Christian Scientists adopt this same basis and are healing

the sick and sinful through their understanding of Jesus' explanation of God, as Spirit, or divine Mind. The secret of their faithful study and deep love of the Bible, is the fact that in its spiritual interpretation they have found the healing religion of Christ.

Christian Scientists know that they are yet in the vestibule of this Science, and that they must learn to remove hills before they can level mountains. Great and good ministers are not wholly discouraged because their work in overcoming sin in their congregations and throughout the world has not been wholly effectual, but apparently slow.

They press on, knowing that the word and law of Christ alone can save, and that through holy and honest study and work, the divine Spirit of Truth will be better understood, and as a result, a fuller fruition of spiritual blessings will follow. Christian Scientists have found that the way of Jesus is the sure and only way out of the carnal, human beliefs of sin, sickness, and death. They are following the command of Jesus to "heal the sick" with his Christianity, or Christliness, to the utmost of their understanding. We may differ as the cause and cure of disease, and as to the best interpretation of the teaching and works of our Lord, but may we not work harmoniously in loving forbearance and Christian unity to lift the heavy burdens of our suffering and sinning brothers.

JOHN CARVETIE.

Owosso (Mich.) Argus.

"You claim so much for Christian Science; why does it not reform every one?" is asked. In Yankee parlance, we would reply, "Much is claimed for the science of mathematics; why does it not make every one a mathematician?" There is a vast difference between a fact and the application of the fact. The Word of God is true theology. The practice of the Word is true Christianity. Without the practice of the Word there could be no Christianity.

Many people are not reformed because they don't want to be. They are not ready to be reformed. They have not suffered enough from sin and its effects, as yet, to want to part company with sin. There are, however, multitudes who are learning that sin is the punisher as well as the punishment, and they are earnestly yearning to be freed from its dreadful bondage. To such as these Christian Science offers the understanding of how to master sin by showing the Christ-like way of destroying the desire to sin; and Christian Scientists are ever ready to offer the ministry of loving assistance.

That Christian Science is an active agent in the work of reformation is evidenced by the lives of thousands of Christian Scientists. Those who practise the teaching of Christian Science find that it makes them better men and women. It makes them more unselfish, loving, charitable, and pure. The writer has yet to know of the person, from clergymen down, who has accepted Christian Science, and who does not admit that Christian Science has made him a better man.

Christian Scientists are not forcing reformation on others. They would rather be found pointing the way by example. They are not quarreling over other people's business or manner of living. They are endeavoring to elevate and purify their own. An editorial in the *Boston Evening News* sums up the matter thus: "The Christian Scientist does not believe in going about promiscuously reforming the world. He tries to reform himself, for he is logician enough to perceive that when every individual is reformed there will be a reformed world without any further difficulty."

NORMAN E. JOHN.

Wilmington (Del.) Star.

He came, bringing with him the knowledge that God is a Being of infinite goodness; that the service required of mankind is not a service of form or ceremony, but a service of obedience.—FROUDE.

Among the Churches.

Church Opening.

First Church of Christ, Scientist, Green Bay, Wis., held services for the first time on Sunday, November 6, in its new church home, corner Monroe Avenue and Cherry Street.—*Correspondence.*

A Helping Hand.

Appreciating the privilege of participating in the construction of The Mother Church in Boston, Mass., a meeting was held by members of First Church of Christ, Scientist, Prescott, Ariz., and all members present voted in favor of presenting their home church building fund to the fund of The Mother Church; this makes a total of \$591.75 contributed by this church up to date.

The growth of this little congregation has been most encouraging, and we feel thankful that divine Love is leading us and showing us the light which makes us know that God is All in all.—M. AGARD, *Clerk.*

North Yakima, Wash.

First Church of Christ, Scientist, is pleased to report that its work in connection with the State Fair was very gratifying and successful. Contributions of literature were received from many churches, and our inviting tent was visited by large numbers. The satisfactory results already seen from this first effort more than justify our making it a part of our church work each year.

Increasing love and gratitude for Christian Science is being expressed, and a livelier appreciation of Mrs. Eddy's work and what we owe to her is being manifested. No work done in the name of Christian Science is rightly done unless there is included in it a recognition by the doer of the fact that it was and is through our Leader's courage, love, and steadfastness to Truth that it is made possible for us to do and reflect the little that we do.

A. W. HERTZKA.

Corner-stone Laid in Highland Park, Ill.

First Church of Christ, Scientist, of Highland Park, Ill., was organized November, 1902, with twenty-two charter members. Since that time there has been a steady growth in the work here, the membership having increased fifty per cent. and attendance at the services has more than doubled.

On October, 1904, ground was broken for our new church, and Tuesday, November 22, 1904, at eight o'clock in the morning the corner-stone was laid, in the presence of the Readers, directors, trustees, and building committee of the church.

The service was simple and appropriate to the occasion. The box deposited in the corner-stone, contained a Bible, one copy each of the works by our beloved Leader, Mrs. Mary Baker G. Eddy, a copy of the church by-laws, and a history of the church, including a list of members and names of Readers, building committee, architect, and contractor.

We have a beautiful location on one of the principal residence streets, the lot having a south frontage of one hundred and thirty feet by a depth of two hundred and sixty feet. The church building is set back eighty feet from the street, thus giving us a beautiful lawn in front. The edifice will have a seating capacity of about two hundred, and it is to be so constructed that the auditorium can be increased in size at any time.

Directly back of the building is a heavy, natural growth of tall trees, and these, together with the extensive lawn in front, make an ideal setting for a Christian Science church.—*Correspondence.*

The Lectures.

Albert Lea, Minn.

There was a large and attentive audience at the Universalist Church last night [November 15], to listen to the lecture by Miss Mary Brookins of Minneapolis, on the subject of Christian Science, and she certainly interested all present. Maj. C. S. Edwards introduced the speaker.

Albert Lea Tribune.

Chicago, Ill.

Mrs. Livingston Mims of Atlanta, Ga., one of the pioneer Christian Scientists and teachers of the South, lectured for Sixth Church of Christ, Scientist, in Pullman, Thursday evening, October 27, on Christian Science. The phase of the subject that Mrs. Mims treated was "The Spiritual Dominion of Man through Scientific Christianity."

Mrs. Mims was introduced by Mr. Robert C. Givens, President of the Three Million Club of Chicago, who spoke in part as follows:—

I am not a Christian Scientist myself. I am, however, greatly interested in Christian Science,—some of my family being members of the church. I would say here, that from what I have seen during the last few years, the immense and wonderful spread of Christian Science tells me that if this continues for the next few years as it has in the past, we may live to see the time when the harmony created in the homes of the very many who but yesterday knew nothing of Christian Science will spread and be taken up by communities, by cities, and by nations, so that instead of pestilence, crime, and war, the whole world will be at peace.—*West Pullman Reporter.*

Charles City, Ia.

A very large audience assembled at the Hildreth Opera House last evening [November 21] to listen to a lecture on Christian Science by Edward A. Kimball of Chicago. The speaker was presented by Judge Clifford P. Smith, of the District Court, who said in part,—

It is said in the second chapter of the Epistle to the Hebrews that Jesus went through the crucifixion and resurrection to "destroy" or "bring to naught," as the Revised Version has it, "him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." That is to say, he went through this experience to reduce evil, the cause of death, to naught in human consciousness, and to elevate human knowledge above the fear of death. Therefore if the truth which shall find utterance here to-night shall enlarge any one's knowledge of God or good; if it shall diminish any one's belief in the devil or evil; if it shall help to deliver any one from fear,—and I am sure it will,—then this lecture will accord with and carry on the work of him who said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—*Charles City Press.*

Lectures at other Places.

Laconia, N. H.—Bicknell Young, October 15.
Portland, Me.—Arthur R. Vosburgh, October 16.
Binghamton, N. Y.—Bicknell Young, October 20.
Jacksonville, Ill.—Judge Septimus J. Hanna, October 23.
Cincinnati, O.—Auspices First and Second Churches.—Bicknell Young, October 23.
Danville, Ill.—Clarence A. Buskirk, October 27.
New Paynesville, Ia.—William D. McCrackan, October 28.
Warsaw, Ind.—Edward A. Kimball, October 28.
Chicago, Ill. (Fourth Church).—Bicknell Young, October 28.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The December Class.

THE following appreciative telegram was received by our Leader from the December, 1904, Primary class of the Board of Education:—

Boston, Mass., December 9, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View.

Beloved Leader and Guide:—We, the students of the Board of Education now in session at The Mother Church, desire to express to you our heartfelt gratitude for making it possible for us to receive such a sense of the allness of God, and also to tell you of the love and inspiration that has come to us through your beautiful and consecrated life and work for humanity. We realize more than ever before that Christian Science is the revelation of Truth to this and all ages.

MRS. JENNIE H. S. ROE,
MRS. MARY E. LANDY,
CALEB H. CUSHING.

For the Class.

Mrs. Eddy's reply to this telegram is a benediction which we feel sure will encourage and sustain the members of the class in the greater responsibilities they have taken upon themselves. It should be an inspiration to every Christian Scientist.

MRS. EDDY'S REPLY.

Concord, N. H., December 17, 1904.

Mr. Eugene H. Greene, C.S.D., Teacher—and Students in the Massachusetts Metaphysical College, Boston, Mass.

Beloved Students:—You will accept my profound thanks for letter and telegram. If wishing is wise I send herewith a store of wisdom in three words, "God bless you,"—if faith is fruition, you have His rich blessing already, and my joy therewith.

We understand best that which begins in ourselves, and by education brightens into birth. Dare to be faithful to God and man, let the creature become one with his Creator, and mysticism departs, heaven opens, right reigns, and you have begun to be a Christian Scientist.

Lovingly yours,
MARY BAKER EDDY.

Progress.

"THE keynote for the world's progress for 1905 will be 'Truth.' Men and women have come to recognize that to make progress means a free mind steadfast for fact instead of tradition. In proportion as they have learned to work with untrammelled brain, there has been progress in every department of life, in Science, in Government, in Education, in Literature. Those who achieve must stand with open minds ready to receive the truth."

The above remarkable and inspiring message which appears on the cover of the Christmas number of one of the leading magazines,—*The Cosmopolitan*,—will appeal to every man and woman who is working for the welfare and enlightenment of humanity, but to Christian Scientists the words carry a far deeper meaning than can be given to

them by those who have not yet accepted the definition of God, contained in the statement, "God is divine Principle, supreme incorporeal Being, Mind, Spirit, Life, Truth, Love" (Science and Health, p. 465).

To the Christian Scientist, all right action, all progress, all that makes for the good of mankind is the manifestation of infinite Truth, God, and only as we understand our relation to Him, appeal to Him, and obey Him, can we really progress. Mrs. Eddy has said in Science and Health, "Eternal Truth is changing the universe. As mortals shake off their swaddling-clothes, thought expands into expression. 'Let there be light' is the perpetual demand of Truth and Love,—changing chaos into order, and discord into the music of the spheres" (p. 255). "To those leaning on the sustaining infinite, to-day is big with blessings. . . . Now across a night of error dawn the morning beams, and shines the guiding star of Truth. . . . The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away" (Preface, p. vii.).

Truly "those who achieve must stand with open minds ready to receive the truth," for Truth has ever been "the keynote for the world's progress." M.

The Bethlehem Joy.

Back to Thee, back to thy olive trees,
Thy people, and thy story, and thy Son,
Mary of Nazareth! So long ago
Bearing us Him who made our Christendom,
And came to save the earth, from Heaven, His home.
ARNOLD.

It was the hour when history's greatest hope had come to its blossoming, an hour whose significance to the Hebrew people, those born into the unpoetic and unracial sense of a cosmopolitan age may neither appreciate nor understand. In the long years, the Messianic expectancy had been sung and storied into their deepest and noblest thought. Their most sacred tradition, their most inspiring prophecy, their most worthy pride, all that gave them self-consciousness and distinction as a people, all led on and up to Bethlehem, while the galling irritations of a foreign yoke rendered them doubly sensitive to their national humiliation, and thus added intensity to their heart-longing for the coming of him who was to redeem Israel, and establish the throne of David forever and ever. Hope, long deferred, gave peculiar and inexpressible sweetness to that first Christmas song, and the joy of those who understood its note, who really found the Christ-child in Bethlehem, was indeed the joy of heaven, on earth.

But alas, how few were they who thus recognized their Lord "at his coming!" As a nation, they "knew not" their king, though he came to save his people, Israel. The desire for material possession and power, the love of this world, the devotion to form and letter rather than to Spirit,—how surely they robbed this people, even as they rob us to-day of our spiritual inheritance, and therefore of our song. These are the great lessons of the Christmas-tide; that concession to material sense ever filches from us our fairest and richest possessions; that there is no true and abiding joy save that of Bethlehem; and that the Christ must come, and for each, within. When these are understood, then, indeed, for all, and forever,—

"Peace upon Earth! Good Will!" [is] sung to the strings
Of lutes celestial.

How pathetic the vain and ceaseless search of mortal sense for the heart's satisfaction; but if one has truly learned that Love alone "propagates . . . the higher joys of Spirit, which have no taint of earth" (Science and Health, p. 66), how glad and how unfailing will be his song!

Christian Science is helping all the world to understand the meaning and the place of the Christmas joy. It is help-

ing all to see that "unto them that look for him" the Christ is born again,—appears in consciousness "unto salvation." This is the joy which no man taketh from us, the peace that passeth understanding.

Gladness is but the sweet exaltation of love, and love embodied in gentle innocence ever looks out upon the world from Bethlehem. If the Christ-thought is born, moment by moment, in us, joy will brighten all our faces and perfume all our paths. Then, to "rejoice evermore" will no longer be thought a *privilege* of the Christian life, it will have become its daily and characteristic *manifestation*.

"And I, if I be lifted up, will draw all men unto me," not alone upon the cross,—of that we have thought far too singly,—but upon the background of a joyous, self-forgetting service, your daily life and mine, is the radiant figure of the Christ to be drawn. Thus will we make Christmas and the Christmas joy our very own, and—

Date from that crib the Dynasty of Love.

W.

A Perpetual Christmas.

Blest Christmas morn, though murky clouds
Pursue thy way,
Thy light was born where storm enshrouds
Nor dawn nor day!

REV. MARY BAKER G. EDDY.

THE Christmas chimes tell a wonderful story to those who are conscious of their deeper meaning. They tell of the ever-deepening influence of Christ Jesus, who, when he was about to leave his disciples, said, "Lo, I am with you alway." They tell us that the Herald Angels have never ceased to send earthward their message of peace and good-will, though "the deaf that have ears" hear it not. They remind us that, in spite of the seeming persistency and power of evil, the good which is forever identified with the life and mission of Christ Jesus, has an ever-enlarging place in the world's consciousness.

A thinker once said, "I believe that Jesus was the most deeply disappointed man who ever attempted to uplift humanity." It is easy to see that such an assumption regarded only the fact that Jesus' earthly career was constantly shadowed by the evil designs of the "carnal mind" which is indeed "enmity against God." Never did earthly life open with such fair promise as that announced by the angel who told the pure, virgin mother of throne and kingdom for her son, and with his matured manhood came the words and deeds which lifted him far above the low levels of mortality. Then came his earthly guerdon, the betrayal, the desertion by friends, the cruel mockery, the bitter cup, the cross, the tomb. But the spiritual light was never quenched,—the resurrection followed,—and later, came the enthronement of the Christ in every heart which has ever sought to rise above the enslavement of sin and materiality. In the struggles of countless thousands, hope has again and again risen from the ashes of despair and has reached across the abyss of mortal helplessness, seeking aid from Christ Jesus,—the one who faced every foe, and who proved in every struggle with evil the supremacy of good. Thus has mankind been encouraged to look for the coming of the kingdom.

To the Christian Scientist every thought of Christ Jesus is unspeakably precious, and at this Christmas time we remember with deep gratitude how much we owe to her through whose teaching the healing ministry of the Christ has been brought within reach of our every need. No longer is omnipotent Truth separated from that need by two thousand years of history, but now, through the thrice blessed revelation of Christian Science the divine touch takes away our sense of pain, of sickness, and of sin, and our night is illumined by that "glory of the Lord" which shone upon the Judean plains,—a herald of the universal dawn.

K.

Letters to our Leader.

Boston, December 11, 1904. Sunday Afternoon.

Dearly Beloved Leader:—We had such interesting services to-day that I want to send you a few words of loving gratitude, for I know we were included in your prayers and received the divine blessings therefrom. There was a marked interest in the service, especially in the Lesson-Sermon, which was given the closest attention by the congregation. The subject, "Is the universe, including man, evolved from atomic force?" is a deep one, but it was clearly and interestingly worked out by the Bible Lesson Committee,—the six sections taking up in turn the creations from Spirit, from dust, from a rib, from an egg, the immaculate conception, and the new birth,—each topic being developed by most aptly chosen selections from the Scriptures and your wonderful "Key." It was very impressive to me and a great privilege to read it.

I want to thank you for having the solo sung before the Sermon. It is a great improvement in many ways, the service, virtually closing with the Sermon, leaves the predominating thought with the congregation. I am sure it will increase the efficacy of our services.

I frequently hear of the good the services are doing. Last Sunday afternoon a lady called here to tell of her healing at church that day and to express her gratitude. She had been suffering from disease that she had not been able to handle, and during the morning service was so much relieved that she went again in the afternoon and was entirely healed. At the Wednesday evening meeting a lady said that on the previous Sunday while dressing for church she burned her eyeball and cheek with an overheated curling iron, which burned the hair and fell across the face. The eye and cheek were blistered and very painful at first, but she insisted on going to church, and during the Sermon she was healed. On Wednesday there was scarcely a sign of the burn left. A lady living near the church, who had attended the services occasionally but was not a Christian Scientist, had an attack of sciatic rheumatism from which she was wont to suffer. Some one suggested that she go to our church that evening, as it might help her, so she hobbled there and to her surprise returned home perfectly healed.

I could tell you more, but perhaps I have already taken too much of your time. Allow me, however, to add a word of deep appreciation for the change in the requirements for public practitioners, also for the By-laws and messages you are giving us.

With much love from Mrs. Hering.

Your loving student,

HERMANN S. HERING.

Second Church of Christ, Scientist.

Buffalo, N. Y., November 20, 1904.

Beloved Leader:—We cannot too often express our appreciation of the By-laws, as given to us in the Manual of The Mother Church. Many times when we are in doubt as to the best way of carrying on certain branches of the work, by referring to the Manual we always find a sure guide which has been tested through years of experience. Realizing the importance of teaching the children in accordance with absolute Christian Science, the teachers of our Sunday School had decided to meet last week, to see how each teacher was conducting the work in his class, and to establish uniformity in the work. Great was our delight to find just what we needed, published in the *Sentinel* of the week in which this meeting was held; namely, the new By-law with reference to Sunday School teaching. It clearly outlined our work for the future, and enabled us to determine the best way to carry on the Sunday School work to-day. The right way to do all our work is established, and is safe and sure. It is the Chris-

tianly Scientific way, and in so far as we are Christian Scientists we will recognize it and walk therein, and the children will follow.

This is only another instance of the patient wisdom which has enabled you to establish successfully the various departments of our work, and we gratefully acknowledge our appreciation of it, and express an earnest desire to be loyal followers of our divinely-guided Leader.

Faithfully yours,

(MISS) KATHERINE M. DAMM.
Superintendent Sunday School.

Philadelphia, November 21, 1904.

Our Beloved Leader:—At this season, when the thought of our brethren at large is specially directed to thanksgiving, we feel impelled to express not only our sense of thankfulness to God for the ever-increasing acquaintance with Him, but also our deep sense of loving gratitude to you for your faithful, unselfish devotion to the work through which this true knowledge has been, and is being, revealed to us. We also desire to assure you of our earnest longing and purpose to be strictly obedient, both to the letter and the spirit of all the admonitions which continually come to us from divine Love through your communion with Him.

Gratefully your loving followers,

CHARLES H. FAHNESTOCK.
VIRGINIA PECK FAHNESTOCK.

Rochester, N. Y., November 20, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—Acting in accordance with the expressed desire of the teachers of the Sunday School of First Church of Christ, Scientist, I hereby convey to you the deep sense of gratitude and appreciation felt in our Sunday School for amended Section 5 and Section 6 of Article XIX. of the Manual. The directions contained therein come as an answer to the prayer of our hearts for more definite instruction as to conducting the work of our Sunday School. Already we are realizing the blessing of obedience. As we are firmly convinced of the wisdom which guides our Cause through you, we pledge our loving obedience to your instructions.

Obediently yours,

OTIS D. REED, *Supt.*

St. Louis, Thanksgiving, 1904.

Beloved Leader:—Your article, "Holiday Gifts," was a loving benediction to my thought and a most gracious one to the entire Field I am sure, in that our interests will all be as one at the Holiday season, and I want to tell you that at our last business meeting, unanimous action was taken by this branch of The Mother Church to raise \$10,000 for our Christmas gift to The Mother Church, realizing that, by abiding in the Vine, we cannot keep from being a fruitful branch. It will please you, I know, when I tell you of the pure thought which was felt in our services, and which is healing the sick, and for this realization of the presence of divine Love my heart is lifted up in praise and thanksgiving to our heavenly Father-Mother God for His wonderful blessings to First Church of Christ, Scientist, in St. Louis.

As we realize more perfectly the true idea of Church, it becomes a healing atmosphere of thought, wherein we drink and partake of His purity. "Every good and every perfect gift cometh down from above."

With a heart full of love, I am loyally,

KATE JOY GRAY.

Testimonies of Healing.

Several years since, my attention was attracted to Christian Science through the interest manifested in it by some of my friends. I decided to look into the new religious philosophy, as I conceived it to be, and in a very critical frame of mind, secured a copy of *Science and Health*, unknown to my friends, for the purpose of carefully examining for myself the statements and doctrine therein contained. I read the book carefully, filled the margins of its pages in many places with my comments, and put it away with the feeling that the time spent on its study was simply wasted. In the mean time, the results attained by my friends in the living of Christian Science, were more and more attracting my attention and exciting my wonder, until I felt convinced that a religious system which was capable of producing such harmonious results, was more to be desired than any ideas upon the subject that had previously come under my notice. Starting into a more thoughtful examination of the once discarded book, and with the kindly assistance of a helpful thought or suggestion now and then from my interested friends, I am very glad to say that I found it was indeed the most helpful, reasonable, and acceptable philosophy of the relation of man to his Maker that had ever come under my notice. When my eyes were opened to its beauty, I saw that it contained what I had been searching for, and was very glad to embrace its teachings.

One of the statements of *Science and Health* that excited my greatest derision in my first reading was a claim that cases of sickness could be, and frequently were, entirely cured by the reading of the book.

In the hope that my experience may come before the attention of those who may now be holding the views that once were mine, I will briefly state two cases of practically instantaneous healing of physical ailments within my own experience, which have followed the thoughtful perusal of our text-book. Some years since, I was taken with a heavy cold while at a remote point in the mountains, where my occupation absorbed all my time and attention from six in the morning until ten o'clock at night. The week had been an exceedingly busy one, and when Sunday morning came around, I awoke with a consciousness of satisfaction that at last I had a day partially to myself, where I could take up carefully the reading of the Lesson-Sermon for the week, as found in the *Quarterly*. After breakfast, I settled myself to its study in the parlor of the hotel. I was then suffering from the cold, which had received no attention, and which was, in consequence, distressingly unpleasant. I soon became absorbed in the study of the lesson, and seemed to have a very clear appreciation of the spiritual truths expounded; so much so, that upon reaching the conclusion of the lesson, I seemed filled with the consciousness of the all presence of Life and Truth. The contemplation of these thoughts filled my mind completely for some time following, and I left the room at the call for dinner, with the consciousness of having mislaid or forgotten something, and presently realized that it was the entire absence of any manifestation of the disagreeable cold in the head (my constant companion of the preceding two days) that I had missed. This brought clearly to mind and definitely proved to my own satisfaction, the truth of the injunction found in *Science and Health*, page 495: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. . . . Let Christian Science instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality and silence discord with harmony."

On one occasion, an ailment of a different character was

met and mastered by the spiritual illumination which followed a reading of "Unity of Good" by Mrs. Eddy, while on a railroad train. This was a case of throat trouble, and though not at all alarming, it had been very persistent and stubborn. I am very glad to testify to the healing of physical ailments which has followed a careful reading of these books in question, but I am entirely unable to describe adequately the satisfaction and joy which I have experienced in meeting some of the more subtle conditions of mortal mind through the reading of our various publications. I have found that the thought of discouragement, confusion, trouble, and fears of many kinds can be most promptly met and mastered by filling the consciousness with the uplifting thoughts to be found in our text-book. I have many times proved to my own comfort and satisfaction, that "a conscious, constant capacity to understand God" (Science and Health, p. 209), is a very present help in times of trouble.—W. S. T., Wilmington, Del.

It is now eight years since Christian Science was brought to my attention in such an impressive way as to command investigation. I had for more than thirty years been a member and officer in an orthodox church, and had been active in its work. I was entirely satisfied with my church relations, and did not think it possible that I could be induced to change them, but I little surmised what the future had in store for me. In the fall of 1894 I suffered from the crushing of my left foot and ankle, which kept me in bed many weeks, during which time my wife was my constant and only nurse, she being unwilling to leave me. The result was that when I recovered she was a very sick woman. She was treated by one of our best physicians for four months, and getting no better, but rather worse, I called another of our best physicians, who, after about four months' trial, did no more for her than the other, and seeing she was not improving under his treatment he recommended a noted physician in another city. She did not, however, improve under his treatment, and we decided to try a specialist in New York, who treated her for more than three months, without success. She then came home, and another physician was called in, and after a careful study of her case he told us that she had only a few weeks to live.

At this time a good neighbor recommended Christian Science treatment, which she accepted, though it was entirely new to her, and in ten days she was healed. This was indeed startling to me; but while I was pleased beyond measure, I was not prepared to accept Christian Science. I began its study, however, but not without prejudice and strong mental antagonism, which clouded my understanding and retarded my progress. I commenced to attend the Wednesday evening testimonial meetings and Sunday services, and was soon after convinced of the truth of Christian Science, and became an earnest student of its teachings. Not long after, my wife and I became members of the local Christian Science church, and of The Mother Church, and had class teaching by a student of Mrs. Eddy. This was about eight years ago. Since then I have had no use for *materia medica*, although I have had returns of old complaints, twice in very severe attacks, but they yielded to the healing power of divine Truth and Love. I have found Christian Science, a power for good to me, in business, in social intercourse with my neighbors and friends, as well as in healing sickness and sin.

It gives me pleasure to offer this brief testimony to what Christian Science has done for us. I am intensely grateful to our beloved Leader, Mrs. Eddy, for her great work for mankind, in bringing to our understanding, Life, Truth, and Love, as manifested in the life and teachings of Jesus, the Christ.

(JUDGE) STEWART T. MCCONNELL, Logansport, Ind.

In reviewing the last six years of my life, I realize that they have been rich with blessings which have come through Christian Science. I first became interested in this truth because I saw that through it a clear light was thrown on the life of Jesus and his mission on earth,—a light which made religion the understanding of an eternal Principle rather than the blind, groping belief in an "unknown God." I was eighteen years old when I first recognized Christian Science as the truth, and at that time my parents, believing that my interest in it was due to my immature thought, were opposed to my studying Mrs. Eddy's writings, but two years later I had the pleasure of seeing them both healed of physical ailments by this truth. Just as Nicodemus went to Jesus by night, so, it was, while we were traveling far from home, that my parents consented to have Christian Science treatment, as we all felt that in so remote a place none of our friends would know of what would seem to them to be an heretical act.

My mother had been a sufferer for many years from a chronic complaint and through constant fear and suffering had become a nervous invalid. Great care was used in regard to her diet until many things had been eliminated from her list of digestible foods. She also feared traveling about from place to place, as for a long time the changes in drinking water had affected her injuriously. Her healing was a rapid one, however, and in a few weeks she found that she could eat anything which she desired, with no bad effect. My father was treated at the same time for heart trouble, which had reached a serious stage within the previous year, causing the family much anxiety for him. Four doctors, selected on account of their ability, had examined him and pronounced it a serious case, telling him that any slight over-exertion might prove fatal. His thought was open and receptive of the truth, and the trouble was completely overcome in five treatments. Two years later, while in London, he was obliged to see the resident physician of the New York Mutual Life Insurance Company there. This physician knew nothing about him, and merely made a professional examination in order to issue an insurance policy. After the examination he remarked, "You are a perfect specimen of physical manhood." I mention this, not because we as Scientists need the testimony of a physician, but with the thought that it may help some one who is only inquiring into Christian Science. Since these wonderful demonstrations which have added so much of joy to our home, four other members of our immediate family have become interested in Christian Science; not all at one time, but one by one, as the light came to each individually and drove away the clouds of pride or antagonism.

Many, many beautiful proofs of the presence and power of infallible Principle have been given to us during these years, some small, some quite as wonderful to the mortal thought as those I have related, but each one serving its purpose in guiding us along the right pathway, and in reminding us that we have taken one step nearer to eternal harmony.

A. P. S., Wilmington, Del.

I wish to express my heartfelt gratitude for the many blessings received through Christian Science. I wish to give my mite with the hope that it may come to the eyes of some weary wanderer, who is as hungry and thirsty as I was. I believe if it had not been for Christian Science coming to my rescue, I would not be here to-day to testify to the healing power of Truth and Love.

From childhood I was never very healthy or strong, and when I grew up and married, my health grew worse, and I thought that I would not live long. All the medicines which we thought would do any good were tried, but without avail, until it came to the point where man's extremity was God's opportunity. Then I turned to God in earnest prayer, to show me a way out of all this sickly

and unhappy condition, for I could not believe that God could punish me so, and yet be a loving Father.

I then went to a very dear friend who was one of the first Christian Scientists here, and told her of all my troubles. She said, "Don't you know that you are God's child; and that He is a loving Father?" She read a chapter out of the Bible to me, and there came to me such a calm and peace that I took courage. A few days after that, I asked her to loan me *Science and Health*, and with a great longing and a desire to know the truth, I studied the book, and to my surprise it became my physician. While reading it, all the various ailments disappeared. I found it to be true as the Bible says, that it is God who healeth all our diseases. I also found that *Science and Health* contained the truth which I had been seeking. And how beautiful it all is! I have found that God is ever ready to help us when we turn to Him alone. I am now a member of the church here, and it is three years since I first caught a glimpse of this truth.

Since coming into Christian Science many troubles have been overcome, and I rejoice daily in having gained a practical religion by which we can do good to our neighbor and learn to love even those who hate us. For three years I have not taken a drop of medicine, neither have my children nor husband, and we enjoy good health and happiness.

For all this I thank God, and we can only show our gratitude to Mrs. Eddy by following her teachings as far as we comprehend them, for by so doing we emerge from darkness to light and gain a spiritual understanding of the Bible.—MRS. META KURSE, Sheboygan, Wis.

It is twelve years since I was healed through Christian Science of catarrh, asthma, female trouble, and hemorrhoids. For seventeen years I had suffered, oftentimes day and night. At such times, the only sleep I would get, was such as I could take while sitting in my chair. I tried many different doctors, as well as eclectic and magnetic treatment. I also tried the climate of Colorado, and came back from there but little benefited. We then moved to Western Kansas, and for five years I had relief from the asthma, but the other troubles were no better. The physician said my case was hopeless, and then I decided to try Christian Science. I sent for a practitioner and asked her to take my case. She gave me a present treatment, and for two weeks, she alternated with absent and present treatments. By that time, I was able to go to her house, which was twelve blocks away. Much of the time, I had to go through the snow. When I began my treatments, I was unable even to get across the street, but in six weeks I was entirely healed of all my diseases. I sent for *Science and Health* and began its study, at the same time doing all my work, including washing and ironing and all my sewing, even to running the sewing machine.

I have always been very thankful that I turned to Christian Science, although I had no faith in it when I began my treatments.—MRS. MARY L. ROOT, Topeka, Kan.

To one whose life had become a series of disappointments, the daily demonstration of Christian Science for several years has revealed the fulfilment of all that was noblest and best in her aspirations. Perhaps the strangest of these was for a true and lasting friendship, and yet, one by one, friends failed or disappointed her, until the name became a myth. During this period of mental darkness, the light of Christian Science came to her, and in the complete devotion to the assimilation of this truth which followed, the lack of friends was entirely forgotten. In seeking only the one friend,—divine Love,—she has found "All things else," and to-day she rejoices in a new world of love and friendship,—friends who have not been drawn by any per-

sonal attraction, but those who are bound to each other by the common interest of a Father's love. No envyings, hatred, or jealousies can dissolve these imperishable bonds, which are forged in truth and cemented with love.

S. W. A., Santa Monica, Cal.

My little son was afflicted with a terrible eruption on his head, which covered his face and settled in his eyes. Physicians pronounced the trouble eczema. I called in three of our home doctors, and after holding a consultation, they decided that they could do nothing for him, and said the probabilities were that he would become totally blind. They recommended that he be taken to Ann Arbor for treatment. He was also treated by a specialist, one of the leading doctors of the State of Michigan, without being in the least relieved. All this while the little fellow's eyes were bandaged, and he suffered great torture. Having known something of the work of Christian Science I decided at this point to have him treated by this method, and a practitioner was asked to take the case. The little one began improving immediately, and before very long he was entirely healed. This was in the winter of 1899, and the trouble never re-appeared. I thank God for Christian Science.—FRED W. GONDER, Caseville, Mich.

I wish to acknowledge the benefits I have received through the teaching of Christian Science. Eleven years ago I first heard of Christian Science. I was then a very sick man, and had been doctoring for catarrh of the head for fifteen years, during that time I was always taking medicine of some kind. I consulted specialists on that disease, and they always gave me hope that they could cure me. I had always taken their medicine in good faith, and expected that I would get well, but was always disappointed. I was always restless and anxious, always expecting the right medicine would come, never expected to get well except through material medicine. I had great faith in doctors and medicine before I knew of Christian Science, and they always did the best they could for me according to their knowledge, but they were not helping me. When I heard of Christian Science I had no faith in it but was advised by some friends to try it. They told me there was no medicine to be taken, and that it was through prayer and the power of God that the healing was done. I had no faith in God, and never paid much attention to any conversation about God or prayer, but thought I would give Christian Science a trial.

I was then in Memphis, Tenn. I went to the Christian Science meeting the following Sunday, and made arrangement to take treatment, and in a few days I got great relief and saw then that Christian Science could help me, and this gave me courage and confidence. I then took all the medicines I had and threw them away and bought "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to study the book and improved rapidly. I used to drink and use tobacco in all its forms but while studying the book the desire for drink and tobacco left me, which was a great blessing to me, for I had tried many times to overcome these habits by will-power. I would stop for a while but the appetite would always come back, and I would go to drinking and use tobacco just the same as before, but this blessed truth in Christian Science made me free, for which I am very thankful. It is now eleven years since I began the study of Christian Science, and during that time I have never used medicine of any kind, and never consulted any doctors, and to-day I can say that I am perfectly healed. I give all the credit to Christian Science. God has been the healer. I have also been made better morally and spiritually. It has given me a higher aim in life, for before coming into Christian Science I never read the Bible, indeed I didn't have any, but now I have

a Bible and it is my companion with Science and Health. I love to study the Bible lessons, it gives me a better understanding of what God is and of our relation to Him. I cannot be grateful enough to Mrs. Eddy for this blessed truth which she has given us in Science and Health. By it we can work out our problems in life from a scientific standpoint.—PAUL E. DUCOMMUN, St. Louis, Mo.

When I first heard of Christian Science I was a helpless invalid, had four operations, and had passed through every phase of *materia medica*, hygiene, electricity, and massage. I will not try to describe the suffering of those seven or eight years,—the long, sleepless nights, when it seemed as if my mind would give way under the strain of nervous forebodings. Narcotics and nervines had ceased to give any relief, and I turned to Christian Science in desperation with no other thought than the hope of physical aid. But when the wondrous beauty of the Christ-truth poured in upon my awakening consciousness and uplifted thought, it seemed to touch with new life every fiber of my being. Health was now no longer the main object of my seeking, but to learn of the things of God. As fear, superstition, ignorance, and the ugly images of human thought were blotted out, the hidden reality of good was revealed.

Though I still have many battles to fight, I have learned that each trial of my faith in God has been a stepping-stone to higher understanding, and I know that this is but the beginning of the end, when all our sorrows, sickness, and sins will be cast into the sea of oblivion. What greater joy could come to us than the realization of our unity with Christ,—the divine reflection, the captain of our salvation, our Elder Brother who goes before us, hallows the path we walk, purifies the air we breathe, and shields us from moral, and physical evil? Surely the clouds of human belief are riven, and Christian Science, the sunlight of heaven, is shining into the darkened places of mortal thought. In the five years I have been in Science there has been no material remedy used in my family, consisting of eight members. Many conditions of error have been overcome in that time, and our constant prayer is that God may enlighten all mankind, and save them from the poor conditions of thought which would limit good in any direction, and that we may become worthy followers of the one whom God has appointed to direct His Cause.

MRS. E. B. NEUBAUER, Lynchburg, Va.

Christian Science has brought me such peace mentally, morally, and spiritually, that I feel words to be inadequate to voice the love and gratitude which are in our home. I had been reading Christian Science literature for about two years when I decided to take treatment. After the first treatment I found such opposition in the home that I decided to discontinue it, at least for the present. I suffered from female trouble in its most aggravated form, and our physician was then called, and after diagnosing the case, said that unless I remained in bed for at least six months I might expect to be an invalid for the rest of my life. It is unnecessary to dwell on the suffering which followed, suffice it to say in a week's time my husband was called West, and after his departure I realized that I was alone,—alone with God to seek what I felt was contained in Christian Science. The following four months I spent in reading, and in silencing thoughts of suffering. Twice during that time the suffering was so intense that I thought of resuming treatment, but each time it ceased before I could reach the practitioner, so that I returned home and continued with my own work, and before my husband returned in September I was healed. The peace which accompanied those four months of research and introspection

I would not part with if I could. "Unity of Good," Science and Health, and other works by our beloved Leader, Mrs. Eddy, were my sole guides to health, harmony, and heaven on earth.

Before closing I wish to express my gratitude and love to our dear Leader, to the Publishing Society for its faithful labor for the Cause, and to the many earnest workers in the Field.—M. R., New York, N. Y.

A beautiful experience of healing was mine a few weeks ago in which Love's ever-presence was made manifest through the pure thought of our revered Leader. On arriving at church one cold, stormy Sunday, a seemingly discordant condition presented itself to my consciousness. My clothing had become quite damp and I was greatly chilled, and my throat painfully sore; altogether I was very miserable. I took up the Hymnal and turned to our dear Leader's hymn, "Blest Christmas morn," which had been very helpful to me at other services. I commenced reading the lines and soon after all sense of discord ceased,—I was free, peaceful, and happy. Since my childhood I had often been under the care of physicians for days from this trouble.

To God and to our beloved Leader I offer my heartfelt love and gratitude.—S. C., Brookline, Mass.

From childhood my lungs were considered weak, and as I grew to maturity I developed the dreaded disease, consumption. In the year 1901 several physicians pronounced me incurable. My sight also was defective,—astigmatism, the oculists called it. I was almost blind, they said it was only a question of time until I would be entirely without sight; my condition was one of helplessness and despair, nothing but death to look forward to,—a young wife with two little children to leave motherless. The weary days and restless nights were spent in reaching out to a power called God that I dimly believed was somewhere, but I could not find Him.

This was my condition when Christian Science found me. My brother, who had been healed instantaneously of what the doctors pronounced paralysis of the brain, visited me and told me I could live, that my babes would not be motherless, that I could get well. He said that I could learn to help others, we could have a happy home, become prosperous, and it is all coming true. In four weeks I was entirely healed of consumption, and I now see perfectly. Our financial cares are decreasing, and I have been able to help others. This is written as an expression of gratitude to God and to our beloved Leader, and as an act of justice to my practitioner.—MRS. G. F. OLIVER, Muncie, Ind.

For years I suffered physically and mentally till it terminated in nervous prostration. I had been taken to California and to Hot Springs, but at the last was confined to my bed two years, having the best medical skill and trained nurses. A member of the family heard of Christian Science and I was prevailed upon to try it, as the physicians gave me no hope of ever being well. I was up and out in two weeks. I continued treatment three months, and my fears and physical ailments were met, one of which was said to require an operation. From the first, that precious book, Science and Health, seemed to be the food and life I had been hungering for. I have clung to it through many a weary struggle, to receive the blessing of joy and peace, and my heart goes out in deepest gratitude for the unselfish love of our Leader, and to the Scientist who first came to me, as well as to the others who have helped me at times over the rough places. My daily prayer is for the obedience that expresses love.

I. G. F., Baltimore, Md.

From our Exchanges.

There is a persistent tendency to confine religion to the church and its services. If God be in us He will manifest himself in our common, every-day life. If there is any point where the religious life of the average church member breaks down, it is just here. For many there is seemingly no conception of religion as something which controls conduct and speech in the home and the place of business. These are as quick to anger, as unforgiving, as tricky, as bitter in speech as if they did not profess to be disciples of Jesus Christ. No doubt these same persons get much comfort out of their religion, for they believe that they have been saved from future torment. What they need to perceive is that we cannot confine the results of the rescue work of Jesus Christ to the future life. If religion is to mean anything anywhere it must mean something here and now. The religion of the average church member needs to become more largely a present experience of God and of the possession of the mind of Christ.—*The Standard*.

One obvious consideration remains. Jesus is unceasingly saying, "Ephphatha" to every human soul. He is saying, "Be opened" to those dormant faculties of our spiritual nature which we have overlaid with the flesh. The circumstances of the daily life of each one of us provide the medium through which the call comes. But we are not automata, we are not machines; and constantly the sigh of the divine humanity is intensified by our miserable human perversity, which enables us to go on hardening ourselves year after year against the influence of the God within us.

Human goodness or character is like the beauty that you admire in a flower; it is from within and not from without. You cannot make a flower beautiful by paint and enamel; you cannot make a life beautiful by external moralities and austerities and the like,—the beauty that is on the flower was in the flower first.

ARCHIDEACON BASIL WILBERFORCE, D.D.
Homiletic Review.

The great truth that man is a spiritual being with unseen relations of grandest import is again to find priests and prophets who will declare it with voices of power. If the age is material, sordid, low in aim and purpose, it is because the vision has been obscured, the heavens have fallen to be merely a congregation of vapors; the mystery has gone from the stars, wonder has faded from the soul, reverence no longer presses men to their knees; the universe is looked upon as mechanical, a contrivance left aside, and perhaps forgotten by the machinist. But the mystic is ineradicable in human nature. Its yearnings, its weakness, its unrest, will again bring in a purer age of faith than any known in the past; for who by searching can find out the secret of God?—*The Christian Register*.

Would there not come a wave of blessing if every Christian were to remember that Christ's life is given him in order that always and everywhere he may become an interpreter of the Christ? Men are agreed in reverence for Jesus, they will agree in honor for all manifested Christliness. They may for the moment sneer at it, persecute it, deny it, but they will feel the rebuke and the attraction of it. We have no other weapon for lasting and effective influence in the world, nor do we need another.

The Congregationalist and Christian World.

Elijah believed and trusted God, and did not fear to expect an answer to his prayer. It is because we fear and doubt that our prayers have so little assurance in them.

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Items of Interest.

National.

The Senate last week passed the Philippine Bill. The chief interest centered in the guarantee by the Philippine Government of interest on bonds to be issued to aid in railroad construction. The rate of guaranteed interest was changed from five to four per cent; the guarantee was changed to apply only to the actual construction of twenty-mile sections and proportioned to the estimated total cost; the guarantee limited to \$1,500,000 and to thirty years in time; the Government to be given a first lien on the property as security.

Other provisions of the bill are: to exempt from taxation all bonds issued by the Philippine and Porto Rican Governments; to authorize municipalities in the Philippines to incur a bonded indebtedness amounting to five per cent of the assessed valuation of their property, at five per cent interest; to authorize the Philippine Government to incur a bonded indebtedness of \$5,000,000 for improvements, at 4½ per cent interest; to allow administration of the immigration laws by the Philippine authorities; to establish a system for the location and patenting of mineral, coal, and saline lands; to fix the metric system for the islands, and to give the Civil Governor the title of Governor-General.

In a decision handed down by the Supreme Court of the United States last week touching the title of State ownership of some bottom lands along the Missouri River between Missouri and Nebraska, a general principle was laid down which will affect in the future similar disputes and destroy some old traditions respecting water boundaries changed by the vagaries of rivers. The Supreme Court has decided that there is a distinct difference between the gradual and almost imperceptible change in a water boundary and one which comes as the result of sudden and violent alteration in the course of running water which divides states and estates. This decision restores to Nebraska land which was torn away by a wild lunge of the Missouri River in 1867, a short time after the State of Nebraska had been admitted to the Union.

It is stated that the Administration is im-

pressed with the advisability of the construction on the Isthmus of a sea-level canal, rather than a waterway involving locks and dams, and is inclined to recommend to the Commission to proceed with plans to that effect. Secretary Taft has just returned from a mission to the Isthmus which resulted in settling several matters that irritated the Panamanian Government. He favors the sea-level plan. Should this policy be adopted by Congress it would add ten years to the time required for construction and many millions to the cost. It is claimed the cost of maintenance would be much less.

It seems probable that the House of Representatives will take action at the present session of Congress upon the subject of regulation of railroad rates, recommended in President Roosevelt's message. Two propositions are under discussion: that a joint commission be authorized to look into the subject during the summer and report to the next Congress; that the House shall pass a bill at the present session in time for the Senate to act upon it. If the Senate did not act upon the measure at this session it would at any rate give the press, the railroads, and the shippers something definite to work upon during the recess of Congress.

It now appears that Andrew Carnegie has offered to duplicate for Boston the amount of the Franklin Fund as it stood last September—\$408,396.48. His gift is to be used as an endowment for the Franklin Union or Franklin Institute, whichever name it may finally bear, on the following conditions: That the Franklin Fund be devoted to the establishment of a school for the industrial training of men and women along the lines of the Mechanics' and Tradesmen's School of New York and the Cooper Union; and that the City of Boston shall furnish a site.

A bill has been introduced in Congress "to secure full use of the rural mail equipment, and to place the rural service on a paying basis." It provides that within the limits of respective rural routes, parcels of mail matter shall be collected and delivered up to two hundred pounds in weight, and in size up to a barrel, provided none shall be over six feet in length. The rates prescribed for this class of matter range from one cent for parcels weighing eight ounces to twenty-five cents for a barrel weighing two hundred pounds.

The official report of the director of concessions and admissions of the Louisiana Purchase Exposition shows that the total recorded admissions for the period of the Exposition, from April 20 to December 1 inclusive, was 19,694,855; of which 12,804,618 were paid and 6,890,237 were free. The free admissions included from twenty to thirty thousand workmen who were admitted daily for several weeks to complete the work of construction of buildings and installation of exhibits.

Foreign.

The report is confirmed that the Sultan of Morocco has dismissed all his foreign military instructors, including the French. Following the Perdicaris affair France sought to stop the condition of anarchy by the organization of an effective civil and military force under French officers, the Anglo-French treaty recognizing French preponderance in Morocco. Some Italian and British officers were also employed by the Sultan.

The International Commission appointed to inquire into the North Sea incident met at the Foreign Office, Paris, December 22. The commission unanimously elected Admiral Baron Von Spaun of the Austro-Hungary navy, to be the fifth member, completed the preliminary organization, and adjourned until January 9.

Sweden has notified her accession to the International Copyright Convention of September, 1886, as well as to the Explanatory Declaration signed at Paris on May 4, 1896, but, like Norway, does not accede to the Additional Act signed at Paris on the latter date.

The French Minister of Commerce has decided to present a bill to the Chamber of Deputies authorizing 250 decorations of the Legion of Honor of various ranks in connection with the St. Louis Exposition. Practically they will all go to French exhibitors.

King Alfonso has signed a decree authorizing Señor Ojeda, the Spanish minister at Washington, to sign the arbitration treaty with America. The King has also signified his cordial consent to the establishment of a Spanish-American College at Madrid.

Architect Manfredi, author of the report on the condition of the Basilica of St. Mark's, Venice, says that the measures proposed in the report are sufficient to prevent further damage. The funds on hand are almost sufficient to complete the contemplated repairs.

Antonio Flores, former President of Ecuador, has been appointed minister to Germany, with the special purpose of urging Emperor William to accept the designation of arbitrator in the boundary dispute between Ecuador and Colombia.

Two scholarships, tenable for three years at the Guildhall School of Music, London, have been founded by Andrew Carnegie and presented to the London City Corporation.

Industrial and Commercial.

At the present time the United States is making pig iron at the rate of more than 1,500,000 tons a month, or practically 19,000,000 tons a year, which is the maximum output reached by this country. This is more pig iron than is being made by England, France, and Germany. In spite of the enormous output stocks at furnaces and steel works have been steadily decreasing for months, showing that the pig iron is going into actual consumption. The output would be larger than it is, but for the fact that some blast furnaces are having trouble in getting deliveries of coke.

The New York Central and Hudson River Railroad has placed an order with the General Electric Company for 60,000 horse-power Curtis steam turbo-alternators, consisting of eight units of 7,500 horse-power each. This will be, when completed, the largest steam turbine installation of any kind in the world and the first large steam turbine installation used for supplying the motive power over three hundred miles of track now operated by steam locomotives.

In a recent test conducted by experts of the British navy between similar vessels of three thousand tons displacement equipped with marine engines of the reciprocating type and of the Parsons turbine type, a study of the details shows that when running at twenty knots the turbine required thirty per cent less coal and steam than the other; at eighteen knots, twenty per cent; at sixteen knots, ten per cent; at fourteen knots about the same.

In less than twenty years Hawaii has come to rank second only to Cuba and Java in the world's sugar production. Sugar-planting as an industry there dates from the signing of the reciprocity treaty with the United States in 1876, by which all raw sugars were admitted free of duty.

General.

The Harvard Observatory announces further interesting results from the investigation of large nebulous regions by means of photographic plates, which has been carried on for some time past by Miss Henrietta S. Leavitt. One hundred and five new variable stars have been found in Scorpio. The total number of new variables discovered by Miss Leavitt and announced thus far, is 410.

The seedless orange is matched by the coreless and seedless apple, which has been produced in quantities in England. There are now about 2,000 coreless apple trees and by 1906 there will be 2,500,000.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Christian Science Text-book.

SAMUEL GREENWOOD.

To form an approximately just estimate of the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, one should consider the need it is intended to meet, and the success it is achieving in its own field. To read it merely for a confirmation of prejudice or preformed disagreement is a mental blindness that cannot discern its real beauty and utility. Assuming to criticise what we do not understand is bald ignorance; to condemn what conflicts with our own beliefs is egotism; to ridicule or abuse what is intended to bless and save is inexcusably unkind and un-Christian. Science and Health has survived unscathed the onslaughts of its critics, and rests secure in the gratitude and affection of its beneficiaries.

The increasing demand for this book indicates that it is satisfying the want that called for it; namely, the hunger of mankind for a more reasonable and tangible knowledge of God, and how to work out their salvation, than has been afforded by other systems of theology and healing. This fact should engage the earnest attention of those who are working or praying for the betterment of human conditions. It has outlived the prophecy of its earlier critics, that it would never be read, for its readers are now numbered by the hundred thousands, while it has been welcomed in all the leading libraries of the world. While its depth of spiritual thought and its comprehensive treatment of the problems of being have puzzled materialistic philosophers, the simplicity of children has grasped its meaning without effort, enabling them to demonstrate its statements fearlessly and successfully.

Most religious teachers and advanced thinkers have admitted that there is too much materialism in human thought, but they have not defined the limits within which men may safely and profitably believe in matter and obey its supposed laws. Mrs. Eddy alone had the courage to settle the question by declaring against matter entirely, either as creator or creation, entity or power; for she alone had reached that clearness of spiritual perception that could discern man and the universe as in and of Spirit, God, only; and hence spiritual only, in nature and substance. Nothing more at variance with human wisdom or the beliefs of mortals could be conceived of than this. That such would ultimately be the truth of being, when matter and mortality had passed away, was the general religious belief; but that it was or could be the reality of man now, for time as well as eternity, on earth as well as in heaven, had been declared only by the great Teacher. None but the purest of natures could have reached the discovery and demonstration of this Science of spiritual being,—and none but the highest moral heroism could have faced the utter materialism of the nineteenth century with a message which, if true, meant the passing of the cherished traditions of ages and the abandonment of the materialistic dogmas that had ruled the race since Adam. History furnishes us with nothing outside the life of Jesus Christ more sublime than this.

That Science and Health differs, in its deductions, from human, material philosophy and science should be no cause for criticism or disbelief, for these very philosophies and sciences, though hoary with age, admit that they have not yet found the truth. May it not be found in just this difference? Since the departure of Christian Science from the material conclusions of past and present results in something better for mankind than has ever been gleaned from the best offerings of materialism, who can reasonably deny that it is what it claims to be, the Science of being?

Before one ventures to reject or condemn Science and Health it would help him to a fairer judgment to extend his examination beyond the letter of Christian Science, at which he may stumble, and note well the result of applying its teachings to the needs of daily life. The life of the average Christian Scientist is a better argument for or against the spiritual rules he is obeying, than the bare rendering of these rules in a material language. If Christian Science were not true and practicable, its text-book would be the greatest fraud ever offered to humanity. If the hope inspired by its teachings had no fulfilment for weary mortals, it would be the cruelest mockery that has ever played upon the anguish of a stricken and despairing world; but it seems superfluous at this date to assert that these hopes have not fallen like blighted buds, but that their fruit has blessed and comforted and revived many troubled mortals when every earthly refuge had been swept away. The witnesses of these things are in such abundance, and so generally known, that it is idle to speak of them except to emphasize their corroboration of the divinity of Christian Science, and their fulfilment of our Master's prophecy. These results prove the truth and authority of the Christian Science text-book. All the subtle sophistries of material science and philosophy, religion, and therapeutics, have no more force against this array of facts than feathers against a rock. Mrs. Eddy has demonstrated that God's world and man move in the orbit of Spirit, despite the decaying belief that they are helplessly holden in the grasp of matter.

Those who practise most the teachings of Science and Health are those who understand it best, not those who find fault with it. A book that improves the morality and character of its students, that lifts them in large measure above the discords of existence, and equips them with more than human strength for their conflicts with evil, should be approved by every lover of humanity. What better means are there to judge of a tree than by its fruits? Of a surety it is the wiser way to test a rule before disputing it, for otherwise we cannot know but that it may be true and right. Critics should be tolerant of what they do not understand and have not proved, for their ignorance may hide the truth for which a world is famishing.

There is no question as to Science and Health being a "Key to the Scriptures" with those who through it have found access to the riches of that long-locked treasury. Those who declare that the Bible needs no key must be indifferent to its value or ignorant of it, else they would utilize the knowledge they claim to possess and which they so much need. The writer at one time took the same position regarding Science and Health, declaring that the Scriptures were their own best interpreter; and yet he was burdened with conditions which his highest belief in Bibli-

cal truth could not remove, but of which Christian Science relieved him through the higher understanding of God's word, contained in Science and Health. Those conversant with a language need no interpreter, but those to whom it is an unknown tongue do need to have it explained. The blessings which follow the Christianly scientific explanation of Scripture which Science and Health offers, is the evidence of its correctness. Upon this basis rests the success and continuance of Christian Science.

Although the circulation of Science and Health has passed its three hundred thousand mark, this alone is not the highest proof of its worth and appreciation, though it should impress thinking men when the nature of the work is considered. A summer novel may reach this number in a single season and be forgotten or ignored by the next. But Science and Health is a scientific work and not a novel; it deals with fact and not fancy, and is for the salvation not amusement of the world. It is the only book of its kind in any language or in any age, hence there is nothing with which to compare it. How can critics pass just judgment upon it when it deals with things which they have never learned; for no human school of science or religion has ever taught the truths contained in the Christian Science text-book. These truths have been vital enough to bring thousands back from the verge of the grave when the best medical skill on earth had abandoned its faith and hope; they have been vital enough to break the spell of immoral appetites, to save from poverty and sorrow and hereditary conditions, to give hope and joy and strength to many who were perishing for a knowledge of God's goodness and fatherhood. Who that knows these facts could in his heart deride the book or its author, or scoff at the achievements and capabilities of Christian Science?

The message of Science and Health, like that of our Master, is for those who need comfort and rest and peace, not for those who need not a physician. The dense darkness of materialism sheds no ray of light on mortals' pathway, holds no brightening hope for this world or the next, and fills the few short years between birth and death with fears and pain and unutterable miseries. To those who sit in this gloom a great light has appeared, which many seeing have rejoiced. Who would not rejoice to see his way out of the age-long darkness that has enshrouded the race, and to taste a little of the freedom which God gave to man. Those who have eyes to discern the signs of these times have seen in the discovery of Christian Science the dawning of that day of truth whose "sun of righteousness" shall never set, but shall spread its healing wings over the sin and suffering of the world, until earth and heaven are one.

Dreams.

KATE D. GRANT.

I talk of dreams,
Which are the children of an idle brain,
Begot of nothing but vain fantasy,
Which is as thin of substance as the air.
SHAKESPEARE.

Who can remember anything that he dreamed ten or fifteen years ago? Even the dream of ten days ago has in all probability faded from recollection. If a dream of long ago still clings in memory, was it not fastened there by its rehearsal, or by some closely following event which served to impress its strangeness upon the thought? Why is it that these dream experiences have no permanent place in our consciousness? Is it not because the moment we awaken we deny what we did in our dream? Do we not wake up saying, "It is only a dream, it never really happened"? Do we not arouse ourselves to our familiar sur-

roundings to convince our wandering thoughts that we are where we ought to be? We may well recall the relief experienced on waking from a bad dream to find we are not burning up nor sitting on top of the Obelisk wondering how to get down.

When a child suddenly screams out in the night, frightened by some dream horror, does not the mother run instantly to the little one, sometimes almost shaking the tiny dreamer to awaken him, speaking words of comfort, telling him not to be afraid, that father and mother are right here, not to cry but look and see that he is safe in mother's arms? To the terrified exclamation that "a big black bear is going to eat me," are not the lights turned on in order that the true surroundings, familiar and real to the waking child, may displace the illusions of dreamland? Its attention is drawn to each dearly treasured possession until the terror of the dream fades into its own dark nothingness, and the child happily exclaims, "Mother, it was only a dream." These are our sleeping dreams and our way of treating them. How about the waking dreams?

In Christian Science we learn that the mortal sense of existence is a dream, and that God and His creation alone are real. The Bible declares that God made all, and that it was good. It also says,—"I shall be satisfied, when I awake, with Thy likeness," and does it not also teach that we are made in the image and likeness of God? Then does not this mean that we shall be satisfied when we awaken to the truth of what we are, recognize as reality our likeness to God? In other words, when the ideal we see in Science becomes our picture of what man actually is, and so replaces this waking dream-mixture of good and evil, which is ever trying to make us believe that the evil appearing in mortal man is as real as the true and immortal man, created by God. If God is Spirit, man is spiritual; if God is Love, man cannot be other than loving; if God is Truth, man must be truthful, and if God is Life, man must be alive, for "in Him we live, and move, and have our being."

These then are the real, the everlasting conditions; but how about all the daily experiences which do not correspond with the spiritual reality? They are the day-dreams, but are they treated in the same way we treat our night dreams? No, they are talked about, planned for, thought of, written about, and the more weird and unnatural, the more persistent is their discussion. They are the backbone of gossip and slander; and worse yet, fear, dread, dismay, pride, envy, disease, unhappiness, and strife are nursed upon their poisonous supply of error. Mortals make these dreams very real, laugh and cry over them, and are happy or unhappy as the dream presents pleasant or disagreeable pictures. Yet if God is true and we are His children, spiritual and not material, looking to Him, then these waking dreams are no more real than are the sleeping ones.

It may be well to inquire what would happen if we treated our waking dreams the same way we do our sleeping ones? Suppose the minute we realized we were having a waking dream (an experience in which the real surroundings of God and His creation did not appear) we began to mentally wake ourselves up by declaring, "It is only a dream, such things do not really happen to God's children, underneath are the 'everlasting arms,' God is right here, there is nothing to be afraid of," and having thus denied the dream shadows, we next turned on the search-light of spiritual understanding and began to look for the things of God's universe,—our real home,—would we not thus quickly dispel the terror of the dream, and would we not see that God's children are not in lack, are not in the prison of sickness nor pursued by hatred and malice? How joyfully would we echo the child's saying, "It was only a dream."

Is not this our work in Christian Science, to wake up

from the dream of material living, to pierce the veil of sense, to see our God as ever-present, all powerful, all wise, and ourselves as His dear children, to live in the realm of the spiritually real and to destroy the dark shadows of the mortal dream? Paul writes, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed."

An Experience on Shipboard.

MATILDA LEE BAKER.

On the last day of my homeward journey to England, I want to express the thankfulness I feel for all the good which has come to me. Especially am I grateful for the conquest over seasickness that followed a gale in which we found ourselves last Sunday night, resulting in a swell on the succeeding day. I am particularly glad because I had the consciousness during my outward voyage, although I worked mentally as best I knew how, that this trouble was not entirely conquered in a manner satisfactory to myself. This time I felt that the whole difficulty must be overcome by the understanding of Truth as revealed through Science and Health, and through this alone.

Then there came a temptation to let the error, which did not appear at once to yield, hold sway and simply to know that God was my Life, and that it did not matter if I could not eat during the voyage, that I would be all right. I saw, however, that in doing so I was but yielding to an impulse of the weakness of mortal mind, and not reflecting the activity of immortal Mind; that I was not holding aloft the unsullied banner of Truth, and that right here and now was the truth which would free me. In the deepest earnestness I prayed that the whole claim of the mental causation might be uncovered to me, for I knew that thus only could the error be effectually met. Clearly and distinctly stood out the word "fear," with all its claim to weakness. I looked at its shadowy pretensions, analyzed it, measured and weighed it against the perfect Love which "casteth out fear," saw its nothingness through the searchlight of truth which reveals God, and man as His reflection.

I had retired to my berth at night, a truly sorry spectacle, since for two days and nights I had scarcely eaten or slept. I arose in the morning, fresh, bright, thankfully victorious! I was first on deck, enjoyed half an hour's walk, and then ate my breakfast. A lady who had noticed my absence from the dining saloon, exclaimed how well I was looking, "better than when I went on deck," as indeed I had cause to be, for all night, instead of sleeping, I had been striving to realize the strength which Spirit gives. I knew that until the conquest was made I could not afford to spend time in oblivious sleep, and it was my joy to realize that in the consciousness of Truth we find the truest rest. How many times during this voyage, which has meant so much to me, I have remembered the thought passed on to me by a dear Boston friend whom I was bidding good-bye the morning I sailed for England, "We should pray that we may be filled with gratitude in proportion to our indebtedness." This has helped me much and it may help others. Oh, how can we measure, how can we calculate the height, the depth of our indebtedness to divine Love? The measure of our gratitude can only be truly determined in proportion as we demonstrate the truth that God is Love and man His expression and manifestation.

While attending the little service held this morning in the saloon, and singing the old, well-beloved, familiar hymns,—*"All hail the power of Jesus' name;" "O God, our help in ages past;" "Nearer, my God, to Thee,"*—my heart swelled in a joyous thankfulness for the measure of good which has come to me, to humanity, through the

truth revealed in our beloved Leader's writings. I say, in gladness of heart, because we understand more than ever before, something of the unchangeableness of divine Love, the omnipotence and omnipresence of God. I rejoiced because I had been led to understand instead of just blindly to believe.

Now I go forth to work in England, praying that I may gain a deeper sense of love for God and man and thus know better the great realities of being.

[Written for the *Sentinel*.]

The Dawning Day.

CLARENCE A. BUSKIRK.

THE world is growing weary
Of its fiendish battle-roads,
Of the wreckage of mankind
On forlorn and barren shores.
The weary world is waiting
For the light of Truth and Love,
For the light whose warmth can reach us
From the holy heights above!

O, lift us from our dungeons
Into the joy of light!
Let our fetters fall away
With the terrors of the night!
For we faint! we fall! we perish!
Our hearts are cold and dumb!
Let the morning's glad deliverance
To the needy swiftly come!

Hail! the splendor of the dawn,
Of a world-encircling light
Comes at last! and flee the shadows
Of the long and waiting night.
'Tis the bursting of the bloom
And the fruitage-time in one;
'Tis the hour of welcome-songs
To the long-awaited sun!

In the world's gaze, on the heights,
Like a picture heaven-born,
Stands the figure of a woman
In the splendor of the morn!
On her forehead shone the light
Ere it reached us from above,—
From her lips, like Memnon's music,
The glad messages of Love.

The mad fightings in the darkness,
The fierce battle-roads shall cease!
On the earth shall rest a radiance,
And the benison of peace!
Greed and hate and bloated pride,
All foul shapes, shall shrink away
From their pedestals of power
Into hiding from the day!

Haste, O haste the happier time
When men shall cruise no more
Across their phantom oceans
To seek some phantom shore!
Of this happier age, at last,
'Tis the dawning of the day;
And the woman on the heights
Smiles to us and points the way!

Selected Articles.

"There is no Matter."

If critics would be patient until they understand the exact meaning of the proposition, there is no matter, they would find it more acceptable. The difficulty lies in the fact that they do not understand what Christian Science gives in return for what it repudiates. This Science does not teach that the visible universe is an illusion, but that each created thing, from the least to the greatest, is real, though not what it seems to the concept of those who have not learned to regard it from a spiritual viewpoint.

It is said, "If we know anything at all about anything at all, it is through the aid of these five senses or a part of them, and we have no other means of knowing or assuming to know." This is an admission either that we can never know anything beyond materiality, or that there is nothing to know outside the material, and that "death ends all."

Jesus declared, "God is Spirit." The senses, to which our friend credits so much, declare, "I do not see any spirit, hence I do not believe there is any spirit." One cannot believe in immortality, in Spirit or spiritual creations, without setting aside the testimony of the personal senses; and if one may be permitted to accept testimony contrary to the senses sufficiently to believe in the reality of Spirit, there is no reason why one should not be able to indorse all the teachings of Christian Science.

Jesus declared, "When he, the Spirit of truth is come, he will guide you into all truth." Nothing short of science can impart knowledge, and we therefore conclude that Jesus meant that when a spiritual understanding concerning the truth, in contradistinction to a materialistic sense thereof, comes, you will be guided into all truth.

One may learn something from the external, material sense of the world by means of the personal senses, but the understanding of the spiritual and eternal things—the things which must govern our future welfare—must be obtained spiritually; hence the declaration of our Lord, "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Jesus said, "God is Spirit and those who worship Him must worship spiritually" (Twentieth Century New Testament). How can we do this without understanding spiritually?

ALFRED FARLOW.

In *Nebraska State Journal*.

Christian Science has no quarrel with those who may differ with it; but, on the contrary, it teaches its adherents to live meekly and follow in the footsteps of Jesus Christ, the Wayshower. It teaches us to trust absolutely in God,—the omnipotent, omnipresent, omniscient Father of us all,—and it is being proven daily by thousands of intelligent men and women that this trust in God brings to them results in health, happiness, and peace far beyond anything that the world has to bestow. Surely such fruits as these are blessings for which all men are seeking to-day. Christian Science requires of its disciples purity of thought and action, and sets before them the Golden Rule, the doing unto others as they would that others should do unto them, and it admonishes them to observe this rule continually; always to overcome evil with good.

Christian Science is not a "fad." Neither can it be considered as being outside of other religions in its teachings as to the good. A point, however, of difference between them is that Christian Science holds it to be as necessary to obey the commands of Christ Jesus to heal the sick, and in the same way that he did,—by reliance upon Divine power only,—as it is to preach the gospel. Jesus never separated the two, and there is no authority in his teachings for their separation. It is

largely because Christian Science enables its students to demonstrate this healing power of Truth that it has had such phenomenal growth. It is pre-eminently a practical religion. It gives to man a larger and a better understanding of the Principle of life, which Jesus taught and demonstrated; it would have man earnestly seek after spirituality, and as he finds it he is able to apply his understanding of it to the problems of human existence.

It holds and demonstrates that in the ratio that man reckons himself a son (likeness) of God, instead of "a poor worm of the dust," in that ratio does he come into the possession of his birthright of health, harmony, and happiness.

W. S. MORRIS, JR.

Newport News (Va.) Times-Herald.

Christian Science does not admit that God is the author of disease. God is omnipotent, infinite, omniscient, omnipresent; a God of love, who gives only good to His children. Disease, sin, all the myriad forms of evil and suffering are not derived from God, and therefore have not inherent eternal existence. To a sense spiritually elevated they are not real. To the material senses they appear real until a better understanding of the nature of God and His universe is gained. In the same chapter in which he saw a new heaven and a new earth, John also saw the end of the pretended reality of material concepts. He heard a voice saying,—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Christian Science has been before the public only a comparatively short time. Statistics covering a long period of years, or many thousand cases, are not necessary to prove the correctness of Christian Science. Christian Scientists, thousands of them all over the world, know, as did the blind man, that they have been healed. They know that they are happier, clearer mentally, better physically and morally, and above all, have gained clearer views of God and His universe, and thus are regenerated spiritually. With these results evident before them, they have no desire to return to former modes of thought.

EZRA W. PALMER.

Denver (Col.) Post.

A critic says, of the race, "We were born in sin, we were shapen in iniquity. It is absolute folly, then, to talk of perfect deeds, perfect fulfilment of the Divine requirements as a means of salvation for any one of us, for we can do none of them, and moreover we do not attempt it." How can this most remarkable statement be reconciled to that luminous standard of Christian ethics set up by the Master in his Sermon on the Mount? Did he not plainly say to his hearers, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Jesus was evidently not unmindful of the spiritual definition of man as furnished by the Hebrew Scriptures, which described him as the image and likeness of God.

We cannot agree with this critic "that modern scholars (almost all of them) are opposed to the Bible and its beautiful Plan of the Ages." On the contrary, modern scholarship has stripped the Bible of many apocryphal interpolations and textual errors, which have tended to cloud the purity of the canonical writings with the materialism of traditional theology. Such evidence of modern scholarship as the Ferrar Fenton translation and the "Modern Reader's Bible" by Richard C. Moulton, M. A., are certainly indices of a great spiritual awakening. The human race pre-eminently needs both the spirit and the letter of the Logos and the Gospel.

RICHARD P. VERRALL.

Poughkeepsie (N. Y.) Courier.

The Lectures.

Roxbury, Mass.

A large and intelligent audience greeted Bicknell Young of Chicago, in Fauntleroy Hall, last evening [October 14], the occasion being the semi-annual lecture on Christian Science, under the auspices of First Church of Christ, Scientist, Roxbury. The remarks of the able and forceful speaker were listened to with the closest attention throughout. He was introduced by Elisha B. Seeley, chairman of the church, in part as follows:—

Friends:—It is a generally admitted truth that throughout the ages man has universally believed in a Supreme Being. Men have differed widely as to His nature, individuality, habitation, and accessibility, yet above all skepticism and infidelity is the unfaltering belief that God is.

As an earnest of this belief in God, there is also the conviction that though man seems to be a creature of chance and change, it ought not so to be, and that somewhere, at some period, there has been lost that at-onement between God and man which should enable him to approach his heavenly Father with even greater assurance of His willingness and ability to supply every need, than could possibly result from a similar attitude toward an earthly parent.

The Christian world believes the Bible to be God's word. They believe it to have been written by spiritually-minded men whose sense of hearing was sufficiently attuned to the Divine tones to enable them to receive the impartations from the Infinite, and they believe this only because the prophecies, commandments, and promises therein have their fulfilment in recorded and well-authenticated instances of the healing of sickness, the overcoming of sin, and in the defeat of death itself.

These beliefs are shared by Christian Scientists, but they do not stop here. Through the revelation of Christian Science, they are more confidently and understandingly able to call upon God and obtain an answer to their prayers. Above physical discord, above sin and its consequent suffering, above the pangs of poverty and the uncertainty of mortal effort, the voice of Truth leads upward toward the unfolding of God's law,—the law of Love, revealing that spiritual link between man and his Maker which of old fed the desert followers of Truth with manna from on high, and which, whenever and wherever discerned and obeyed, is manifested in harmony, physical, mental, and moral, and more than this, in the consciousness of God's presence, of peace and joy, abundance and freedom, gratitude and love, which the world can neither give nor take away.

The Dorchester Beacon.

Dubuque, Ia.

A large audience assembled at the Grand Opera House, Monday evening, October 17, to hear Edward A. Kimball of Chicago lecture upon the subject of Christian Science. The lecture was an interesting one, the audience giving the speaker close attention. Mr. Kimball was introduced by the First Reader of First Church of Christ, Scientist, Mr. Courtland Butler, who spoke in part as follows:—

A few years ago an acquaintance had much to say to me in ridicule of wireless telegraphy, declaring that the project was absurd and impossible of accomplishment. He resisted all my suggestions that it might be worked out at some future time, and asserted that any such prediction was foolish in the extreme. It happened that in that very hour the problem of wireless telegraphy was being wrought out in the perfecting of Marconi's discovery, and my friend had occasion shortly to acknowledge the error of his judgment. What if Marconi had taken the same stand that this man took several years ago? Might not the world have

been deprived for many years of the advantages of wireless telegraphy? Do not we have occasion to see constantly that stolidity and non-progressive prejudice are stumbling-blocks to advancement? I am confident that this audience of intelligent people is competent to divest itself of all hindering prejudices and give close attention to the lecturer.—*Correspondence.*

Webster City, Ia.

The Christian Science lecture at the Congregational Church last evening [November 14], was largely attended, the church being well filled. Mrs. Mims, the lecturer, is from Atlanta, Ga. She is a pleasing speaker and holds her audience interested till the close of her address. Mr. E. C. Stevens, of the local church, introduced the lecturer, speaking in part as follows:—

What, you may ask, is the reason of the rapid growth of this Cause? Perhaps you may listen to something here this evening, or perchance you may see in the lives of those striving to be called Christian Scientists, something that will answer the question for you. Whether you are a Christian Scientist, Congregationalist, Methodist, Baptist,—the denomination makes no difference, we are all seeking the one great thing—truth, the truth about God, man, and the universe.—*Daily Freeman.*

Troy, N. Y.

Music Hall was the scene of a large gathering last evening, November 11, the occasion being a lecture by Septimus J. Hanna of Colorado Springs. The lecture was given under the auspices of First Church of Christ, Scientist, of this city. Edgar K. Betts presided and introduced the speaker in well-chosen remarks. He said in part,—

Christian Science has come seeking the lost and cleansing the face of humanity from the accumulated rubbish of the ages, the dust of dogmatism, the must of mysticism, and the thick mould of superstition, ignorance, and indifference, revealing man as the actual child of his heavenly Father, and entitled as such to enjoy, not as a privilege or as a favor, but as his birthright, all the blessings of healthfulness, happiness, and usefulness.—*The Troy Record.*

Lectures at other Places.

St. Paul, Minn.—William D. McCrackan, October 30.
St. Louis, Mo.—Bicknell Young, October 30.
Wausau, Wis.—Judge Septimus J. Hanna, October 30.
East Aurora, N. Y.—Edward A. Kimball, October 31.
Rochester, N. Y. (First and Second Churches).—Arthur R. Vosburgh, November 1.
Gloucester, Mass.—Edward A. Kimball, November 3.
Hyde Park, Mass.—Edward A. Kimball, November 4.
Clinton, Ia.—Mrs. Sue Harper Mims, November 4.
Anderson, Ind.—Judge Septimus J. Hanna, November 4.
Berlin, Ont.—Rev. Arthur R. Vosburgh, November 6.
Scranton, Pa.—Edward A. Kimball, November 6.
Fort Wayne, Ind. (First and Second Churches).—Judge Septimus J. Hanna, November 6.
Oskaloosa, Ia.—Mrs. Sue Harper Mims, November 6.
New York City (First Church).—Edward A. Kimball, November 7.
Longton, Kan.—Mary Brookins, November 7.
Anita, Ia.—(Auspices First Church, Exira) Mrs. Sue Harper Mims, November 7.
Denison, Ia.—Mrs. Sue Harper Mims, November 8.
Salem, Mass.—William D. McCrackan, November 10.
Watertown, N. Y.—Judge Septimus J. Hanna, November 10.
Hackensack, N. J.—William D. McCrackan, November 13.
Fitchburg, Mass.—Edward A. Kimball, November 13.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Reign of Universal Peace.

THE Christmas issue of *The Boston Globe* contained a very interesting symposium of answers to the question, "Have the events of 1904 been such as to add encouragement to the hope that the world is approaching the reign of universal peace and to give promise for a growth of the spirit of the Prince of Peace in the New Year?"

Fifteen prominent persons contributed their views to this symposium, and the majority of them are agreed that substantial progress toward universal peace has been made. Our Leader's contribution appeared as follows:—

HOW STRIFE MAY BE STILLED.

MARY BAKER G. EDDY.

Founder of the Church of Christ, Scientist.

Follow that which is good.

A Japanese may believe in a heaven for him who dies in defence of his country, but the steadying, elevating power of civilization destroys such illusions, and should overcome evil with good.

Nothing is gained by fighting, but much is lost.

Peace is the promise and reward of rightness. Governments have no right to engraft in civilization the burlesque of uncivil economics. War is in itself an evil, barbarous, devilish, victory in error is defeat in Truth; war is not in the domain of good, it weakens power and must finally fall pierced by its own sword.

The Principle of all power is God, and God is Love. Whatever brings into human thought or action an opposite element is never requisite, never a necessity, in so much as it is not sanctioned by the law of God, the law of Love. The Founder of Christianity said, "My peace I give unto you; not as the world giveth, give I unto you."

Christian Science reinforces Christ's sayings and doings, its Principle demonstrates peace; and Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. The first commandment in the Hebrew decalogue—"Thou shalt have no other gods before Me"—obeyed, is sufficient to still all strife. God is the divine Mind, hence the sequence, had all peoples one Mind peace would reign.

God is Father, infinite, and this great truth when understood in its divine metaphysics, will establish the brotherhood of man, end wars, and demonstrate "On earth peace, good will toward men."

Concord, N. H.

A Welcome Change.

THE change which is gradually taking place in the world's estimate of Christian Science is well illustrated in a sermon recently delivered by Rev. Raymond H. Wilson, assistant pastor of the Walnut Street Presbyterian Church, Philadelphia.

The following excerpts are from the *Philadelphia Ledger's* report of Mr. Wilson's remarks:—

"Christian Science is based on the teaching of Scripture. It explains all cause and effect as mental, and shows the

Scientific relation of men to God. Surely this is a splendid foundation, the Word of God interpreted by the rule of Christ. In our discussion we mean to take this declaration of the sect at its full face value. We cannot estimate another's worth justly and generously unless we consider well his strength.

"We must ever remind ourselves that we are called Christians, not because we are Christ-like, but out of respect to our declaration of faith in him. Shall we deny the same charity to any of the brethren who profess their faith in the same Christ, only in another way? The sources of the materials for a religious discussion are always interesting. Whatever may be their limitations, no one can say that they lack in abundance. A very fertile source is the usual bad temper of such debates. . . .

"All the evidence leads me to the conclusion that Christian Science is not absurd, as some would have us believe. Neither is it pernicious, as many well-meaning people fear. . . .

"The root of Christian Science is the spiritual life, and its fruits are the fruits of the Spirit. It exhorts its followers to turn from the dark, dismal prison life of self to the generous liberty of the sons of God. Christian Science heals through faith interpreted as spiritual understanding. Imagine a world of happy men and women starting out to do their day's work guarded, guided, and controlled by God. In such a world all so-called material problems would be solved by Mind. And the ever-present thought of life would drive away fear of death, as knowledge of Truth dispels doubt. It is not a new truth that they who turn to God not with their lips, but with their lives, shall be healed."

Notwithstanding statements to the contrary, made by enemies of Christian Science, the attitude of our people toward other churches has ever been one of brotherly kindness and consideration, and whenever they have been compelled to define the difference between their own faith and that of other religionists they invariably have done so in a spirit of Christian fellowship. They have recognized the utter folly and wickedness of intemperate speech and vituperative argument, and the absurdity of these when applied to the adjustment of differences of opinion regarding religious matters. The important question about any religious teaching is, Is it true? and the answer to this question can be obtained only through patient, dispassionate investigation. That much of the pulpit discussion of Christian Science which has taken place during the past year or so, has displayed the kindly feeling which characterizes Mr. Wilson's sermon, is worth noting. Perhaps the example of Christian Scientists has been contagious.

ARCHIBALD McLELLAN.

The Outlook.

WITH the close of the year thoughtful people scan the horizon on which the light is dawning, though a backward glance may yet prompt the familiar query, "What of the night?" Whether we consider this query in its relation to personal experience, or to the larger fact of humanity struggling to reach the light,—we find it impossible to gain a satisfactory answer, apart from God. If we take the testimony of the material senses we have overwhelming evidence of sin and sorrow, wars and calamities which well-nigh threaten the extinction of the race, and to which is added the easy indifference of those who say, "All things continue as they were from the beginning."

In spite, however, of all that has darkened mortal experience we have clear evidence of a power unseen to physical sense, yet mighty to remedy every ill. To-day many cry out in their misery for the help which God alone can give, and say, as did Job, "Oh that I knew where I might find him!" That their cry will both be heard and

answered is sure, for there are thousands who long "walked in darkness" but who have seen "a great light,"—even the dawn of Truth's day in Christian Science. The light came to them when sore perplexed and disheartened, and with no certainty as to the divine purpose either for themselves or others. To know that their path leads to the goal is the assurance which so many seek, and which many have found, and with it the courage and endurance to walk fearlessly wherever Truth points the way.

In acknowledging our indebtedness for the many blessings of Christian Science, we cannot forget its wonderful power to interpret for each one, in the ratio of his spiritual unfoldment, the higher possibilities of literature and art, so that we are enabled to grasp some measure of the reality that underlies every expression of beauty and goodness. Without this, art appeals to the eye and ear alone, but with spiritual sense, the healing presence of Christ, Truth, will be found in its uplifting influence and effects.

A lady who had long believed herself an invalid was led by her love of music to listen to the oratorio of the "Messiah," and although she was delighted with it she had a sense of physical exhaustion at the close. She mentioned this to a Christian Science friend who remarked that if those who rendered the music and those who listened to the "wonderful words of life" contained in the "Messiah" had but spiritually understood them, it would have been enough to raise the dead, as in Jesus' time. With the teaching of Christian Science many doors are opened for us, into heaven,—harmony,—even as they were to St. John, and while mortal sense testifies to sin, disease, death, and a "world of woe," the spiritual evidence of eternal harmony predominates, and nullifies the false evidence, so that he who has made Truth his refuge, can say with assurance, "I know that my redeemer liveth."

It were well for us to remember that the mariner must needs have a chart and compass, and a knowledge of navigation as well. Our spiritual chart and compass have been provided by divine Love and it is our necessity to consult them continually on our perilous passage from material sense to the realization of universal, divine harmony. To Christ, Truth, the way is known and each step is made clear as noonday to the one who truly and untiringly seeks divine guidance. Thus we may look forward to large achievements in the new year,—the dispelling of many clouds for the whole world,—and at each step we should strive to deserve the "well done, good and faithful servant."

ANNIE M. KNOTT.

The Still, Small Voice

MEN have been accustomed to think that the most convincing things in the world are always phenomenal; that a colossal sense testimony is the one unanswerable statement of any proposition. In the parable of Dives and Lazarus, however, Jesus seems to have clearly taught that the word of Moses and the prophets made a more significant appeal than would the resurrection of one from the dead, even as Elijah found his illumination not in the wind, the earthquake, or the fire, but in the truth conveyed by "a still, small voice."

In his story of the lustful guilt, and tragic end of Sebald and Ottima, Browning has given this irresistible address of truth a most dramatic setting. Recounting their experience in the forest, Ottima says,—

Swift ran the scorching tempest overhead;
And ever and anon some bright white shaft
Burned through the pine-tree, here burned and there,
As if God's Messenger through the close wood-screen
Plunged and replunged his weapon at a venture,
Feeling for guilty thee and me: then broke
The thunder like a whole sea overhead.

Yet were they not awakened to the heinousness of their sin. Later Pippa passes, singing,—

God's in his heaven:
All's right with th^e world,

and then the conscience which had seemed torpid and unmoved amid the frightening thunders of heaven's condemnation, starts up suddenly, and Sebald cries,—

guilt from its success superior
To innocence! That little peasant's voice
Has righted all again. Though I be lost,
I know which is the better,—

and not only does he see and loathe the hatefulness of his sin, but he is ready to die for its expiation.

A clear apprehension that the world is to be won by the simple redemptive word of truth alone, truth which may be voiced by a little child,—this is one of the best things on which to lay hold these New Year days, when a great many good people are wont to think upon the discouraging contrast between their past aspirations and achievements. When one is sure he cannot bring to the future a nobler motive or a more sincere effort than those of the past, he may be tempted to think that he cannot hope for more satisfying results, and he will escape the depressive influence of this logic only as he parts with his sense of self, and enters with abandon into a realization of the glorious power and possibilities of Truth, even though the channels of its human expression be narrow and inadequate.

Many of our Lord's immediate disciples were humble men, and some of them gave surprising illustrations of the dulness and refractoriness of human sense, and yet their acceptance of the authority, the vitality, and the saving power of the word of Truth committed to them, was such that they became great apostles indeed. Honest, aspiring, and sincere, we become true believers as we practically enter into the fact of Truth's dominion,—that it will accomplish that whereunto it is sent. As Christian Scientists, it is possible for every one of us to live a unique and beautiful life this new year,—a life so simple, so unselfish, so loving, so given to the service of humanity in the measure of its need, that we shall be recognized as the ambassadors of Christ, and "separate from the world." This is the supreme privilege and hence the supreme requirement of the hour, and we may be glad in the knowing that while we do thus live, every declaration of truth which we utter counts "for God and humanity." JOHN B. WILLIS.

Gifts from our Leader.

MRS. EDDY's loving regard for the children was shown on Christmas day by a gift from her to every child in the Sunday School of The Mother Church. These gifts were beautiful Christmas cards, each bearing a selection from her published works: The Lord's Prayer and its Spiritual Interpretation (Science and Health, p. 16), Spiritual Interpretation of Psalm 23 (Science and Health, p. 578), A Verse (Miscellaneous Writings, p. 400), and a selection from the poem, "Come Thou" (Miscellaneous Writings, p. 384).

The children were very much pleased to receive this evidence of Mrs. Eddy's regard for them, and expressed their appreciation in a letter which was forwarded to her.

Statistics of the Children's Sunday School of The Mother Church.

NUMBER enrolled June, 1904, 234; number entered since 53; total 287. Number graduated, 7; number left school, 60; total 67. Number enrolled December 18, 1904, 220. Aggregate number in attendance from June, 1903, to December 20, 1903, 2,372; aggregate number in attendance from June, 1904, to December 18, 1904, 2,981. Increase in aggregate attendance in 1904 over corresponding period in 1903, 609. This shows an average increase in attendance of 23 children per Sunday.

The foregoing is the report of the Secretary, Miss Grace E. Nickerson.

Letters to our Leader.

Boston, Mass., December 19, 1904.

Beloved Leader and Teacher:—Thinking that it might interest you to hear something of the exhibit of our Publishing Society at the World's Fair in St. Louis, I venture to write you a few lines in regard to it. While it will undoubtedly be somewhat difficult to trace many direct results to it, the wisdom of having Christian Science properly represented at the Fair was amply demonstrated in the marked interest manifested by the public in the exhibit. Innumerable remarks indicative of a friendly interest in Christian Science and of a spontaneous recognition of Mrs. Eddy as its Founder and Leader were made by passers-by and visitors, while few remarks showing unfriendliness in word or tone were heard. Our textbook, *Science and Health*, was placed open in the front of the case, and hundreds of people stopped and read with evident interest the two pages thus displayed. The exhibit, while relatively small, was dignified and attractive as well as a complete collection of our denominational literature, and just as it stood there, did its own work, reaching many thousands more than could possibly have been reached by any personal efforts, although of course many opportunities were also afforded for personal work in the dissemination of literature and in conversation.

While, like all Christian Scientists, I have always loved our books, yet in thus guarding and associating with them day after day, feeling as I did a sense of individual responsibility for them, I grew to have an indescribably tender feeling for, and loving companionship with them, such as one would have for old and tried friends; indeed, I knew that they were the best friends I had in all that vast multitude, and my heart goes out in gratitude to you, for through your teachings I have been healed and made whole. Previous to knowing of Christian Science I had seldom known a day free from pain or suffering in some form, but through the study of your books and the inspiration of your example, I am to-day, and have been for many years, a perfectly well man. I am profoundly sensible of the privilege which was afforded me of serving our Cause in being permitted to care for your books and the literature of our Publishing Society.

With loving regard, believe me, Your loyal student,
GILBERT D. ROBERTSON.

Boston, Mass., November 20, 1904.

Beloved Leader:—This glad new anniversary of your last class brings a deeper thankfulness for the gift of your teaching. I feel more than ever the responsibility of standing before the world as your student, and this leads me to strive more earnestly to gain the true import of your teaching and then to live it. I want to thank you again for the exceedingly great privilege of my week with you last February. I hope you know what a blessing and help it has been to me, for words cannot express it. Your entire consecration of every moment to God, and your tender love and selflessness are object-lessons never to be forgotten.

You may be interested to know that a week after I saw you, I had the pleasure of giving your bound writings and the *Journal* and *Sentinel* to the library of the New Hampshire Exchange Club of Boston. This club has a large house on Beacon Hill. Its office is to promote the interests of New Hampshire and provide a Boston meeting-place for the people of that state. Its membership is composed largely of prominent New Hampshire men and their families.

May the rich measure of peace, joy, and love which you have brought to others, return to you pressed down and running over. Your loving student,

EMMA C. SHIPMAN.

Testimonies of Healing.

It is over four years since this blessed truth, Christian Science, first came to me. From early childhood I had throat trouble. My father was a physician, and everything that could be done in a medical way was done. After my marriage I lived in a city near my old home, where I was treated by three of the best specialists in that city for a number of years, and finally went through the disagreeable operation of having my tonsils removed by electricity. In spite of all this, however, I continued to have quinsy from two to four times a year. Four years ago last Christmas, I was spending the holidays at my father's, and awakened on Christmas morning with one of my usual sore throats. My father examined my throat and said it was an acute attack, and he did not think anything could prevent it from running its usual length of time, which was ten days to two weeks. He prescribed several remedies and the usual poulticing. I was in despair, because we were having a family gathering and I had planned a very happy time.

I knew absolutely nothing about Christian Science, but my sister-in-law, who had recently become interested in the healing, came to my room, and asked me if I would try it, and said she knew it would help me. My husband and I talked it over and decided that we were willing to try anything. A practitioner was called in the afternoon, and soon after she left I rapidly grew worse, and by midnight I was having some difficulty in breathing. I felt that if I ever needed the practitioner it was then, and she was accordingly sent for. This time, however, she was there only a short time before I was fast asleep. At eight o'clock the next morning I awoke to find every particle of pain gone. The healing had been accomplished and I was well.

Strangely enough I did not feel very grateful. I seemed to take it as a matter of course. All the family rejoiced at my healing, but very little was said about Christian Science having done it. My husband and I, however, gave Science the credit, although we had a very limited sense of what it was. We rejoiced that at last we had found something that could check the disease and prevent it from running its usual course, but we did not have the faintest conception that this same truth could also prevent a recurrence of the malady. We began to plan for the next attack, and felt a reasonable degree of security in the thought that we now had a remedy that was efficacious. In just six weeks the expected attack came, and the practitioner was sent for immediately. I told her I would give her just three days to cure me, and felt that was long enough, since she had cured me before in less than a day. In a most tender and loving way she said, "My dear, if I were you I would not limit God." At the end of three days my condition was not improved and we became discouraged, and dismissed the practitioner, and went back to material remedies, with the result that I had one of my usual attacks of quinsy, which nothing in a medical way had ever stopped. After this experience I hardly knew where I stood. I felt that Christian Science had healed me the first time but had failed the next. Just six weeks later, in the same way, and at my father's, where I had had the other two attacks, another attack came on; but, thank God, when I awoke this time with a sore throat I also awoke to the fact that I wanted Christian Science and nothing else. In forty-eight hours all sense of pain had disappeared like the dew before the morning sun, and I came to realize what our Master meant when he said, "Ye shall know the truth, and the truth shall make you free." Never have I had a return of this trouble, and not one drop of medicine have I taken from that day to this. This is only one of the many blessings I have received through Christian Science.

Words cannot express my gratitude for our dear Leader.

and all the dear ones who have helped me to understand this wonderful truth.

HELEN F. STRICKLER, New York, N. Y.

I wish to express my gratitude for what Christian Science has done for me in regard to the healing of what was pronounced by one of the best physicians in Canada to be a case of incurable ear trouble. I was suddenly stricken with deafness, and immediately consulted him, underwent very severe treatment for several months, only to be told, that I would always have to suffer, with every prospect of becoming permanently deaf. As our best friend and physician, he cited the cases of some of my friends who had spent large sums of money on special operations, with anything but satisfactory results, and explained a course of treatment which he advised me to follow. I therefore made up my mind that what could not be cured must be endured, but what I suffered from the fear and dread of taking cold and having it always settle in my ears, is beyond description. It was fully a year after I had commenced the study of Christian Science before the thought came to me that I could apply it to this trouble. I heard a testimony given at one of our meetings of the overcoming of deafness, the result of measles, and I then thought of applying Science. This ear trouble had been of sixteen years' standing, but I was determined to begin at once, and my beginning was to discard the cotton wool, which I had used as a protection from colds and draughts. I then suffered more than I ever had, and the next day was obliged to go to a practitioner for help. On my return from the first treatment I parted with all the appliances and instruments upon which I had depended for the little surcease from suffering I had had. I read and studied earnestly and continually, and whenever the thought of material remedies, such as hot oil, glycerine, etc., presented itself, I would find in the teaching of Science and Health the true antidote for the error. In two months' time I was perfectly healed.

"Enter into his gates with thanksgiving, and into his courts with praise," is indeed a reality to me. I wish also to say that my love and appreciation of Mrs. Eddy is too deep for words, in giving thanks for this wonderful truth which she has shared so generously with one and all.

MRS. EMMA L. HAMBLY, San Jose, Cal.

It is sixteen years since this sweet message of rest and peace on earth came with its healing touch, lifting me out of hopeless invalidism. For five years I had been an invalid, sometimes better, then down again, and each time worse than before. I have ever held in grateful remembrance the several physicians to whom I appealed for help. They were exceedingly kind, and did all in their power to relieve me, but none of them would say that I could be cured. One physician, of wide experience, said there was no case on record like mine. At times my sufferings were almost unbearable, and I never knew what it was to feel rested. I was constantly thinking and saying, "I am so tired." At one time I was with a friend who was greatly interested in so-called mind cure, and very desirous that I should try it, but it did not appeal to me in the least, and I have since been thankful it did not. I finally returned to the home physician whom I had at first. I was steadily growing worse, nervous prostration was added to my other troubles and a constant fear that I was losing my mind. I said to the doctor one day, "I want to know just what you think about me. Am I ever going to be well enough to do work of any kind, again?" He told me, as gently as possible, that I must give up all thought of it. After leaving me, he said to a member of the family that I could not live over two months at the outside.

At the age of twelve, I had united with a church, and

ever after tried faithfully to live up to its requirements and be a Christian, but there was always a doubt and an unsatisfied longing for something beyond what I found there. In a conversation with my pastor, I asked him why the miracles of Jesus' time could not be performed now, it seemed they were needed as much as then. He replied, "Oh, no, they were intended just for that time, and cannot be expected now." The reply did not satisfy me. Often, while lying on my sick-bed, I would open my Bible and read of Jesus' healing work, and the thought would come that, if I only had faith enough, God would cure me, but my desires and prayers seemed of no avail. As I look back to that time now, I see how I was being led and made ready for the true healing.

Shortly after the doctor had told me that I could never hope for health again, a lady from a distant town came to our home to remain over night. I had heard that she was a Christian Scientist, and gave mental treatment. I desired my friends to ask her to come to my room, and she did so. Almost the first thing I said to her was, "Do you think Christian Science could help me?" I shall never forget her reply, it was so positive and assuring. She said, "Certainly, why not?" talked with me a few moments about it, and went away. But a ray of light and hope had dawned in my consciousness, and a week later, I had dismissed the doctor, placed myself under her care, and absent treatment began. The first day there was this noticeable change,—I lay on my bed quietly and with a rested, peaceful feeling. There were often dark days of suffering after this, but I clung to Christian Science, and in four weeks I was able to take the trip of fifty miles to the Scientist's home, and remained with her two months. It was then that I first saw Science and Health, and the more I read in it, the more I wanted to read, although there was much of it that seemed entirely incomprehensible. Sometimes the Scientist would help me to see some particularly difficult passage in a clear light; then again, she would tell me not to be troubled or anxious over it, but to read the parts that were clearer, that when I was ready to see it, this would be clear too, and through obedience, I found it to be so.

Her neighbors, who saw me when I came to her home, said I would never go away from there alive, but before I left I was taking long walks, riding and driving, running a sewing machine, in fact, doing anything I desired. I was happy in my new-found faith in God, and had a great desire to be able to help others as I had been helped, and thankful to the Scientist whose prayers had availed so much for me. I went directly from her home to a distant city, where I had the privilege of class instruction. What a feast it was, as God, and my true relation to Him, were unfolded from the wonderful "little book," which proved itself indeed a "Key to the Scriptures," making me love my Bible as never before, and enabling me to begin to prove its precious promises.

There have been varied experiences that have tried and tested my faith, deep waters to pass through, but the presence of the Comforter, as revealed through Christian Science, has never failed me. I have seen my hope realized, in bearing this message to others whom it has healed of so-called incurable conditions, acknowledged to be beyond the reach of *materia medica*; and in the overcoming of sinful habits, bringing them into "newness of life," spiritually, mentally, morally, and physically.

For all these blessings, my heart goes out to God in unspeakable thanksgiving for His revelation to this age. Words cannot express my love and gratitude to our beloved Leader. My prayer is, that I may comprehend the height and depth of her mission, become truly grateful, casting out every stumbling-block of erroneous thought, word, or deed that would cause her sorrow or in any way

retard the progress of our Cause, and that each day I may draw a little nearer the reflection of divine Love.

EMMA J. HULL, Cape Vincent, N. Y.

About two weeks ago I had occasion to prove the truth of Christian Science. I was walking with my little boy along one of our avenues in the evening when it was quite dark. The sidewalk was very uneven, and I fell, striking my chest on the stone pavement. My suffering was, to sense, very great, but we both declared the truth, and as I was unable to procure help that evening I worked for myself. The next day I had help from a practitioner, and am now entirely well. Words seem weak when I attempt to voice my gratitude to God who has given us a Leader capable of showing us the way through the wilderness of sorrow and sickness. I am also grateful to my practitioner, who was enabled to realize so effectually God's allness.—ELEANOR S. SMITH, Chicago, Ill.

For eleven years I have been the grateful recipient of manifold blessings through Christian Science. When I had my first treatment and was healed by this wonderful truth, I was an ardent member of a dear old church which I loved, and love still. I thought that its teachings were perfectly satisfactory and did not care to have a better way; indeed, did not think there could be a better way. I thought, however, that I would like this new way for the physical healing, consequently I purchased a copy of Science and Health and quickly read it through. I did not study it, but thought from what little understanding I gleaned from so hurried a reading of it, that it would be an easy religion to live, but that if I gave up my old way of serving God for Christian Science I might lose all, so I laid the book aside, afraid to have anything more to do with it.

For nearly two years I went to church and worshiped in my accustomed way, but I grew seriously ill, and my husband sent for the practitioner again. She came and stayed three weeks, laboring with much patience and earnestness to show me the true way, and I praise God that the scales did fall from my eyes. I saw that the new way was only the same old way, with the overhanging vines, underbrush, and poisonous plants of material sense cleared away by the pruning hook of divine Science, and the path illumined by spiritual understanding.

I then took Science and Health and began to study its great truths and apply them in my daily living for myself and family. Sometimes the problem to be met seems so hard that we have help from our dear, faithful practitioner. I have witnessed error in many forms, both mental and physical, go down under the battle axe of truth, even to the bringing back from the grave, as it seemed, of both my husband and daughter. I have also proved the healing effect of Christian Science over diseases among the stock and poultry on the farm.—poisonous bites, stings, and many other manifestations of error. Surely this new-old way does disclose a "goodly land," a land of peace and joy and gladness, where all is good, pure, beautiful, and true.

It is needless for me to attempt to tell of my heart's deep love and gratitude to God who is supreme and altogether lovely, and to Mrs. Eddy, our faithful Leader, who has made such a loving sacrifice of what the world counts all, that she may lead us as God leads her, into our rightful heritage.—MRS. C. A. KIRKPATRICK, Rosslyn, Ky.

In August, 1900, I turned to Christian Science for physical help and commenced reading Science and Health, although it was like trying to understand a new language. With the counsel of a dear Christian Scientist I received the health sought for. I had previously doctored for some time, and the last doctor to whom I went advised an operation. It was fear of the operation that drove me to Chris-

tian Science. My healing was slow, but I am very glad of it now, for in this way I understood more and more of the divine Principle.

I have conquered in many battles with selfishness and pain through the understanding gained from the Bible and Christian Science literature. I feel very grateful to Mrs. Eddy, and know that I can only express my gratitude by right living.—FANNY GOETCHINS, Spokane, Wash.

I wish to tell of some of the benefits Christian Science has brought to us during the past six years. My husband has been cured of hay fever, asthma, catarrh, and a chronic liver trouble that the physicians relieved, but failed to cure. Croup, chills and fever, and many other ailments peculiar to children, also a severe case of congestion of the lungs, which attacked our baby when only eight months old,—all these had Christian Science treatment and were quickly healed.

I have been healed of sick headaches, which caused me great suffering. I was subject to tonsilitis whenever I contracted a severe cold, and last spring my eyesight failed me so that I was unable to read common print. After two or three weeks' treatment, my eyes were completely restored, and I have since been able to read or sew as well as ever.

The most wonderful demonstration of all, to me, was the freedom from all pain, at the birth of my baby, two years ago last February. I received absent treatments; baby was born quickly, and no suffering followed, and every condition was perfectly normal. I ate whatever I wished and baby had no colic. My health has been better since the birth of this baby than during the same time following the birth of the other children. In June, 1903, my husband, eldest daughter, and myself enjoyed the privilege of attending the Communion at Boston, and the delightful day at Concord, where we saw and heard dear Mrs. Eddy, to whom we owe so much more than words can express.

I am especially grateful to the practitioner who has labored so faithfully in this Field, and through whose clear understanding and patience we have received so much help.—MRS. HARRY GODFREY, Jonesville, Mich.

In the year 1897, like the man going down from Jerusalem to Jericho, I "fell among thieves" (false views of life) who beat me and stripped me of contentment, joy, peace,—all that makes up the happiness of life,—and I was left "half dead" with sin and sorrow. Many, with a faint and waning faith in God,—personal friends, and family,—"passed by on the other side," but the good Samaritan who took compassion on me in that dark and needy hour was Christian Science, as found in its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. It did not find me with bodily injuries, but with the deep and painful wounds of moral disorder and the mental agony which accompanies such conditions. It found all the affairs of my life snarled and twisted by sin, but the healing oil of its glorious gospel was then, and has continued to be, poured daily into those wounds since that hour, and by the light of the truth which says that God is the Life of man, the snarled and twisted places have been straightened out, while the wounds have been healed. By that oil and by that light, I have been enabled to bind up the wounds of many others; and for the encouragement of those in the great world of humanity, so full of sin and suffering, seeking a sure and permanent relief for like conditions, I wish to say that I have seen many varieties of disease and much sin destroyed by the right application of the Christ-cure. I wish to send forth a word of gratitude for every loving effort ever made in my behalf, and for to-day I do not see a better means than by way of this testimony, the motive of which may attract and help some one.—E. A. G., Chicago, Ill.

I write this testimony of my experience in Christian Science with a feeling of gratitude that my life as a Christian Scientist and my business life started together, and that in the past three years I have felt continually the guidance and healing power of divine Love. On my first day of work after graduation from college, I met the man through whom I became interested in Christian Science and who took me to my first Wednesday evening meeting. I found there an atmosphere of peace and outreaching good-will to men such as I had never before experienced. I drank it in greedily and felt at one with the little band of seekers for the pearl of great price, the understanding of God. That meeting showed me how to obtain this understanding. What Truth has done for me it would be impossible for me to tell. I do not know the half of it myself. I was relieved of the necessity of wearing glasses by the demonstration of the one who first brought me to Science. Before this proof of God's government I could not leave them off while at work, without nervous twitchings of the head. The understanding of Truth which I have gained has proved to me conclusively that Christian Science is indeed the revelation of the divine Principle underlying all things,—that it is absolutely true; and that the blessings which follow its practice are in accordance with the law of infinite Love, "Whatsoever a man soweth, that shall he also reap."

I wish to testify to the gratitude which I feel to Mrs. Eddy, through whom this truth has been revealed, and also to my thankfulness that I have been led to follow it.

H. H. T., JR., Wilmington, Del.

I have been greatly benefited in many ways since I accepted this grand truth. I am grateful to our dear Leader, Mrs. Eddy, for revealing this truth to poor, sick humanity. I had been a member of an orthodox church for over twenty years. The last two years I was dissatisfied, I was hungering and thirsting for the truth. I first heard of Christian Science in 1898, when I read a lecture delivered by Mr. Kimball in St. Louis, Mo. It was so uplifting that my first thought was, Lord, "lead me in thy truth." We then moved to Chickasha, and God led me to live in a house where there was a Christian Scientist. I was sick,—had heart trouble, and other ailments, so that I was not able to do my housework or to walk any distance without stopping to rest. I tried several doctors, but they could do nothing for me. I kept getting worse, and then I took treatment from a practitioner for one week. It did me no good, as I still kept my medicine, thinking, that if she did me no good I would then take my medicine. When the week was up I seemed to suffer more than before, so I stopped treatment and went back to medicine. I kept getting worse, so I concluded there was nothing in medicine and I threw it away and was ready for treatment. After I took Christian Science treatment again, I kept improving, but still I would have bad spells. My healing was slow. I took treatment for about three years, and finally got one of Mrs. Eddy's students, who made the demonstration. Since then I can walk anywhere and do anything, and the trouble has never returned. I am thankful for the light I have received, and am still striving for more understanding, and for that Mind which was in Christ. The Bible is now very interesting to me. With the help of Science and Health I love to read it. It is the open door of all wisdom; it gives us joy and peace which passeth all understanding.

I accepted Christian Science four years ago, and had the privilege of receiving class instruction. I am free from sickness and fear, for God is my Life, strength, and source of supply. Before I accepted this truth there was more or less discord in my family, but now all is harmony, for in truth there is no discord.

MRS. TILLIE M. CODE, Chickasha, I. T.

Last November, my little boy, three years old, caught his finger in the cog-wheels of a cream separator. The end of the finger and nail were literally ground off. My husband suggested going to a doctor. I said, No, we don't need to do so. I went for help to a Christian Scientist, who gave treatment at once, and when I got home the child was playing. He called to me as I came in, "My finger is all better, mamma." He had no pain in it afterward, except when he struck it against something. In about three months a new nail had grown out nicely. He had about two weeks' treatment, and I was so thankful we did not go to a surgeon, as Truth did the work perfectly. I have had other demonstrations, for which I am very grateful, both to Mrs. Eddy and to the practitioners who have so kindly helped me.

MRS. WILLIAM A. LAMBIE, Kaukauna, Wis.

As the *Sentinel* with its messages of love came to me this morning, I was reminded of the many blessings I have received and am receiving through Christian Science. First of all, there is the Christian Science literature given us by our beloved Leader, Mrs. Eddy, which, as a golden chain, binds together many happy hearts. My blessings have been many, as Christian Science found me in utter darkness, without hope and, I thought, without God. It was then that this star of divine Love pierced the darkness, my feet were turned heavenward, and I heard and understood these words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

As I journey along the way, putting off the old man, with self-will, self-justification, self-love, pride, and the myriad beliefs of a self separated from God, then is the new man put on, and I find a love that knows no fear, a joy unspeakable, a peace on earth and good-will to man.

MRS. CORA MURDOCK, Detroit, Mich.

For fifteen years I had been a sufferer from indigestion, to such an extent that it often interfered with my attending to business, and from a constant fear of a complete breakdown, I limited my ability and my efforts in every way. Seven years ago, while in New York in business, I placed myself under treatment which did not prove successful; yet the seed was sown, and two years and a half ago, when my suffering was such that I was almost desperate,—ready to give up my business, and resign myself to being an invalid,—I remembered the ideas I had formed of Christian Science, and believed that I could be healed. I did not know of a practitioner in my home town, or even if there was one, and only knew of one person who was interested in Christian Science. I hunted him up and was directed to a practitioner, and in three days' treatment I was enabled to eat anything I wanted. In three weeks I was a well man and have had no return of this trouble. It is needless to say that I am happy in having found God to be what Mrs. Eddy pictures Him.

I have interested many in Christian Science, and have seen them cured of intemperance, rheumatism, lumbago, curvature of the spine which had been treated for sixteen years under a specialist, heart trouble, nervous prostration, indigestion, and many other troubles. I am indeed thankful to God for leading me to this blessed truth, which Mrs. Eddy teaches in her book, Science and Health, and which reveals the true idea of God.

JOS. H. MENDINHALL, Wilmington, Del.

Every science which does not utter investigated fact, every history which does not tell of experience, every poetry which is not based upon the truth of things, has no real life. It does not perish; it is never born.

PHILLIPS BROOKS.

From Our Exchanges.

A serious indictment of the religion of the average church member is that it is too largely a church religion. This is not said with any purpose of disparaging loyalty to the church, for there is all too little of that, but the church is a means, not an end. The church exists to aid the religious life and not as a substitute for religion. Too many assume that if they are members of a church, contribute to its support, attend its services, they are therefore religious. While these are natural expressions of the religious life they may and do exist apart from it. They are not religion, neither are they religious save as they spring from a distinct purpose centering in God. It is easy to content ourselves with functions and observances while we refuse to give God any real place in our hearts and know little or nothing of him by experience.—*The Standard*.

Rev. W. R. Huntington, D.D., of Grace Church, New York, preaching recently on "The Widow's Mite," and the force of the parable to-day, said, "The doctrine that I am laying down is this, that, if we would be acceptable givers, we must pass the whole of this living of ours into the treasury of God. Make your living, with all that it contains and includes, accomplish the very utmost that it is capable of for the betterment of this world in which you find your temporary residence. That is your duty. You complain that this teaching is too severe? Heroes are not made by lowering standards. Jesus Christ demands of men nothing less than the consecration of the entire life, with all its powers, faculties, and abilities, to the service of the Almighty God."

Most people believe that the period of investigating and challenging the historic Christian creeds is passing away, and that the time is ripe for reconstructing a system of theology. Some beliefs long held precious, some of them regarded by many as essential, have not stood the test of scrutiny in the light of newly discovered truths of history and experience. It has been found necessary to modify the forms of expression of other beliefs, and there are still others emerging into view which have not yet been positively stated. The process of reconstruction must begin with simple, fundamental statements, drawn from the study of the New Testament in accordance with the results of recent scholarship.—*The Congregationalist*.

A rightly developed individualism is the aim of Christianity. Make individual character what it should be, and the whole church will be right, and will be mighty in its righteousness. All the means and appliances of Christianity are directed to the end of making the individual man right. The kingdom of God is a kingdom in the heart, and over the individual life. Every true disciple has welcomed the King, and is under the dominion and culture of the King. The kingdom of God is not so much a something to be entered into, as a something to enter into men. The kingdom of heaven is the heavenly end, the future of the kingdom of God, and is something to be entered into.

The Examiner.

If there is one thing that the world hates, especially in these twentieth century days with their enlightenment and progress, it is narrowness. And there is no narrowness that the world despises more than theological narrowness,—the narrowness that makes destiny more a matter of belief,—that is to say, a sort of an assent to some man-made dogma,—than a matter of life and character.

REV. H. F. MOULTON.
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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

It is estimated that the exports of manufactures in the calendar year 1904 will exceed \$500,000,000 in value. The total for eleven months amounted to \$459,575,023. In the calendar year 1903 the exports of manufactures were but 421 millions; in 1900, in which year the highest export record in manufactures occurred, the total for the calendar year was 441 millions; in 1898, 308 millions; in 1896, 253 millions; and in 1894, 178 millions.

Routes for more than twenty-seven miles of new subways in Manhattan borough, extensions to the elevated railroad system in the Bronx and subway extensions in Brooklyn, the cost of which is estimated at \$49,000,000, have been recommended to the rapid transit commission by its chief engineers.

The new tunnel connecting East Boston with Boston was opened to the public December 30. The tunnel was begun in May, 1900, has cost approximately, \$3,300,000, is 1.4 miles long, and at its lowest point, in the middle of the harbor, is 82.3 feet below mean low water.

The National bank notes issued during the six days preceding Christmas Day exceeded in value the mutilated ones destroyed by \$1,413,107. The National bank notes then outstanding, including the gold bank notes, amounted to \$463,481,209.

Foreign.

Czar Nicholas' long-expected reform ukase, issued last week, deals with practically all the subjects brought to the Emperor's attention by the memorial of the Congress of Zemstvos presidents held in St. Petersburg last month, and promises that each shall be referred to the Council of Ministers with orders to report promptly and fully.

The subjects that will be referred are, a just and equitable enforcement of existing laws, with a view to securing the harmonious administration of all the courts; Zemstvo organization, with a view to giving the widest latitude and autonomy to the various district Zemstvos; equality of all citizens

before the law; a scheme of workmen's assurance, for the benefit and protection of factory workers throughout the empire; security of citizens against arbitrary arrest; the religious freedom of all subjects of the empire without respect of creed or manner of worship; rescinding all unnecessary repressive laws; to accord the fullest possible measure of liberty to the press and the removal as far as possible of the various restrictive laws.

Naturally it has not given satisfaction, being too radical for the reactionaries and too conservative for the liberals.

Panama is now a gold standard country, as the result of an agreement between the United States and the new Republic, signed last June. The gold and silver coins of Panama have thereby become legal tender with the canal zone on the isthmus, so far as it was practicable. Panama agrees to keep on deposit gold equal to fifteen per cent of the amount of its new coinage issued for the purpose of guaranteeing the parity. The first batch of the new coins, which are being minted in the United States, has reached the isthmus. The monetary unit is called a balboa, a gold coin equal in value to a United States gold dollar. When authorized they will be issued in pieces of one, two and one-half, five, ten, and twenty balboas. The silver coins are peso, or half balboa, and a half, fifth, tenth, and twentieth peso. On the obverse is stamped the bust of Vasco Nunes de Balboa, the discoverer of the Panama coast.

Admiral Baron von Spaun of the Austro-Hungarian Navy, who, at the opening session in Paris, December 22, of the International Commission to inquire into the North Sea Incident, was unanimously elected the fifth member of that body, has agreed to serve on the Commission. Admiral Knaznakoff, who was Russia's representative on the Commission, has been recalled and will be succeeded by Vice-Admiral Doubassoff.

The Russian garrison at Port Arthur, commanded by General Stoessel, capitulated January 1. The Japanese siege lasted 238 days; the cost to the Russians is placed at 25,000 men, 20 ships, and \$300,000,000; to the Japanese, 60,000 men, six ships, and \$150,000,000.

Industrial and Commercial.

The American Car and Foundry Company recently obtained a large contract to supply cars for the Baker Street and Waterloo Underground Railway in London. In order to reduce the cost of production the company, immediately after closing the contract, acquired a site in Trafford Park, Manchester, on which to erect large car works from which it is expected the first delivery of finished cars will be made early in March. The iron and steel work will be exported in finished form from the United States. The remainder of the work will be done in England, and will necessitate the employment of local labor on the current contract to the value of between \$75,000 and \$100,000. This move may lead to the establishment there of permanent works.

During the season of navigation just ended the total net tonnage of freight passing the Soo was 31,545,106. Grain, other than wheat, showed an increase of three per cent over last year; the tonnage of pig and manufactured iron increased nineteen per cent; building stone twenty-seven per cent, and general merchandise eleven per cent. All other items show decreases ranging all the way from three to thirty-four per cent. The total east-bound traffic was 24,213,902 net tons, and the total net tonnage of the west-bound traffic was 7,332,204.

Less than ten miles of new steam railroad track were constructed in the New England States during the past year. The entire railroad mileage of the country, however, increased some 4,100 miles, which is a little less than the average for the last seven years. Most of the railroad building last year was in the Southwestern States, which

have nearly a third of the total. The United States now have a total railroad mileage of 212,000 miles.

During the brief season, extending over only about two and one-half months, about 65,000 barrels of salted herring from Newfoundland, almost entirely from the Bay of Islands, have been received at Gloucester. This is the largest receipt of salted herring on record. This year herring bloaters are sold to the trade smoked at \$1.50 a box of one hundred count. They reach the consumer at about five cents for a pound and a half.

The cold storage of fruit has grown to large proportions, nearly three million barrels of apples having been stored in the United States during the last winter. It is found that the condition in which the fruit is grown and the manner of handling it determine to a large extent its keeping quality and ultimate value.

General.

On the morning following the close of the St. Louis Exposition, says the *Scientific American*, great interest attached to the shutdown and inspection of the 600-horse-power steam turbine generating unit in the Palace of Machinery after a continuous run of over 3,962 hours—a performance which has had no parallel in steam turbine history. This machine, which is of the Westinghouse-Parsons type, was started on its long run on the morning of Monday, June 20, shortly after its installation at the Fair, and was stopped on the morning of Friday, December 2. During the five and a half months that the unit was in operation it supplied current for light and power in various buildings of the Exposition. Several engineers connected with the builders of the turbine and with the Machinery Department of the World's Fair were present when the engine was stopped and examined. It was found to be in perfect condition, as shown by the fact that there were no signs of wear, and that the bearings still retained the tool marks which they carried when they came from the shops. The remarkable feature of this performance, of course, was the maintenance under load of a speed of 3,600 revolutions per minute for such a long period. The total number of revolutions was but a little below one billion.

T. V. Powderly, former head of the Knights of Labor, is reported to have said, "I firmly believe that the day of the strike is over. I don't mean by that there is never to be another strike, but I do mean that each year will see fewer causes for the strikes, and that as a natural result the strike will be a thing of the past as a means of bringing employers and workmen to amicable relations. Already labor unions are laying the strike aside as a weapon. On both sides there is a strong tendency to combination, just as the workmen began to combine years ago, and the combinations are getting closer and closer to each other. The two combinations cannot afford to fight all the time, and they are beginning to see it."

At the first meeting of the committee in charge of the competition for the C. J. Glidden auto-touring trophy the dates and route were selected and basic rules decided upon for the contest in 1905. The tour will start in New York July 11, and will continue for two weeks over a 1000-mile course. The routes will be via Stamford, Bridgeport, New Haven, Hartford, Springfield, and Worcester to Boston, and thence to the White Mountains and return via Lowell, Worcester, Lenox, Albany, and Poughkeepsie to New York. One day will be spent in a run of one hundred miles around Boston, two days in the White Mountains and a day in the Berkshires. The day's run will average less than one hundred miles, and violations of speed laws will disqualify a competitor. The contest will be decided on stops for repairs and gasoline consumption. The competition will take the place of the annual tour of the American Automobile Association.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Heredity.

REV. WILLIAM P. MCKENZIE.

HAVE you ever seen a crowd pressing wildly down a narrow street? You hear hoarse, meaningless cries and the rush of feet, and some, unapprised of the reason for the excitement, are borne before the tumult like foam on the incoming wave. One protests. You see him gesture and appeal to the people, but he is urged onward by the brute force of the movement of the unintelligent mob, and must go whither he would not. Such is the picture of the force of heredity as some would conceive it. Each man is the apex of an ever-widening, wedge-shaped mob; behind him parents twain, and grandparents twice twain; their grandparents in turn four times four, and so on, till the numbered ancestry would make small and ridiculous the largest army ever assembled. And that one poor man at the apex of the wedge is pushed through life (so they say) protesting against the force, demanding to be guided by intelligence, but helpless, because what he is supposedly exists in and through and from that mob of related human beings. From them he is supposed to inherit "diseases, and accomplishments, and sins." Yea, from that compact wedge of fleshliness is supposed to originate his life; and its continuance is to be in like manner in the characteristics and predilections of future lives which will find him one of their ancestors.

Is it any wonder, then, that at some time every man is likely to find himself searching after a way to be "born again," even though like Nicodemus he come to Jesus by night? What is the cry of the heart? Is it not a prayer for direct connection with Mind, for immediate government by intelligence; in a word, to KNOW THE FATHER? Of Life temporal,—to be born of a woman,—it is said, how few the days, how full of trouble! But life eternal is what? Recognition of God as the source and continuity of real being, and self-recognition in the likeness of God rather than "in the likeness of sinful flesh;" for thus spake one who proved his Sonship with the Father: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Why did he include himself? Is it not that we must gain some sense of Sonship first if we are to understand the Fatherhood of God? "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

It is true that men have used the phrase, "Man's heredity is from God;" but actions have revealed that they understood not what they said, since first they believed in the ills that flesh is heir to, and then for relief from these sought not for a re-birth into spiritual relationships, but made use of remedies from mineral and herb,—of the earth earthy. Can any remedy give of life more than it has? Surely then if one would have life imparted to him, he should seek for life where Life is. If life ever was in the ancestry of the flesh, now the splendors of the tomb conceal

the loathsomeness of "dead men's bones;" and in the now of need no help is there for any of the living offspring from those long dead. What abides then of the life that was? Some will say, "characteristics," or "tendencies;" others are frank to say "diseases." Think of the irony of the theory! The only immortality of some reckless sinner is the fact that his descendants suffer from inherited scrofula! More than that, conceive of the cruelty of the riveted fetter upon a life, and the pessimism of a belief which says, "My grandfather, whose life I never knew nor could control, sinned, and now upon me is inalterably fastened the counterpart of his sin, the burning as of fire in my flesh."

Truly it is good news which not only proclaims as a theory that "Man's heredity is from God," but proves it as a fact in human experience. Cases of healing in Christian Science are numerous whose *modus* has been the awakening of some captive stupefied in the prison-house of despair, to the truth that the supposedly hereditary disease can disappear and be no longer known, just as soon as life from God is sought and found. Why then seek among the dead for that which is living? Why bear about burdens of sorrow from the tombs of the past? Why be fatefully driven by the errors of past generations, when as individuals we may find ourselves free in the ever-present Life and intelligence,—in God whose resources of good are infinite?

It is inspiring to think of the discovery of Christian Science, whereby tens of thousands have been emancipated from a control reaching out from the past, been enabled to live fearless and at rest in the sense of God which Jesus knew,—the presence of life and peace. More inspiring yet is it to foresee the redemption coming nigh for millions of our fellow-men; and, in view of the endless vista of happiness, we quietly rejoice that Mrs. Eddy, as benefactor of the race, now sees the results of her lone travail, and shall be satisfied in knowing that the good she toiled to establish abides with men.

Salvation.

JOHN L. RENDALL.

PAUL's injunction, "Work out your own salvation with fear and trembling," is accompanied by the promise, "For it is God which worketh in you both to will and to do of his good pleasure." From the Christian Science viewpoint, salvation is very practical and includes much more than is embraced within the ordinary acceptation of the word. It becomes more than an abstract term embodying a future hope. Rather is it a very present event, "Now is the day of salvation."

With the Christian Scientist, salvation is an individual experience, contingent upon individual understanding and assimilation of truth. In proportion as the individual gains a clearer concept of God and his relation to Him, he finds a present and available salvation, embracing every avenue of life,—that recognition of Truth which enters his consciousness and results in the elimination of all fear, doubt, discord,—whatever "maketh and worketh a lie."

Does mankind need salvation? emphatically yes. That

is, man needs to know the truth. He needs to be awakened from the lethargic conditions of the "carnal mind" which constitute the only selfhood of mortality. He needs to be awakened to the recognition of a diviner sense wherein man knows as "he is known," and in this knowledge God's "image and likeness" is brought into a present realization. The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, studied in connection with the Bible, supplies this need.

Salvation is necessarily individual because each case presents its own specific claims, and no two cases are exactly alike. The reason for this is to be found in the differing mental conditions directly traceable to the "carnal mind," each with a distinct assertion of causation. Salvation, then, consists in the elimination of the supposed cause. Dealing with effects is like trying to stop the leak in a roof by catching the water in buckets. The better way, the scientific way, is to fix the leak.

All sin, all disease, all discord, has its supposed cause in mortal mind, and it has no cause anywhere else. That which is called circumstance, environment, the bias of education, etc., all enter to a greater or less extent into mortal thought as productive of conditions, the nature of which depends upon the thought of the individual. In the proportion that man recognizes his spiritual immunity as an "heir of God and joint-heir with Christ," he also recognizes that neither circumstance, environment, nor former educational beliefs can longer bind him, and he takes a step towards salvation.

"Now is the day of salvation." It is always "now" with God, neither the past nor the future determine the question of salvation. The right thought, the right desire, the right impulse, taking form in right action "now," eliminates the past and determines the future. There is no other time than "now." Jesus said, "Let the dead bury their dead, but come thou and follow me." Future salvation is neither the demand, nor the need of this hour, but a present, practical, and available salvation, which meets the needs of the hungering heart, which heals the sick, comforts the sorrowing, and redeems the sinner "now," which imparts the certainty of God's protecting power, and of the Love that lifts humanity above "earth's discords" to the consciousness of "God with us." It is not the evil which you thought you knew, and have forsaken, but the good you now know and practise that makes for salvation. Salvation, then, consists in knowing good, being good, and doing good, it is the "activity of good," wide-awake, alert, progressive Christianity.

"Be not Afraid."

REV. IRVING C. TOMLINSON.

JESUS has one message for us that should always ring in our ears, and that message is, "Be not afraid." When we, like the disciples, seem to find ourselves in the troubled waters of mortal mind, and foolish fears take possession of us, Christ walks over the wave and in a voice full of love exclaims, "Be of good cheer, it is I, be not afraid." This has ever been the voice of God to His children. The Psalmist said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Here should we take our stand. Is not God infinite Love and is He not all-powerful? We have only to be still, only to "wait on the Lord," and His power will strengthen and restore.

Fear belongs not to the children of God; it is the offspring of mortal mind; it is of dreamland, and without substance or reality. It was Adam who, in the presence of God, exclaimed, "I heard thy voice . . . and I was afraid." A true child of God, in the presence of his heavenly Father,

hears the blessed message, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Daniel is the type of the true Christian Scientist. In the presence of lions he turned his back upon them, and his face toward the light. So may we calmly turn our backs upon error of every form and turn our faces toward the heavenly light of Love divine. Then we shall hear from on high that sweet message which came to Daniel, "O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong."

Would we escape from fear? Would we utterly destroy it, so that we can live above it, as the mountain rises above the mists? Then let us reflect immortal Love, for where Love is, there fear is not. As the beloved apostle has said, "There is no fear in love, but perfect love casteth out fear, because fear hath torment." Love is the eternal sunshine in whose presence there is living light, for God is light and in Him is "no darkness at all."

This verse from the Christian Science Hymnal is always helpful,—

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding.
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

The Recognition of Law.

F. J. RYAN.

ONE of the objections made by materialists to Christian Science is that a God who could relieve mankind of the ills from which they suffer, and would not, unless His conditions were complied with, would not be a God of love, but a whimsical tyrant. This is a misapprehension of what Christian Science teaches as to the prerequisites of healing. To a mechanic who made this objection an easy answer was given; namely, The conditions required are not whims to be complied with but laws to which conformance is necessary. In the erection of a building architectural laws must be observed or the structure is liable to fall.

To a printer who made the same objection, the correction, put in the form of an illustration from his craft, was substantially this: When a form has to be made ready for the press, every type, every space, every rule, and the side and foot-sticks have to be in place and the form perfectly "justified" and locked. The law governing "making up" has to be complied with in every way or the form will not "lift" safely. If any part of the form has been carelessly made up, the defect is liable to be developed by the vibration of the press, and both press and form be greatly damaged in consequence.

The healing in Christian Science is accomplished in conformity with law as inflexible and inexorable as the law of gravity. If any of the requirements of that law are ignored the result will not be what is desired. When Jesus healed the impotent man at the pool he bade him go and sin no more lest a worse thing should come upon him.

The error of the materialist is based on the erroneous supposition that Christian Science teaches that God heals the sick in compliance with the supplication of the practitioner, as a governor might pardon a convict in compliance with the "pull" of a political worker, or to be relieved of the importunities of a weeping mother; but this is far from being the case. God being the author of all law, His laws are inflexible, inexorable, and if we are not in harmony with them we should not expect to be either healthy or happy. It is only by compliance with God's law that we are placed in harmony with the Divine author of all real law, and are thus healed of all ills, moral and physical.

Scientific Methods.

MRS. AL-FREDDIE DE LONG.

IN reading the 11th chapter of John's gospel, I have been impressed with the simplicity and lack of detail in Jesus' speech, as there recorded, regarding Lazarus' sickness, death, and burial. When impressed with the necessity of returning to Bethany, because of the need that the power of the Christ be demonstrated, he did not proclaim in an elaborate manner, even to the receptive thought of the disciples, the conditions that he knew had to be overcome in order to prove the power of Life over death. At first he did not tell them in the ordinary way that Lazarus was dead. He did this only after he was convinced by their questioning that they did not understand what had occurred; "then said Jesus unto them plainly, Lazarus is dead." Again, when met by Martha, the sister of Lazarus, we do not find him questioning her as to how he sickened and died. The only inquiry as to what had passed was, "Where have ye laid him?" His greeting to Martha savored of Life, not death,—“Thy brother shall rise again.” Jesus' attitude toward the testimony of the senses in that hour of need, which is explained by our Leader in Science and Health, (p. 75), is of unmeasured importance to us as students and followers of his example.

One of the grand lessons which we learn from this incident is the necessity of refraining from a curious desire to know all the details of any discord that may present itself to be overcome by the understanding of Truth. At this hour, many seem the subtleties which would tempt the workers in the vineyard to pause by the way, either to listen to the history of some disaster or to explain to another the same, when our attitude should be that of watchfulness lest we believe a lie to be truth, and how can we fail to believe it if we continue to rehearse it? If we do not believe it we should refrain from talking about it.

When there was some specific error to be overcome I have felt the handicap of the question, "Tell me all about it," for after mortal mind's curiosity has been thoroughly satisfied, and it is oftentimes nothing else, it is laborious work to destroy that lie to its consciousness. The demand to-day upon Christian Scientists for a higher and grander emulation of Jesus' example is met only through a more earnest, daily striving for that Mind which was in Christ Jesus, and such an attitude toward all sense testimony as will enable us to enter into the realization of his prayer at the entrance to the sepulchre where Lazarus lay, "Father, I thank Thee that Thou hast heard me."

The Lesson-Sermon.

E. J. H.

WE can hardly estimate the good we derive from the study of the Lesson-Sermons in the *Christian Science Quarterly*. Each lesson brings us what we need for every day of the week. How often, when the error to be overcome seemed so great, and when we were at a loss to know how to meet it, the lesson has brought us the statement of truth whereby we could realize error's unreality and so destroy it. The lessons are both a preventive and a cure of disease and discord. "His truth shall be thy shield and buckler." These lessons contain the Word as given in the Bible references and spiritually interpreted by the references from Science and Health. As we gain the spiritual sense of the Word, it becomes to us the healing truth. "Ye shall know the truth [understand it spiritually], and the truth shall make you free." Then we are able to prove the Psalmist's statement, "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

One morning a Christian Scientist, in studying the lesson,

had a clearer realization of the truth it contained than usual. A few hours later, her little boy was skating on the river. This was during ice harvest, and a narrow channel had been cut across the river to float the ice through to shore. The little boy was making a long run and did not see the channel until too near it to stop. He fell into the river where the water was very deep and very swift. He swam across the channel, but was unable to get upon the ice as the water was so swift that it drew his limbs under the ice. The men were unable to reach him in time to give any assistance, and there seemed to be no way of escape, when, with presence of mind, he changed his position, made a great effort and raised himself clear up on the ice and was saved without any human help. Who will doubt that the morning study of the lesson enabled this mother and her boy to realize the promise, "I will be with him in trouble; I will deliver him."

I know a Christian Scientist, living where there are no others, who meets and destroys the attacks of error of every sort by the study of the lessons. Her little grandson had a severe cough, and not being able to overcome it by silent treatments, she and his mother went over the Lesson every day until the cough was entirely healed, which was not many days.

This little incident reminded me of the siege of Jericho, when Joshua was commanded to go round the city every day until the seventh day. They were not to shout until the seventh day. The "still, small voice" of Truth was to be heeded. Joshua was obedient to the call of Truth. We are told that "he rose early in the morning" and began the compass of the city of Jericho. This is surely a lesson to us. We need to begin early each day to encompass every wall of error with the Lesson-Sermon, and when we assimilate the truth it contains, the walls will fall down flat.

Sin and Sickness—Twins.

FRANK BELL.

THE close association of sin and suffering is a phenomenon of every-day observation. Mankind readily recognizes and acknowledges that a career of wickedness is usually attended by bodily ills in approximate proportion to the degree of the excesses indulged, and that frequently the most malignant maladies accompany the vilest vice. As to why this is so, most persons seem to be satisfied with the vague assertion that "outraged nature" imposes penalties for "violated laws." The vital point of evil's awful lesson is lost to those who fail to see that the distressing and debilitating accompaniments of sin are the direct results, not only of the sinful acts, but of the mental conditions of which those acts are themselves merely expressions or manifestations. In the frequent concurrence of wicked deeds and physical suffering, Christian Science sees but twin children of one evil,—wrong thinking. Obviously, the antidote for wrong thinking is right thinking, and the Christian Scientist understands, therefore, that the real cure is to be found, not in a "soothing syrup" for the pain, nor in a "Thou shalt not" for the sinful act, nor in any attempt to reach either one through the other; but that each must be met and mastered in the mentality of which it is the expression.

Mortal mind, in its theorizing as to cause and effect, is as far wrong when it attributes the sickness of debility to the sin of drunkenness, for instance, as when it ascribes the sin of ill temper to the sickness of dyspepsia. Coincidence, not consequence, is the proper word in each case.

The true and permanent corrective is found by those who seek neither cause nor cure in matter, but who find the unfailing remedy, for sin and sickness alike, in the understanding of the real man's rightful dominion over all the earth, including that portion of it commonly denominated the human body.

Selected Articles.

The following article is copied from the editorial pages of *The Church Visitor*, the official paper of the Epworth League in the Cincinnati district:—

LIVING EPISTLES.

While at the World's Fair we were the pleased guest of Mr. and Mrs. Frank Obear. They were strangers when they consented to entertain us, but after two weeks of happy sojourn we parted with them, feeling that we had enriched life by our brief acquaintance. They are ardent disciples of Christian Science, and the best arguments for the new cult we have ever seen. They have studied it thoroughly, and give many plausible reasons for accepting its teachings. We employed our leisure reading the books and tracts they furnished. We attended two of the public services of the church. We saw two thousand people at their Wednesday evening testimony meeting, and heard several persons witness to the healing efficiency of the system.

After reading and hearing a deal of Christian Science teaching we are at a loss to see why its disciples think it necessary to withdraw from the established churches. It must be admitted that Mrs. Eddy is a woman of superior intelligence, and that she has expressed her views in a very fascinating style.

We are of the opinion that Christian Science lived up to would greatly benefit mankind. More harm is done by dosing with noxious drugs than good is done by the whole *materia medica*. Morbid fancy and wasting worry are causes of much suffering and fatality. Christian Scientists possess their souls in patience, borrow no trouble, are strangers to hypochondria, and they are kind and fraternal to each other. Health is catching, and these self-possessed people spread the contagion. They use no intoxicants, opiates, or tobacco, and in these respects, at least, are worthy of all imitation. Their devotion to their church shames the orthodox sects. Think of a prayer meeting of two thousand people in the middle of the week!

These people "search the Scriptures;" they are Christ-consecrated; they believe that sin and sickness are diseases to be expelled by holiness, and they live what they profess. Restless, discontented minds and foul hearts have more to do with creating vice and crime than any personal devil. Whatever can exorcise these demons that possess so many, should be welcomed. It was David's transforming harp that emancipated Saul and made him sane. It was the harp of Orpheus that silenced the seductive strains of the Sirens. The lyre of love has a charm in its strings to chase away sin and its sorrows. We are no Christian Scientist, but we have no stones to throw at any who love the Lord.

We appreciate this editor's words because they express his deliberate judgment after intimate association with Christian Scientists and the reading of the official literature of the denomination. The most ready answer we can give to his query, why do Christian Scientists think it necessary to withdraw from the established churches, is the words of Rev. T. A. Goodwin, a Methodist minister of Indianapolis, "The churches ought to welcome Christian Scientists, instead of making it so uncomfortable for them that they are compelled to start churches of their own."—[ED.]

A Christian Scientist could have no fear of evil thought, for he understands how to overcome evil with good, neither could he resort to evil mental practice, for in so doing he would be obliged to depart from Christian Science, substituting a wicked mental practice. Every effort of the true Christian Scientist is consistent with the understanding that God is Love and that He is the only real power. Such practice can never do harm, but must always do good.

It is recorded in the Bible that Jesus after doing "many mighty works" was accused of casting "out devils through

Beelzebub the chief of devils." His reply was, "If I by Beelzebub cast out devils, by whom do your sons cast them out?" This silenced his accusers.

From the tone of much criticism one might be led into thinking that Christian Science was being subjected to the same accusation. The condition which Christian Scientists find existent in the world to-day more than justifies the efforts which they are making to afford relief to humanity. With sickness and sin on every side, the call is for something more than blind faith, and if "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," then is it not a comparatively easy matter to discover the source of anything which brings forth the multitude of good works which we find accompanying the teaching and practice of Christian Science?

ALBERT E. MILLER.

Pennsylvania Scrantonian.

Christian Scientists do not claim to possess supernatural gifts, but they do claim that the teachings of Christ, in their application to the healing of disease, are as practical to-day as they were when our Saviour and his disciples dispelled sickness with the Word. The following letter has just been received from a member of the Institution of Civil Engineers in London. He writes, in part:—

"One of Lord Maitland's men at the war was kicked in the knee by a horse. After being twice operated on and pronounced incurable, Lady Maitland suggested Christian Science. He went to a practitioner and was healed within three quarters of an hour. He had stammered badly for years, and this also was put right. The leading surgeon at Westminster Hospital could not believe it, and remarked that it was simply a miracle."

Herbert A. Parkyn, M. D., in explaining the cures of Christian Science, says, "A few years ago physicians in general laughed at the idea of Christian Science curing genuine physical complaints; to-day the physician who denies the fact proclaims his ignorance of what is actually going on in the very fields of thought and research in which he should be most interested." RICHARD P. VERRALL.

New York Globe.

The fundamental teaching of Christian Science that God is All in all, is Scriptural; hence all that really exists is God and His infinite manifestation. This Scriptural view exalts one's idea of God far above his former sense of Him, and enables one to contemplate infinity. From this elevated point of view he clearly perceives that the claim of evil as entity involves the limitation of God as infinite good. The manifest phenomenon of evil, known as sin, sickness, disease, and death, must therefore be seen for just what it is; namely, the belief in something apart from the infinite, the belief that there is something opposite and contrary to God, notwithstanding the Scriptures declare that God is All in all. The abstract statement that matter is unreal needs the following explanation: Christian Science teaches that all things are, that the universe is, is real, and at hand; but it also teaches that Spirit alone is substance, and, hence, that the universe is spiritual and not material.

To the uninformed it appears that Christian Science teaches that there is no such thing as sin, disease, and death. Christian Science refers such an one to the works of Jesus, who demolished all these evils, overcoming them with the Word of God. He thus proved them to be nothing more than a false appearance, by destroying them. He taught his followers to do the same, and so it is at the present time. Christian Scientists are enabled to prove them falsities through the understanding that God is the only creator, and that He made all, and that all He made was pronounced "very good."

JAMES D. SHERWOOD.

El Paso (Tex.) Herald.

The Lectures.

Leavenworth, Kan.

More than five hundred people attended the lecture given in the Opera House, Thursday evening [November 3], by Bicknell Young of Chicago. Mr. Young was introduced by Rev. Samuel Pearson, pastor of the First Congregational Church, who spoke in part as follows:—

Christian Science has passed through the initial stages peculiar to all religious movements, and its influence cannot be measured by figures. Thoughtful, devout minds are seeking for whatever permanent contribution Christian Science has to make to the established beliefs of Christendom. The Christian Science church has emphasized the study of the Bible, prayer, and experience or testimony. These three features of the new church are not new, but have been peculiar to the history of the Christian church in its several divisions, but there is a peculiar revival of interest in these particulars, under this church's insistence. As a humble follower of Jesus, with many others present, I come with an open mind to hear from one who is competent and authorized, an exposition of the faith and Principle of Christian Science. It is with sincere pleasure I introduce to you the lecturer of the evening.

Leavenworth Times.

Winchester, Mass.

A large audience last Friday evening [November 11] took advantage of the opportunity to attend a lecture on Christian Science by Edward A. Kimball, given under the auspices of First Church of Christ, Scientist. Mr. Kimball was introduced by Samuel J. Elder, Esq., who said in part,—

"You have come together to-night, friends, in response to an invitation to listen to a presentation of some of the facts concerning Christian Science. I do not need to say to you that this subject is not one which can be dealt with in the compass of an ordinary discussion, and I apprehend that you have not assembled with the anticipation of hearing the subject exhausted, or more than dealt with in some of its stages."

We print on first page, in full, the lecture given by Edward A. Kimball, which is worth reading, whether you believe in Christian Science or not. There is a great deal to be learned from reading this lecture, as it brings to light much that has not heretofore been perfectly clear to many persons. It certainly is a very forceful and clear exposition of what Christian Science really stands for.

The Winchester Star.

Peoria, Ill.

How the world moves! Yesterday afternoon [November 13] the Grand Opera House was packed to its full capacity with people who wanted to learn of Christian Science. It was a most representative audience in that it included men from all the advanced walks of life, lawyers, judges, business men, and all who had made of life a success.

Strange to say, the orator of the occasion was introduced by an orthodox theologian, to wit, the Rev. Dr. Simmons, and a splendid introductory speech he made. At the outset he declared that this life was not the only thing worth living for, but that greater things lay beyond. He stated that in privileges and in practice all the members of the associated churches had been working along the same line. There were times when there were untold truths that had to be developed, and it was possible that the Christian Scientist had reached those untold truths. There are truths that have been neglected; there are truths that have been ignored, but they still come up, and in these later days they are found to be omnipotent.

There is in the Scripture the pronouncement that the truth shall make you free, and we in these latter days,

searching after the truth, find it expressed in Christian Science. We give to you of the Christian Science faith a greeting, and moreover we state that you have discovered the truth that shall make you free. We believe that in the fullness of God's own good time this freedom will be extended to all, and that the power which cleanses shall cleanse us to the full freedom that lies in Christ Jesus. This was a beautiful expression of the freedom of faith of which Dr. Simmons is a prime example.

Following the introductory, ex-Attorney-General Clarence A. Buskirk of Indiana came forward. He is a distinguished citizen of the middle west, and his words were attentively listened to by the large audience, to many of whom the first light on Christian Science was being given.

Peoria Herald-Transcript.

Englewood, N. J.

On Monday evening [November 21] the auditorium at the Lyceum was respectably filled with a very attentive audience, gathered to hear an exposition of Christian Science by Judge Septimus J. Hanna of Colorado Springs.

The speaker was introduced by Councilman William A. Childs, who said in part,—

The wisest man that ever trod the globe, he who accomplished vastly more than any other, said that his wisdom was not of this world; in other words, that it could not be had through a study of matter; nevertheless, he said that all men could and should acquire it, and when acquired and applied, they could not only do the wonderful works that he did, and greater; but more, it would bring to them every conceivable good thing, and bring it now and bring it here!

My friends, by reason of the consecrated work of one woman in our own time, Mrs. Eddy, Christian Scientists assert that they have acquired this Christ knowledge, and thus far, in some small degree, they have succeeded in applying it with results which prove conclusively the truth of their assertion. Naturally enough, then, we are exceedingly desirous that everybody share with us this truth and these benefits.—*Englewood Press.*

Lectures at other Places.

- Fairmount, Minn.—Miss Mary Brookins, November 13.
- Hamilton, Ont.—Edward A. Kimball, November 14.
- Elmira, N. Y.—Rev. Arthur R. Vosburgh, November 14.
- Sherburn, Minn.—Miss Mary Brookins, November 14.
- Iowa City, Ia.—Edward A. Kimball, November 18.
- Boise, Idaho.—Bicknell Young, November 18.
- Waterbury, Conn.—Judge Septimus J. Hanna, November 18.
- Hampton, Ia.—Judge William G. Ewing, November 20.
- Spokane, Wash.—Bicknell Young, November 20.
- Lansing, Mich.—Hon. Clarence A. Buskirk, November 20.
- Brooklyn, N. Y.—Judge Septimus J. Hanna, November 20.
- Mason City, Iowa.—Edward A. Kimball, November 20.
- Elkhart, Ind.—Mrs. Sue Harper Mims, November 21.
- North Yakima, Wash.—Bicknell Young, November 21.
- Platteville, Wis.—Edward A. Kimball, November 22.
- Chicago, Ill.—(Fifth), Mrs. Sue Harper Mims, November 22.

List of Members.

The List of Members of The Mother Church, including those admitted November 1, 1904, is now on sale. Price 50 cents per copy; 6 copies, \$2.50; 12 copies, \$4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Corner-stone Laid in London.

THE following correspondence between our Leader and First Church of Christ, Scientist, London, upon the occasion of the laying of the corner-stone of the new edifice in that city, will be read with interest.

London, S. W., December 8, 1904.

Beloved Leader:—It is my privilege to send you, on behalf of the Board of Directors of this church, the enclosed memorandum of the proceedings at the laying of the corner-stone of our new church building—notice of which you will have received by cable last month.

We are very grateful for this onward step and rejoice to feel that stone from your native state, built into the walls of this, the first Christian Science Church in London, will always remain a tribute of our deep gratitude to you as the Discoverer and Founder of Christian Science, and a happy emblem of unity, not only of the two countries but of the one Cause.

Sincerely yours,

GODFREY R. PEARSE,

President, Board of Directors First Church of Christ, Scientist, London.

[The following is a copy of the memorandum referred to in Mr. Pearse's letter.]

The corner-stone of First Church of Christ, Scientist, London, was laid on Tuesday, November 29, 1904, at noon. The following order of service was conducted by the First and Second Readers, Mrs. Thomson and Captain Baynes: Reading from the Bible (1 Corinthians, 3 : 9-14; Ephesians, 2 : 19-22; 2 Corinthians, 3 : 5, 6); reading from "Miscellaneous Writings" by Mary Baker G. Eddy; extracts from the letter to First Church of Christ, Scientist, Denver. Silent prayer followed by the audible repetition of the Lord's Prayer, and the laying of the corner-stone of granite from Concord, N. H., the repetition of the daily prayer from the Manual, and the scientific statement of being.

The stone was laid by Mrs. Graves Colles, C.S.D., and the following officials were present: the board, the building committee, the trustees, the architect, the finance committee, the publication committee, the Readers, the clerk, the librarian, the organist, the caretaker, the First and Second Readers of First Church of Christ, Scientist, Dublin; the First and Second Readers of First Church of Christ, Scientist, Edinburgh; the First and Second Readers of First Church of Christ, Scientist, Brighton; the First Reader of First Church of Christ, Scientist, Manchester; the First and Second Readers of Second Church of Christ, Scientist, London. A lead box was enclosed beneath the corner-stone containing the Bible and all Mrs. Eddy's works, the current numbers of the Christian Science periodicals; viz., the *Journal*, *Sentinel*, *Herold*, and *Quarterly*, and a copy of the constitution and rules of First Church of Christ, Scientist, London.

MRS. EDDY'S REPLY.

First Church of Christ, Scientist,

Sloane Terrace, London, England.

Beloved Students:—You have laid the corner-stone of your church edifice impressively, and buried immortal truths in the bosom of earth safe from all chance to be challenged.

You whose labors are doing so much to benefit mankind will not be impatient, if you have not accomplished all you desire, nor will you be long in doing more. My faith in God, and in His followers rests in the fact that He is infinite good, and He gives them opportunity to use their hidden virtues—to put into practice the power which lies concealed in the calm, and which storms awaken to vigor and to victory.

It is only by looking heavenward that mutual friendships such as ours can begin and never end. Over sea and over land Christian Science unites its true followers on one Principle, the divine Love, that sacred *arc* and essence of Soul which makes them one in Christ.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., December 23, 1904.

In Answer to Many Queries.

WE are often asked to "say something in the *Sentinel*" calculated to correct some practice or custom which the person who makes the request believes to be a growing evil destined to work great injury to our Cause, but in a majority of instances we have found that the evil complained of is one which can be readily corrected by obedience to the letter and the spirit of the Church Manual, and it therefore seems inexpedient to devote any of our limited space to articles which we are requested to write upon these various subjects. Another reason why a discussion of some of the evils reported to us cannot be undertaken is, that they are purely local matters, upon which persons may differ without bad motives and without intending to abridge the rights of any other person. Recourse to Article XXI., Section I, of the By-laws of The Mother Church is the first step necessary to the settlement of all such difficulties and differences of opinion, and to the extent that the spirit of this by-law is understood and its letter practised, all seeming necessity for the expression of an opinion by a third party, even if that third party be the *Sentinel*, will be removed.

There is yet another class of questions that we are called upon to answer, which deal with the deep things of Mind, and which are fully answered in our text-book. Questions of this latter class we cannot undertake to answer, and it is quite unnecessary that we should. The Scriptures unfold a perfect plan of salvation, and through the study of Science and Health we are enabled to understand and follow this plan, but this work each individual must do for himself. While a person of consecrated life and keen spiritual perception may point out the way of salvation, he cannot achieve salvation for any individual other than himself.

The pith of what we have to say about the many questions propounded to us is this: a full statement of Christian Science is contained in Science and Health and the other published works of Rev. Mary Baker G. Eddy, and those who faithfully study these writings and live in conformity with the spirit and the letter of their teachings will find less and less need for reliance upon human opinion.

The Church Manual presents a thorough and adequate code of moral and spiritual procedure for the guidance of Christian Scientists, and a more general knowledge of this book will be found useful. The demand of Truth is that each individual shall work out his own salvation, and

while every one of us can be of assistance to our fellows through prayer and example, we cannot carry them into the kingdom of heaven.

We shall continue to discuss from time to time such subjects as seem necessary for the good of the Cause, but we cannot undertake to consider all the subjects presented to us with the request that we handle them in the *Sentinel*. We suggest to our readers that they consult Science and Health and the Church Manual when in doubt upon any question, and we feel sure that if they do this patiently and prayerfully, they will find little need of asking for more light.

ARCHIBALD McLELLAN.

Our Resources.

THE inquiry, "What is he worth?" is made from many widely differing motives. The business man may wish to know something of the character and resources of a possible employee or partner, and those who are wise may desire to have this question answered before admitting any one into the sacred circle of friendship. In no case can the mental and moral elements be ignored, for it will be found that everything really depends upon them. Even the great Teacher did not disdain the current coinage of thought in illustrating spiritual truths. He told of the prodigal son who asked for his inheritance before entering the world's great arena; and again, he used the terms of traffic in telling of those to whom the "Talents" were given. We learn in Christian Science that Truth begins its mighty work in us where it finds us, and never ceases until a complete transformation is effected in all our habits of thinking, speaking, and acting, for Truth is not only the "author" but is also the "finisher" of our salvation.

In one of Job's mournful soliloquies he declares that he came naked into the world, but a modern poet says in contrast,—

Not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.

These words surely point to the mental and spiritual endowment with which our heavenly Father provides His every child. Man's patrimony consists in his ability to understand and reflect God, and he proves his sonship in the demonstration of those qualities which have their origin in supreme intelligence. God never limits His gifts, His word is ever, "Son, all that I have is thine." If we are conscious of any lack of ability we should see clearly that although the divine bestowals are free for all, the capacity and disposition of the human sense must needs limit our receptivity, until, through the Christly overcoming, these give place to a perfect realization of the Truth of being. It is of less importance to know whether a man has received one "Talent" or five than to know how he is using what he has received. There are certain foundational qualities which are indispensable to every right character, qualities which all claim at least to possess; viz., purity and honesty. We learn, however, through the understanding gained in Christian Science, that it is necessary to express the rounded whole of the true ideal, and not "a broken arc."

If we are ever conscious of a sense of discord, either in respect to our health, home, or business, we have boundless resources in Truth from which the need may be supplied, and neither indolence, indifference, nor obstinacy should be allowed to hinder our appropriation of them. A story is told of a worthy woman who was harassed by her household cares, especially by the indolence and unfaithfulness of her servants. She consulted a hermit, famed for his wisdom, and he gave her a small sealed casket, telling her to carry it three times a day into the stable, the cellar, and the kitchen, respectively, and to continue this for a year. It will be readily seen that while this led at first to the uncovering of many errors, it finally led to their elimination. We are

thus reminded that greater persistency is needed in carrying the truth, which we have so often proved effective, into the midst of seemingly insurmountable difficulties, ever remembering the angel's assurance to Mary, "With God nothing shall be impossible."

In estimating our resources we should never forget the Master's words which are made so clear in the light of Christian Science, "Unto every one that hath shall be given, and he shall have abundance." Great indeed is the gift of divine Love bestowed upon us through the one who was faithful in carrying the "Talents" given into her keeping to the thought conditions of sin and sickness where the need was most urgent. As the truth was made known to humanity, those who were willing to receive it exchanged their beliefs of sin and sickness and want for the spiritual ideas of health and holiness, "the unsearchable riches of Christ," and it is ours to know that neither temperament nor environment can rob those who are faithful to Truth of their divinely bestowed resources.

ANNIE M. KNOTT.

The Heavens are Telling.

From Thy will stream the world, life, and nature.

THOUGH our sense of space and time, with all the other limitations of human thought, can but sadly mar our concept of God, nevertheless we may be inspired, find escape from a baser self, as mind and heart are opened to the grandeur and sublimity of the universe about us. To turn away from the realm of sickness and sin, and let thought speed into the star-illuminated corridors of the sky, is to find a richer communion, a nobler aspiration, calmness and strength, and there is much to indicate that the Master's frequent retirement, in the night season, to the mountains and desert places apart, was for that refreshment and strengthening which the spiritual interpretation of nature ever brings, and which served to relieve any sense of exhaustion attending the constant self-expenditure of his life.

In a recent article on the celestial distances, Professor Newcomb has spoken of the solar system as "merely a point! a sphere with a radius 400,000 times the distance of the sun. An idea of this distance may be gained by reflecting that light, making the circuit of the earth seven times in a second, and reaching us from the sun in eight minutes and twenty seconds, would require seven years to reach the surface of the sphere we have supposed. Now, the first result of measures of parallax is that within this enormous sphere there is, besides our sun in the center, only a single star; named *Alpha Centauri*."

A sphere having double this radius, that is, 800,000 times the distance of the sun, and containing eight times the volume, would enclose only about eight additional fixed stars. Estimating upon this basis, he concludes that the stars which are known to exist, and which have been tabulated in large part, occupy a region "whose boundary is *two hundred million times the distance of the sun*,—a distance through which light would travel in about thirty-three hundred years!" The impinge of this thought of immeasurable vastness begets a sense of awe, and of human insignificance, such as may have moved the Psalmist to say "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Indeed one is stunned rather than uplifted by it, unless this overwhelming thought of the immensity of being is lighted up with the realization that the all-supporting, all-embracing infinite is divine Love, our Father-Mother God. The abiding faith that He who hath bound "the sweet influence of the Pleiades," and loosed "the bands of Orion," who bringeth forth "Mazza-roth in his season," and guideth "Arcturus with his sons," is *our* strength and *our* defender,—this gives an entirely new significance and value to the data of astronomy, as it does also to the data of every other domain of nature.

When we can discover within the flower, beyond the sunset, and above the stars that which makes us more adequate for the sick-room, more authoritative over sin, more calm and Christ-like in every human exigency and demand,—then, indeed, have we found nature's secret, and though perhaps unphrased and unframed, our philosophy will stand every assault of doubt and distress.

The students of Christian Science gratefully witness that its teaching has given them a more helpful hold upon God; that as never before they now find quiet and strength of heart, amid the trials, temptations, and annoyances of human life, by thinking upon the greatness, the repose, the imperturbed stability of the Principle of Being. To them, and to all who are no longer in contented enslavement to material sense, the heavens do "declare the glory of God," and in a way which leads to the demonstrable assurance that it is He who forgiveth all our iniquities, and who healeth all our diseases.

JOHN B. WILLIS.

Letters to our Leader.

Boston, Christmas, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—The day which Christendom celebrates as the one on which Jesus of Nazareth was born has again returned, but you have taught us that the true Christmas,—the birth of the Christ, the Saviour of mankind,—is not a day in the mortal calendar; it is a revelation to each human consciousness that divine Love is ever-present and omnipotent, and for the understanding of this Science we are indebted to you. The multitude of sick who have been healed and the sinful who have been saved stand forth as veritable witnesses that the inspiration which impelled you to write the Christian Science textbook was divine.

With a deep sense of the blessings which have come to us through your teaching, counsel, and unceasing love for us, we send this expression of our profound gratitude.

Lovingly, your students,

IRA O. KNAPP, JOSEPH ARMSTRONG,
WILLIAM B. JOHNSON, STEPHEN A. CHASE,
ARCHIBALD McLELLAN.

Brookline, Mass., December 27, 1904.

Beloved Leader:—I feel it is our privilege to share with you, this Christmas time, the joy that has been brought, through your teachings, to the little band of workers in Wellesley, Mass. Three years ago services were held every Sunday in a little studio, where a few college students gathered. We soon felt the need of a larger room, and one in a better location. We procured a room at "The Wellesley Inn," where many of the students board. Last winter we were offered a still larger room in the same building, which is the new dining-room, beautifully finished in the Dutch style. Our attendance has increased and a number of new students from the college and "Dana Hall" come to the service, also several residents of Wellesley, and some from two of the neighboring suburbs. Our Second Reader is a junior, and our treasurer and organist are both sophomores in the college. There has been good, quick healing of sickness; fear of contagion has been destroyed, a sense of over-study has been removed, anger and hate have melted away before the presence of Love, and the thought of limitation has been met by the understanding of the one infinite source of supply. At the time of yearly examination Truth has met every need, and instead of being sent home overworked, as many of the students are, those who have turned to God as the one Physician have been able to keep at their post, well and strong and able to do good work in all their studies.

Respect for all those who are known as Christian Scientists in this college settlement is growing rapidly, and the truth which these young women are learning to love and live will be carried into many different cities at the close of their college course. It has been our privilege to send as our Christmas offering a contribution to The Mother Church Building Fund. Our treasurer forwarded to Mr. Chase fifty-two dollars. This meant self-denial on the part of the students, as most of them have only "pin-money," but they realize the great joy of giving toward the building of this church which stands for the redemption of mankind.

My own gratitude to you is deeper than words. All that I am, or have, I owe to your faithful teachings, and my prayer is to be worthy to voice God's word to His little ones.

Your loving follower,

ROSALIND WHEELER.

Rock Island, Ill., December 20, 1904.

Mrs. Eddy.

Beloved Leader:—Our little church hailed with joy and satisfaction the opportunity afforded us to make an offering through you, at this happy season, to The Mother Church Building Fund. Soon after the publication of your message in the *Sentinel*, our joint boards, in a notice to the church members, called their attention to this happy opportunity and stated that it was their belief that the church would be delighted therewith and would make a hearty response thereto. The result proved that their faith was well founded, for a hearty and generous response was made, amounting to five hundred and eleven dollars and twenty-five cents; and accordingly we have this day forwarded to Mr. Chase a draft for the same. The above sum is in addition to our regular subscription of two thousand dollars, which has been paid up in full, and it is our further expectation to make considerable additional payments.

We are indeed grateful to you for this special opportunity of attesting our love and reverence for you in the way of your leading, and in the real work of the church,—healing the sick and sinful, and lifting the world to a higher and nobler plane,—it is our constant prayer that we may do our full share.

Yours in truth,

F. C. DENKMANN, *Chairman Joint Boards.*

First Church of Christ, Scientist.

Paris, November 24, 1904.

Reverend Mary Baker G. Eddy.

Dear Leader:—Having studied my Thanksgiving lesson, and with a grateful heart reviewed all the good which has come to me during the past year, I feel a sincere desire to thank you for the great blessing which you, with unselfish love and labor, have given to mankind. Though German, I am able to read all your books and to gain through them each day a little more of the spiritual understanding, which does not depend on language. I feel glad, thinking that, after my return to Germany, I can help the faithful workers who came from America to our country to sow the good seed. I know that the only way to prove our gratitude, is to help others "on the way there."

Christian Science will become a strong tie between the nations, for wherever it is accepted, it demonstrates "on earth peace, good will toward men." I feel that I have still many battles to fight with self and the senses, yet I rejoice in going the way which you, dearest Leader, have pointed out, and on which you are going before us, holding up for us the high standard of the perfect man.

In gratitude and obedience,

Yours lovingly,

EVA MARIA SCHNEIDER.

Testimonies of Healing.

I wish to express my gratitude for the understanding of God that I have gained through the study of Christian Science. Three years ago Christian Science found me a most miserable woman. I was a great sufferer physically and mentally. I had several years before graduated from a regular school for trained nurses and followed my profession for a number of years, the greater part of the time being superintendent of a hospital and associated with some of the ablest physicians in the country. I saw their most noble efforts often fail to alleviate pain or prolong life, and having myself found it necessary at two different times to submit to surgical operations which afforded only temporary relief, I found myself losing faith in *materia medica*. I gave up my profession as nurse to be married, and, as I then thought, to live a life of happiness and peace, but sickness, first in one form and then another, manifested itself, till life became a burden to me, and my great fear was that I would become a burden to my family. I could find no relief in *materia medica*, and finally, in desperation, I turned to Christian Science. I knew nothing about it or its teachings and had always entertained a sense of ridicule towards it; I had no faith in it, but just grasped at it as a drowning man would at a straw.

I went to see a practitioner and in less than a week was lifted clear out of the gloom. My healing was rapid. I had suffered intensely from indigestion, chronic bladder trouble, aggravated nervousness, and insomnia in its worst form. Of all of these I was healed. I had worn glasses for twelve years for far-sightedness and astigmatism. I laid them aside when I commenced studying Christian Science and have never had them on since, and have never felt the need of them. I was also healed of intense fear. My healing certainly was marvelous and so impressed myself and family that we made a thorough investigation of Christian Science, feeling sure that it had a divine origin, with the result that no member of the family has taken one drop of medicine in the last three years and we never before enjoyed such perfect health. Any form of inharmony that has manifested itself in this time has been very quickly destroyed by our understanding of Christian Science.

I am most grateful for this beautiful truth taught us in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am grateful for all her writings, also for the helpful thoughts we receive from the *Sentinel* and *Journal*, and I am also grateful for the help which class instruction has brought me in the application of this grand truth. I do know that with reformation and the application of the truth taught in Science and Health, sickness, sin, sorrow, and discord of any name and nature can be healed.

MARY E. HINTON, Salt Lake City, Utah.

In March, 1890, the healing power of God through Christian Science was first brought into our home. The benefits received have been many. The first help given was for my husband, who had been for years a great sufferer with stomach trouble. Careful dieting and abstinence from certain articles of food seemed to prevent the acute attacks, but he took medicine after each meal and tonics of different kinds at stated intervals. He had been under the care of different physicians, "and was nothing bettered, but rather grew worse." At a time when he was discouraged and almost desperate, a friend, who had been healed of a serious stomach trouble, persuaded him to try Christian Science treatment, which proved a great blessing to us. He has used no medicines or drugs of any kind since that time.

The winter following, a sister who was visiting us was healed of constipation, peritonitis, and diphtheria, after

learning of the work done for him. My mother was then advised by my husband to come to our house from the mountains, and to be treated. She had been an invalid for over twenty years, suffering from chronic constipation, intestinal obstruction, and numerous attendant ailments. She was entirely healed after several weeks' treatment.

After all this wonderful benefit to those dear to me, I acknowledged their healing, but remained stubborn and wilful, and would not take help for myself, though sadly in need of treatment, and kindly importuned by my husband to do so. The following March, 1891, when the grip was prevalent in our city, my husband came under it and seemed exceedingly ill, but he relied upon Christian Science treatment, and in less than a week returned to his business, perfectly healed, while others taken sick at about the same time, and under medical care, were housed much longer, and some passed away.

After some argument, I was persuaded to have help for a severe headache at the time my husband was ill with the grip. For years I had been subject to spinal headaches, the result of an attack of spinal meningitis. When taken ill I would be prostrated for several days. The one treatment is all that I ever had for this complaint, and I was up and around that afternoon and do not remember having a severe headache of that nature since. It was some time even after this help before I was willing to rely wholly upon God for all benefits. A desire to know and understand this wonderful truth has been gradually growing, until now it has become our main dependence.

Three years ago in February I was laid upon my bed with pneumonia. I was confined to my room for two weeks, and while, to mortal sense, I seemed a very sick woman, I was again raised up by Divine power. Through the faithful work of the practitioner whom we call when in especial need, I was lifted above the seeming cloud. The Bible and its promises have become more precious, and my love for God, and my faith in Him has been increased as I come to understand more of its spiritual teaching through the study of our text-book, Science and Health.

I feel under a personal obligation to the one who received this revelation of Truth, and through whose faithful and steadfast work I have been able to find help. God has surely showered blessings upon us, for which we are thankful. I am unwilling longer to withhold my testimony of help received and desire to send this simple acknowledgment as a small token of my thankfulness to God for His many blessings to me, of which I have mentioned but a few. I trust that this may be of help to some one else.—MRS. GERTRUDE GILLETTE, Denver, Col.

I have attended Christian Science meetings, held in large churches, crowded with people; and I have been where there were only two or three met together to give thanks to God. Whether there are few or many, God's presence and care are always felt. I have sometimes gone to the meeting with some ailment,—it might be a headache or weariness, or only a load of care, but whatever the trouble, I have always been helped, and usually entirely cured, simply by being at the meeting. We are learning, in Christian Science, that all the promises in the Bible are true, and that they are intended for us here and now. We know of the God who forgiveth all our iniquities; who healeth all our diseases. We have realized the truth of the saying in Isaiah, "They that wait upon the Lord shall renew their strength."

I am a teacher in the public schools, and Christian Science has taught me many lessons that a teacher needs to know. It has taught me to see the beauty of the child's character, and to be constantly on guard lest prejudice against one of the little ones should come in some subtle form. Above all, it has taught me to appreciate the privilege I have of being continually among the children.

I pray constantly that I may pattern my life after that of him who said, "Of such is the kingdom of heaven."

DOROTHEA LOWE, Leadville, Col.

How eager we should be to tell of the blessings that have come to us through the truth as revealed in Christian Science. I have been so greatly benefited that I could not enumerate the blessings, and scarcely know where to begin. The first benefit which I received came from reading Science and Health to a colored woman who was living with me as a cook. She had passed through a surgical operation which had left her bankrupt in more ways than one, and had been directed to Christian Science by me without my having any knowledge of it. I had only heard of it and suggested it to her. She left my house, lived with Christian Scientists, and upon her return asked me to read Science and Health to her. At that time I was in the very depths of despair, bordering on melancholia, and the gloom was dispelled while reading to her. I was filled with sunshine,—happiness,—and this overflow went out to my friends; every one would remark upon the change and all were glad to see it. All the world is seeking for peace and happiness, and if all would humbly and earnestly study the Bible and Science and Health, it would certainly bring that peace which Jesus promised.

There have been many ailments overcome in my family by the declaration of the truth,—the grip, eczema of long standing, severe catarrhal trouble of the kidneys, chilblains, and other ills. Through the aid of a practitioner I have been relieved of heart trouble, caused by indigestion, extreme nervousness, severe inflammation of the eyes, and I am indeed a different woman since learning that Life is God. I am deeply grateful to God, and to Mrs. Eddy for the revelation of this beautiful truth, and for what it has done for me.—MRS. A. WINSTON, St. Louis, Mo.

I did not come to Christian Science for any physical need but for a number of other things. During the healing of my mother I became interested, and the more I read in Science and Health the more I wanted to read, until I became aware that I had lost or got rid of a terrible disposition. For this blessing I am very thankful. I owe all I have to God,—my home and the peace and harmony that have come into it. Our little boy is nearly four years old and has never taken a drop of medicine, for he knows where to go and get help, that is, in the Bible. He will ask me to read to him when he does not feel right, and always says it makes him feel better. It is beautiful to see what God's little ones can do in a home.

Such ailments as measles, colds, appendicitis, severe headache, and a number of other troubles have been rendered null and void as we have proved our true relation to God. Our little boy got his finger pinched in a clothes wringer so badly that the nail dropped off and it seemed to be bleeding terribly, but that was all stopped in a very short time and he was at play again as though nothing had happened. We have much to be thankful for.

It seems a hard battle to fight to rear children in this thought when some one in the household is opposed to it, but it can be done, for I had this to meet for nearly two years. Now all is peace and kindness, however, and my husband is coming into an understanding of the birth-right of man. I can truly say to any weary wife, that though the way seems hard to go without your husband, if you are faithful and work on, knowing that God worketh with you, your husband will follow. Our home is not like what it used to be, but is now a home of harmony. I could tell of a thousand blessings but time and space will not allow me to do so. My daily prayer is to live a better, higher, holier life, to be an example for others, be worthy to be called a child of the kingdom.

Words cannot express the love and gratitude we owe to Mrs. Eddy for the blessings she has given to the world, if all would come and drink at this fountain. It has been a blessing to me and mine to find God in the way our Leader has shown us.

MRS. HARRY BURTCH, Bay City, Mich.

Over a year ago our little four-year-old daughter had a stroke of paralysis. The entire right side was affected, her arm being limp from the shoulder, and she could not walk. The father's faith was at that time in *materia medica*, and the help that he called for left him absolutely hopeless. In his extremity he turned to Christian Science and asked for treatment for the child. In three days she began to walk, and in two weeks was sliding down the banisters. Within two months she could use her arm, and for more than a year she has been perfectly well and strong. For the physical healing we are most grateful, but this is small in comparison with the healing of her nature. Neighbors will tell that they used to see a little frowning face at the window, where now there is always a smiling face. The child's nature has been transformed, and she has become loving.

My heart goes out in deep gratitude and love to our Leader, who is teaching us so wisely and patiently how to win our freedom from sin, sickness, and death. In my thought of gratitude and love there is a large share for the dear practitioner, through whose understanding this healing was made possible. All that we have, all that we *are*, we owe to Christian Science.

MRS. FRANCES C. GROVES, Chicago, Ill.

I was miserable for several years, and was healed by the persistent study of Science and Health. My healing was very slow. At first I did not understand the teaching, but I liked the religious part, and knew that it had healed others and I believed it would heal me when I thoroughly understood it. I would take my Science and Health, which was a present from the lady who brought the glad tidings to me, and I would ask to understand it from a spiritual standpoint. Finally, after about three or four years of study, the healing came.

Not long ago, as I was getting my little girl ready for Sunday School, she complained of earache. I denied it as best I could, and told her to keep the scientific statement of being well in mind, and to go to Sunday School if she wished. I helped her as much as possible while attending to household duties; however, on her return she came to me crying with pain in her ear, and could eat no dinner except an orange. In a short time she was very feverish, and complained of headache, also a sense of pain in her stomach. I immediately took my Bible and Science and Health, sat down beside her, and read aloud to her for some time, perhaps an hour or more, when she fell asleep. I read the 91st Psalm and peacefully realized the presence of divine Love. By bed time my little one was much better, and her earache was gone. She went to bed, slept soundly all night, and in the morning, while I was preparing breakfast, she came downstairs and peeped into the kitchen with a very bright and smiling face. She kept singing all the time she was dressing, and said, "Mamma, it seems like I can't think anything but Love." She ate a hearty breakfast and went to school, although she still complained of soreness around the ear when it was touched. I could not give her as much time as I should but I kept the scientific statement of being constantly in thought and I never heard any more of her trouble.

May God bless our dear Leader for the blessings she has brought to suffering and sinning mortals through Science and Health.—MRS. D. C. OLMSTED, Bertrand, Neb.

I wish to add my thanks for the many blessings received from Christian Science. I was restored to perfect health after seven weeks' treatment, cured of constipation, nervousness, sleeplessness, and was able to discard glasses after having worn them for over eight years. I had been troubled with headaches for over a year, but, thanks to God, this trouble has also disappeared. I would add, for the sake of any who hold back from Christian Science on account of having no faith in it, that I had little or no faith but felt so miserable that I thought I would try it. I was filled with fears and doubts, especially as I had been brought up in the Jewish faith, and thought I was doing a great wrong even to think of Christian Science; but after investigation these doubts and fears have been dispelled, as they will be for all earnest investigators.

I am deeply grateful for having been led by divine Love into this truth, and my aim is to know more of it and to live the pure life and follow faithfully the glorious example of our beloved Leader, Mrs. Eddy.

ROSA GREEN, Cleveland, O.

I am a woman seventy-three years of age. About three years ago I fell and broke my nose. It bled profusely and was so sore that it seemed to hurt even to be looked at without being touched. One of the most gentle of doctors was telephoned for, and he was going to set it, but I could not bear to have it touched. He then told me to keep a cloth wet with a solution of witch hazel on it to take the soreness out so that he could put it in place, but it did no good. A piece of skin was rubbed off under the left eye. There was a large lump over the same eye and the nose was pushed to one side, and the doctor said that an abscess would form which would eat the bone away. I did all I could with material remedies to bring everything back to its natural state, but instead of getting better it got worse. I then thought, Why not try Christian Science? I went on Tuesday to a practitioner, and the next day the lump disappeared, and at the same time the swelling and the discoloration also left. Before the end of the week I was looking natural. The practitioner gave me Christian Science literature to read. I read the scientific statement of being (Science and Health, p. 468) twice, and when I got half way through again I felt as if a gentle hand was putting my nose in place and instantly the soreness was all gone. But that was not all; I felt such a glorious spiritual uplifting of thought that it seemed as if I were in heaven. That spiritual sense has stayed with me ever since, and my prospects are growing brighter. I wish to add that my nose also regained its proper shape at this time.

I can never say enough in favor of dear Mrs. Eddy through whom the blessed Saviour has shown us the way. "It is God that girdeth me with strength, and maketh my way perfect."—MRS. M. E. HARTON, Cincinnati, O.

It is now six years and a half since I commenced the study of Science and Health. Christian Science has healed me of stomach trouble from which I had suffered for many years, failing to get relief from *materia medica* any longer. It has also healed me of the grip, inflammation, abscess of the ear, and chilblains in the severest form. Two years ago a baby girl was born under the Christian Science thought. Word was sent to the practitioner, and in a short time the baby was born. Fear was destroyed and everything was harmonious. She is a strong and sturdy child, a picture of perfect health. I feel thankful every day for the proof of God's love, and of what Science is doing for us in our every walk of life, and for His protecting care. We feel thankful for Mrs. Eddy and her teaching, and for the grand work she has done and is doing.

MRS. GERTRUDE GUNSON, Brantford, Can.

In gratitude to our dear Leader, I desire to say, that only for "Science and Health with Key to the Scriptures," no true knowledge of a loving Father-Mother, God had been mine. Only darkness, as to my origin and destiny, was mine, until the word of our text-book, with its healing power, breathed upon me. Can I be blamed for gratitude that the Holy (whole) Scriptures were opened to me, and I thereby received the bread of Life?

I would here gratefully testify to the healing of hemorrhoids of long standing, and severe headaches which resulted from this diseased condition. I had only our text-book for my healing, and did not read to gain my health, as I did not then believe it would heal me. I read it to satisfy the hunger and thirst, the longing for home and heaven, when one day the hemorrhoids passed from me without pain. I had been advised to submit to surgery, but so dreaded an operation that I did not yield. I know by my own experience and that of many others, that spiritual power never wanes,—that God is the same yesterday, to-day, and forever. This true knowledge of God has fitted me for usefulness to humanity in ways that I had only longed for, but knew not how to find.

My prayer is for wisdom, for humility, that I also may say with the apostle,—“I can do all things through Christ which strengtheneth me.”—SARAH D. HILL, Burns, Ore.

My present existence is due to Christian Science. I have been interested in this Science for nearly nine years, and during that time many have been the ways in which it has brought peace and harmony to my consciousness. It seems to me that one of the most inharmonious mental conditions which has been overcome for me, through Christian Science, is jealousy. Through this truth I have been healed of sciatic rheumatism, colds, boils, nervous prostration, stomach trouble, and many other physical ailments have been corrected. I have also had the benefit of class instruction and thank God for the faithfulness and patience of my teacher in helping me along the way. I am grateful to our beloved Leader, Mrs. Eddy, for the "little book," Science and Health. I am also thankful to each and every one of God's children who have been instrumental in helping me to reach a place where I could help myself. My desire is to be a more faithful and obedient student, and to live and love the truth so that others may see my good works and glorify "our Father in heaven."

JOHN H. PRICE, Hill City, Tenn.

Five years ago I was taken with heart trouble. I employed one of the best doctors in the country and he said that I never would be well any more, but he could patch me up if I would quit work. To mortal sense I grew steadily worse, until this winter I could not do anything. I tried two more doctors who could only give relief. My rest was broken at night, after meals I had to walk in the open air, my feet and ankles were swollen, and I was not able to lace up my shoes. A friend hearing of my case, recommended Christian Science treatment. I promised her I would go to the nearest practitioner, the next week, but not thinking that it could do me any good. I had, however, faith enough to go, and after I had been up there the second time, the practitioner told me if I had any work to do, to go home and go at it. The doctors had told me before I must not work. I went to chopping wood, work I had not been able to do for two years. That was six or seven weeks ago when I began treatment. I have been working every day since at all kinds of heavy ranch work, and feel better than I have for six years. I am cured, sound, and well, thanks to God, to Christian Science, and to my practitioner.—T. H. CARD, Lemoore, Cal.

From our Exchanges.

An unthankful man is never long or really happy. While some peculiarly pleasing experience absorbs his consciousness he is not miserable, but the unthankful spirit soon asserts itself and he becomes dissatisfied, cynical, or morose. In the heart the emotion must glow and, whatever betide, the recognition of the beneficence of God is accompanied by a warmth of feeling which itself makes life in any condition worth living. Without this, happiness is never perfect, the dark corners of the soul harbor creeping things and the man grows morose, fearful, and suspicious; old age is a barren desert, and death would be welcome if conscience did not make a coward of the unloving, unlovely, unloved being who has failed to recognize God in all good things—and also in evil things which are so only in the seeming, except when “sin lieth at the door.”

The Christian Advocate.

What is your motive in life? Every life finds its chief inspiration somewhere. Perhaps it is to succeed? But what do you mean by success? Is it to gather together dollar after dollar; to stand in a conspicuous place in the social circle; to achieve some great result in invention, in commercial life, in art, in letters, in politics, in the professions; to develop the mind so that all the learning of the ancients will be your possession; to indulge in the pleasures of the world-life; or, is it so to live, that by the unhindered utterance of the highest instincts and impulses of your heart, you shall make some permanent contribution toward the uplifting of men? The interpretation of life depends altogether upon the motive that inspires it.

Epworth Herald.

To find discontent is to find the covering of an evil. The covering begins to be torn off when once there is a sense of discontent. The most hopeful things are often the most uncomfortable things. Let not despair or complaining seize the church because it hears the mutterings of discontent. Rather let these mutterings be to it like the petitions of the needy and troubled who came to Christ,—heart-cries for mercy. Let every one of them say, “If thou canst do anything, have compassion on us and help us.”

The Examiner.

After all is said and done, remarks an unknown writer, the conquest over self is the greatest victory a soul can achieve. The man who never loses his temper, whatever the provocation; who never becomes bitter, whatever his adversities; who never loses his optimism and sweetness whatever his disappointments,—such a man is greater than he who gets his name into the mouth of the world.

The Universalist Leader.

A thankful spirit is of vastly greater importance than the manner in which we express our gratitude, for if we are sincerely appreciative and thankful in heart for what God gives us we shall be sure to find some way to express it. In fact it is a good way in which to measure the degree of gratitude we profess to have, by seeing in what way we show it.—*The Standard.*

The real expression of our gratitude to God involves the sum total of our daily living. When into that we import a certain quality we may venture even to think of our lives as songs of gratitude. This quality grows out of an appreciation of the depth of the Father's love and the richness of the life hid with Christ in him.—*The Congregationalist.*

To do justice and to love mercy, and to make the happiness of our fellow-creatures the end of our existence, is to be a Christian after the pattern and teachings of Jesus.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The Treasury receipts for the calendar year 1904 were \$540,000,000, and the expenditures (including the Panama payments) \$562,000,000—a deficit for the year of \$22,000,000. As compared with the previous calendar year, the receipts show a falling off of \$8,000,000 and the expenditures an increase of \$50,000,000. The decrease in custom receipts was \$9,000,000. Civil and miscellaneous expenditures increased \$13,000,000; War Department \$9,000,000; Navy Department, \$23,000,000; pensions, \$2,000,000, and interest \$1,000,000.

Imports for the first eleven months of 1904 were \$939,000,000, an increase over the corresponding period of 1903 of \$22,000,000. Imports free of duty, for the same period, increased \$42,000,000, while the dutiable imports decreased \$20,000,000. In 1903, 43½ per cent of the imports were free of duty; in 1904, 47 per cent.

Practically the entire increase in free imports was in coffee, India rubber, and raw silk. Dutiable imports decreased \$20,000,000, although raw sugar and wool increased \$28,000,000. All other dutiable imports decreased nearly \$50,000,000. Of this decrease \$20,000,000 was in iron and steel.

During the year 1904 there was paid \$50,000,000 for the right of way of the Panama Canal; the outstanding five per cent bonds, due February 1, 1904, amounting to approximately \$6,000,000, were redeemed.

Theodore Thomas, the noted orchestra leader, who for nearly fifty years has been identified with musical progress in the United States, passed away at his residence in Chicago on the 4th, almost at the hour of the happy achievement of his ambition of years, the establishment of the Chicago Orchestra in a magnificent permanent home, costing \$800,000. His last appearance was at the concert on the day before Christmas.

Wilhelm Gericke, conductor of the Boston Symphony Orchestra, pays him this tribute: "It is impossible to exaggerate the great loss this will mean to the musical world. Mr. Thomas was ever at the head of his profession. His position was unchallenged. He was the greatest orchestra conductor, not only in America, but in the world. He had no equal. There is none to take his place."

Secretary Hay, forecasting important changes in Morocco, has asked Congress to appropriate \$7,500 annually to provide for an envoy extraordinary and minister plenipotentiary to Morocco in order to safeguard the potential commercial interests of the United States. The American representative in Morocco is a consular officer, while nine European Powers have ministers, and in consequence those who enjoy American protection are not treated with that degree of courtesy and justice that is accorded to those having diplomatic representatives.

The Harvard class of 1880, of which President Roosevelt is a member, and which will celebrate its twenty-fifth anniversary next June, has started to raise a fund of \$100,000 to be donated to the university at the next commencement. No restrictions are to be made, the only suggestion being that it be applied toward the payment of the salaries of professors and instructors.

Mr. Ojeda, the Spanish Minister, has signed with Secretary Hay an arbitration treaty between Spain and the United States, similar to those already signed with other nations.

Foreign.

The Porte, replying to the notes of the American Legation and British Embassy regarding the sales of Bibles, declares there is no doubt that agents of the Bible societies indulge in a propaganda in explaining the utility and use of the Scriptures, and, as all propagandas are forbidden by the laws of the empire, the action of the colporteurs brings them under prohibition. Consequently the Government can no longer consent to the system of peddling Bibles, but must insist that the sales be confined exclusively to shops or the depots of the societies.

The results of the operation of Cuban reciprocity show an increase in importations of merchandise from the United States amounting to twenty-five per cent over 1903, and an increase in exports to the United States of forty-seven per cent and only small percentages of increase compared with imports from the principal European countries.

France and Morocco have settled their recent misunderstanding, and the French minister at Tangier has had an audience at the Court of the Sultan.

The Russian Committee of Ministers has begun meetings to discuss the Zemstvo reform manifesto referred to it by the Czar.

Industrial and Commercial.

The assessed valuation of the property in the Southern States was \$4,510,925,237 in 1890, \$5,266,594,044 in 1900, and \$6,196,697,813 in 1904. Contributing to this excellent showing have been the better cotton prices, more diversified industrial activities, and increased agricultural production of all kinds. The total increase in the assessed value of property in the twenty-year period from 1880 to 1900 was \$2,310,000,000. In the last four years the gain in the taxable value in the South has been forty per cent as great as the total gain of the preceding twenty years.

The *Journal of Commerce and Commercial Bulletin* says: "It has been reserved for the industrial world to furnish one of the most remarkable business changes of the year 1904. This is found in the great falling off in industrial mergers, the total capitalization of completed consolidations for the year reaching only \$185,000,000. The insignificance of this total becomes apparent when it is stated that the mergers amounted to \$430,000,000 in 1903, \$1,122,000,000 in 1902, and \$2,800,000,000 in 1901.

During the year 1904 there arrived at the port of New York a total of 11,279 vessels, exclusive of tugs, barges, and other small craft, of which 4,035 came from foreign ports, the greater number being of British registry and the second largest number of American registry, followed by German and Norwegian vessels. There were 3,781 ar-

rivals from Southern ports, and 3,403 from Eastern ports. Of the foreign arrivals, 3,158 were steamers and 877 sailing vessels. Compared with the arrivals of the year 1903 there is a decrease of 975 vessels. The foreign arrivals increased 22 vessels, the Southern arrivals decreased 83 vessels and the Eastern arrivals decreased 914 vessels.

It is predicted that Egypt will before many decades raise five million bales of cotton a year. The Assuan dam has resulted in bringing an area under cultivation which now yields one million bales of cotton similar to the American sea island variety. The Government is considering a further extension of the area of production by building a canal between the different branches of the Nile, an undertaking which would be distributed through thirty years.

So large is the yield of cotton this year, due to increased acreage because of the high price of last year, that it has been suggested, and in some cases acted upon, that planters burn a pro rata portion of their product in order to keep prices high for the balance.

The total capitalization of 1,491 companies which incorporated in the District of Columbia during the calendar year 1904 aggregated \$2,236,752,750, exceeding the previous year by almost \$1,000,000,000.

Texas is credited with the production in 1904 of 19,500,000 barrels of oil.

General.

The *Scientific American* gives an interesting account of the empire of Peru previous to the advent of the Spaniards. The Government is said to have been the most enlightened despotism that ever existed and the nearest approach to a Utopia which has yet been reached by any people. Each man was allotted free of charge a dwelling-site, an extended area of land for him to cultivate to maintain his family. The surplus was given to the Government for charitable and other purposes. The character of the people was of a high order—corruption and theft were not known—a resident with a large amount of gold and silver in his house left it wide open, only placing a small stick across the doors as a sign that the owner was out. Nobody went in.

Professor Perrine of Lick Observatory has just discovered a sixth satellite of Jupiter by means of observations with the Crossley reflector. Early in December he found on photographs of the region immediately west of Jupiter the image of an unknown body, which changed position from night to night. Last week he secured observations which enabled him to determine whether this was a new satellite or one of the asteroids. The satellite is five or six times farther away from the planet than the outermost of the five others; its period may be from six to eight months. The four very bright satellites were discovered by Galileo in 1610. The faint fifth one was discovered by Barnard in 1892 with the Lick telescope.

The year 1904 records these things: The first application of the turbine engine to the propulsion of transatlantic steamships of great tonnage; the lapse of twelve months for the first time since 1812—and probably for the first time in our history—without the launching in the United States of even one square rigged vessel; the construction of the transatlantic liner *Baltic* of 23,876 gross tons register in the United Kingdom, and of the transpacific liner *Minnesota* of 20,718 gross tons in the United States; the definite beginning of work on the Panama Canal by the United States.

Mr. Carnegie has given, or pledged himself to give, 1,290 library buildings to English-speaking peoples. Of these 779 are in the United States. The aggregate cost of these buildings is \$39,325,240, of which \$29,094,080 has been expended in this country, about \$6,000,000 in England, about \$2,000,000 in Scotland, and \$1,475,500 in Canada.

Connecticut has no State debt.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Religion and Joyousness.

CLARENCE A. BUSKIRK.

WHENEVER the Gospel ceases to be good news and glad tidings to all men, it ceases to be the true Gospel. Whenever any messengers of the Gospel so deliver it that it carries gloom and terror into the consciousness of men, they pervert its meaning and weaken its force and value. Any form of religion which is not essentially joyous cannot be the true religion.

It is easy to find in human history a sufficient explanation of the gloom and fear which have become too much associated with religion. Primitive man accepted everything as being what it seemed to be to his physical senses. If the sun seemed to rise in the east and set in the west, he did not stop to question the appearance. His superstitious fancies filled the earth, the water, and the sky with malignant and mischievous deities, in order to account for the floods, earthquakes, hurricanes, and their like, which seemed constantly to menace him. He could not have done otherwise than mould his deific concepts into frightful mythologies, when he accepted the universe as really being what it appeared to be to physical sense. Devils innumerable were inevitable. And it was inevitable that he should seek to propitiate, by gifts suitable to their supposed traits, the evil powers which seemed to hold his destiny in their capricious and frightening grasp. Thus his religion became of necessity a religion of fear and anxiety.

So far as modern theology accepts the phenomena of the physical universe as real, it implies the reality of evil as dual with the reality of God, and its religious teachings are inevitably depressing and darkening. There is not a single notion of evil in the human consciousness which does not have its origin and growth from our sense-perceptions. Our sense-perceptions and sense-consciousness are the sole source of all our fears, anxieties, worries, doubts, perplexities, discouragements, despair. Theology can never cease to be a most direful shadow on the thoughts of men until it ceases to accept the universe as being what it seems to be to sense. Theology can never cease to be the unwitting handmaid and ally of materialism, so long as it fails to grasp the profound truth that the sole reality is to be found in God and His spiritual manifestation. So long as theologians shall continue to teach that physical appearances are a part of the reality of being, so long will the theological teacher, however ardent and sincere may be his desire to serve God and his fellow-men, stand as a portrait of gloom and sadness in the thoughts of men. And so long as this sort of portrait is associated with religion, so long will large classes of thinking men and women, as well as the frivolous and sensual, continue to be repelled. Not only the earthquake and storm, but also our passions and appetites, are related to the physical universe. They are the inheritance of the Adam man described in Genesis, but not of the real man who is in the image and likeness of Spirit.

So far as a theological teaching must have its fruitage in fear and gloom, so far it appeals, not to man's spiritual

nature, not to man's higher reason, but to that which is essentially abject and base. True religion is like the pure flame in an alabaster vase, giving forth light and joy. It is not the breeding-place of shadows. It is not the lurking-place of spectres. It took mankind a very long time to learn that the sun does not really rise in the east and set in the west. Century after century had to drag its wearisome course before man's reason taught him that this sense-perception was teaching him a miserable falsehood. In like manner the sense-consciousness derived from the material universe, that evil is a creation of God and possessed of a real existence, has held human thought in bondage and dwarfed theology for a long, long time. Centuries have waxed and waned, men have invented, discovered, and gloriously triumphed in many realms, but the radiant concept that God is Love has not yet penetrated into the innermost consciousness of men, because theology has persistently taught otherwise. Men read the joy-inspiring truth in their Bibles and believe that they accept it as true; but the appalling spectres which have been described to them have so warped the mirrors of their religious thought that the image of the true God is still distorted before their deceived vision. However painstaking our introspection, we are unable to contemplate a single image of truth in the mirror of sense-consciousness which is not somewhat dimmed in its radiance and marred in its form.

The only theology, therefore, which can teach men the absolute truths of their being must classify the physical universe, and its incidents of sin, sickness, suffering, decay, death, as non-realities. The images of religious truth must come to us absolutely undimmed and unmarred by the falsehoods derived from our sense-consciousness, in order that their presentation may be faultless. Therefore, the processes of deduction must be used in metaphysics. Induction can only present to us physical facts, or rather, supposititious physical facts, and these necessarily involve the errors of the perceptions and consciousness received from our so-called five physical senses.

"God is Love." Divine, infinite, absolute Love. There could be no other kind of God as the creative and energizing power of the universe. Any conception of God which is short of this full standard is a half-open door to atheism. Materialism has no concept of God as Love. Pantheism identifies God with the errors of the physical phenomena about us, and theology can rise no higher than pantheism, in this respect at least, until it learns no longer to accept the phenomena of matter as real, including the incidents of sin, sickness, suffering, and death.

The deductive metaphysics of Christian Science emphasizes the full measure of the concept of God as Love, as it is taught in no other modern or ancient system of thinking, if the Bible be omitted. False inductions from man's sense-perceptions and sense-consciousness have made religious thinking a hopeless and confusing labyrinth of self-contradictions. There can be no escape from this labyrinth until sense-perception and sense-consciousness have been wholly eliminated from religious thinking. Glorious and saving glimpses of the truths of our being are to be found, it is true, throughout religious literature; but these have all had their origin in man's spiritual per-

ception and consciousness. They have served, like the pillar of cloud by day and pillar of fire by night, to lead our race through the wilderness towards the promised land. Although they have only been occasional, and have not furnished a cloudless radiance, they prove man's spiritual capabilities, and are the prophecies of spiritual achievements to come.

Pure religion, as taught by Christian Science, uncontaminated by materialistic concepts and traditions, and recognizing the existence of no supreme power controlling men's destinies except the power of divine Love, perpetual and immutable, is the religion of joyousness. When we fully realize that the arms of divine and absolute Love are around us and beneath us always, that God's protecting care is always immanent and available, that our Father-Mother God is ever ready to help and rescue us in all our distresses, then our religious thinking becomes, instead of a source of sadness and gloom, a perennial garden of joy, peace, and content. Then the world will have no thorns to wound us when we gather its roses, death will be deprived of its sting, the grave of its victory. Then wars and the rumors of war shall no longer be known. Then men shall regard and treat each other as brothers, not as the strong and the weak, the rich and the poor, the oppressors and the oppressed. Then the flaming swords of the cherubim will be turned to welcome us back to our lost Eden. Then shall we eat of the tree of the knowledge of good, and the serpent can beguile us no more to eat of the tree of the knowledge of good and evil, because we shall understand that good and evil cannot grow together on the same stem, and no serpent can hypnotize us into the false belief that divine Love ever planted such a tree in His garden.

Meanwhile, let us assiduously strive to banish the fear of evil from our consciousness. Let us religiously remember that fear has ever been the arch enemy of our race. The fear of evil is the ubiquitous demon that climbs the roof-tree of palace and cottage alike. Every truth enunciated in Christian Science is a joyous truth. Every piece in the armor of the Christian Scientist is burnished by a loving thought and reflects a joy-inspiring faith. All its ideals, aspirations, and achievements are in a realm where sadness, fear, and doubt have no home. The more thoroughly the teachings of Christian Science become a part of a person's consciousness the more surely joyousness will show itself in that person's thoughts, emotions, sentiments,—the more joyful will become the face, the bearing, the whole life. Whenever an adherent of Christian Science discovers that he is in the shadow rather than in the undimmed light, he needs at once to be on his guard against error, and to free himself from its influence by a prayerful and steadfast realization of the absolute allness of Truth and Love. He needs to reach out for this truth of being as the drowning man reaches for the plank that can save him from the threatening waters about him. Our salvation is a process which brings joy into our lives. Our regeneration is a joyous regeneration. Therefore, we are remiss whenever we permit our religion to become a breeding-place of shadows or a lurking-place for spectres. It is our duty to say to every spectre that seeks to keep our company, "Get thee behind me, Satan." And a duty is something to be acted upon, and acted upon constantly and always.

The Gospel of Giving.

ELIZABETH EARL JONES.

At each Christmas season the whole Christian world with one accord lays aside the weight of dogma and religious contention, to unite anew in friendly endeavor to fathom the secret of Jesus' joy, and to discover in each

expectant heart some sign of the never-ceasing activities of divine Love.

It is a quaint and pleasant custom, this giving of gifts at Christmastide, and it illustrates to the more thoughtful a valuable lesson; namely, that infinite Love is ever beautiful and unlimited in manifestation. Little deeds of tenderness, thoughtfulness, kindness, and self-sacrifice, ever follow and multiply *ad infinitum* in the wake of Love. There are myriad and untold opportunities ever presenting themselves for those who love to serve in helpful ways both great and small, which seem not to be visible to those who do not love. We therefore learn to measure the quality and quantity of our love according to its radiation. In the New Testament, from beginning to end, we may trace one unbroken gospel of *giving*. First of all we read that God gave through His Son a revelation of Himself, that all might look to him and learn the way of salvation.

In the life of the loving Jesus we read in living letters the divine definition of giving. Through spiritual understanding and divine compassion Jesus gave sight to the blind, feet to the lame, health to the sick, joy to the sorrowing, life to the dying, and guided sinners in the way of purity and goodness, teaching them the loving kindness of God by demonstrating for himself that loving kindness to the repentant sinner. As Paul says of Jesus, "He led captivity captive, and gave gifts unto men." Dearest of all earthly gifts, he gave himself in holy consecration.

Prophetic and most appropriate were the gifts Jesus received from the wise men from the East. As "King of the Jews," they gave him gold, typical of royalty; as priest and prophet of God, they gave him frankincense (priestly incense); as the great Physician and healer of mankind, they gave him myrrh (a fragrant balm). It was beautifully significant and also prophetic that the two extremes of society, the learned and princely Magi of the East, and the lowly shepherds of Israel, should have met and knelt together in reverent fellowship at the cradle of the infant Jesus, whose mission is now made comprehensible and practical for all, through the revelation of Christian Science. Before his departure Jesus spoke of another gift which God, out of the richness of His love, was to bestow upon the world. He said, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;" "Even the Spirit of truth, . . . he shall testify of me," . . . "He shall guide you into all truth."

Through the Christian Science text-book, Science and Health, many thousands are realizing Jesus' promise, and experiencing the blessed presence of the ever-abiding Comforter, the "Spirit of Truth," which daily testifies of the Son of God by healing the sick and reforming the sinner, and by bestowing the same Christly gifts upon mankind that Jesus bestowed of old. In the life of our beloved Leader we see exemplified the deep significance of the Christly gospel of giving; and we learn that the gift each should make to the world is the endeavor to live a loving life which is consecrated to the service of God and man,—a gift which blesses all, and most of all the giver.

This Christmas season has served as a reminder to the writer, of both the joys and the obligations of the ministry of Christ. It is a reminder that Love must not only be thought and voiced, but must also be expressed in deeds, must be allowed to flow freely into every available channel, no matter how small that channel may seem; must continue to flow therein, not only at Christmas but all the time that there is need. It is the small brooks that fill and swell the ocean; therefore it may not be amiss to repeat that the pages of the *Sentinel* and *Journal* afford valuable and ever-open channels for the streams of love. As we give out to others, God gives to us, for there can be no vacuum in infinite Mind. Therefore we find ourselves face to face with this seeming contradiction in terms: He possesses most who gives most freely.

A Decade of Growth.

The Wednesday evening meeting held in The Mother Church January 4 was of more than ordinary interest, because of the retrospective character of much that was said by those who took part in the services. Professor Hering, First Reader of The Mother Church, said in part,—

"It is just ten years since this edifice was completed and dedicated, the first service having been held Sunday, December 30, 1894, and the dedication service, January 6, 1895. It seems appropriate that we should refer to this fact and notice the growth that has taken place since the building of this church, which event was such a vital turning-point in the history of our movement. The literature which refers to this subject is most interesting and can always be re-read with profit and encouragement. Let us take a brief backward glance, lest we lose sight of the import of that epoch of which this temple will forever be a visible evidence, and lest our love and reverence for it wane.

"This church society had its beginning in April, 1879; the following June it had only twenty-six members; from that time until the dedication, over fifteen years, the number increased to 3,388, while during the last ten years the membership has reached 31,423. When this church was dedicated there were one hundred and ten branch churches, now there are 636; there were then 124 societies holding meetings, now there are 260. At that time there were only 234 places where Christian Science services were held, whereas now there are 896; then there were but two Christian Science church edifices, this one and the little one in Oconto, Wis., now there are about one hundred and thirty.

"At the last service held in Copley Hall before the congregation moved into this church, there were less than five hundred present, while at the first service held in the new building there was a congregation of one thousand, and at the dedication there was an attendance of about six thousand, showing the awakening which this event caused. The growth in the regular attendance at this church has been very marked. Afternoon services, to accommodate the increasing numbers, were begun on April 26, 1896. The church again became overcrowded and on January 22, 1899, three branch churches were organized in the vicinity, which took away about five hundred members. In the fall of 1903 it became necessary to hold overflow meetings on Wednesday evenings, in The Mother Church, while hundreds have been obliged to stand at the Sunday services.

"This numerical growth, however, is but an outward sign of the spiritual growth which has taken place. And what has made all this possible? The spiritual understanding, self-sacrifice, devotion, courage, and wonderful leadership of one woman, who was so near to God that she was able to hear the declarations of Truth and to give to humanity the Science through which we have felt the benign influence of the ever-present healing Christ. I am sure that no one, intimately concerned with the building of this church, would say that its erection could have been accomplished had it not been for the faith, conviction, and understanding of our beloved Leader, Mrs. Eddy. And what has made this church grow? No human, worldly, or personal attraction, nothing but the attraction of Spirit, of Truth and Love. The Christ-healing was the foundation of the primitive Christian church, and it is the foundation of the Church of Christ, Scientist, and because it was built on this foundation our church has grown. It is only by healing, by overcoming the works of the devil, that any progress toward heaven can be made.

"It would be very interesting and helpful, if some of those who were associated with the building of this church in the momentous days of ten years ago, or who were present then, would tell us of their experiences, and of what the erection of this house meant to them. We would like

to hear of some of the glorious fruition of that hour, for it must needs be that the building of 'Our Prayer in Stone' brought a wonderful awakening to those who went through the experience, or even witnessed it, and secured for every one blessings which are still being realized and appropriated."

This invitation was accepted by several of the older Christian Scientists present, who spoke of the struggles and triumphs of former days in a manner which interested and encouraged those who had participated in the erection of the church, as well as the larger number who have since become Christian Scientists.

Not the least interesting feature of the evening was the reference made to the new church edifice in course of construction, which will have five times the seating capacity of the present building.

Annual Meeting of the Church in Concord.

We are indebted to the *Concord Evening Monitor* for the following report of the annual meeting of the church in our Leader's home city:—

First Church of Christ, Scientist, of this city held its first annual meeting last night [January 5] in its new church edifice, the gift of the Reverend Mary Baker Eddy, the Discoverer and Founder of Christian Science. The reports of the church officers for the past year showed a gratifying increase in all departments of Christian activity. The treasurer reported all bills paid and a balance in the treasury.

The semi-annual communion service of this church will be held on Sunday next, when a goodly number of new members will be welcomed into active membership.

In addition to its regular services, this church conducts a service at the county jail each Sunday afternoon, and the religious exercises have had a marked influence for good with the prisoners.

The following letter of greeting to the honored Leader of Christian Science was unanimously adopted:—

Concord, N. H., January 5, 1905.

Reverend Mary Baker Eddy.

Beloved Teacher and Leader:—At this our first annual meeting in our beautiful new church edifice, so generously given by you, we, the members of First Church of Christ, Scientist, of Concord, N. H., send you greetings of love and gratitude.

As citizens of your home city, we wish to assure you of our sincere appreciation of your munificent generosity, so often shown to the capital of your native state. We recall that your gifts have been bounded by no lines of class or creed, and we rejoice in the cordial recognition by our foremost citizens of your helpful service to all that makes for the highest welfare of this enlightened community.

More and more there is growing within us the sense of thankfulness to God for our beautiful church home. We are beginning to realize that your gift of \$200,000 for our stately granite edifice is but the sign and symbol of your boundless love and fervent prayers for the dear people of your native state and for their growth in the Christian life.

We again thank you for your inspiring and immortal words given us in your dedicatory message, consecrating to God and to His Son our noble house of worship. As a slight recompense for your toil and self-sacrifice in its preparation, it must indeed gladden your heart to know that those words of truth are still reverberating in hearts far and near, calling them to active service for Christ and his church.

We are grateful to God for your faithful labors, which, in the past, gave us the Key to the Scriptures in the Christian Science text-book, *Science and Health*, and for the other rich and fruitful literature which you have sent forth to teach us more love for God and for our fellow-men. We

thank our heavenly Father that you have been preserved by His love to found this universal church upon a rock against which the gates of hell cannot prevail, and that you continue strong in mind and heart to carry forward this world-wide movement for the redemption of mankind, which is healing it here and now of sickness as well as of sin.

It is our privilege and our joy to pledge anew to you our loyalty and our love. We rejoice in the prosperity which has characterized every institution and every organization which you have so successfully founded. We praise God that your position as the Discoverer and Founder, Teacher, and Leader of Christian Science is indisputable and beyond the reach of envious or carping criticism, while a large united church of loyal followers give to you their free and unqualified allegiance. We pray God that our deeds may attest our gratitude and that our lives may show proofs of the Christ-spirit toward which you have ever tenderly and patiently called and led us.

IRVING C. TOMLINSON, C.S.B.,
JOSIAH E. DWIGHT,
J. WESLEY PLUMMER,
Committee.

[Mrs. Eddy's reply to the above letter appears on page 312 of the *Sentinel*.]

Opening of New Chapel in Hartford, Conn.

THE members of First Church of Christ, Scientist, of this city, have moved into their new church home on Farmington Avenue opposite Kenyon Street, and the first service was held in the new chapel Sunday, November 27. The church proper has not been started yet, but it will be built directly in front of the present chapel. The society is growing rapidly.

The new chapel seats about five hundred, and was well filled at the opening service.—*Hartford (Conn.) Courant*.

Earnest Givers.

At a recent meeting of the Board of Directors of First Church of Christ, Scientist, Ottawa, Ont., it was decided to follow the good example set by the church at Colorado Springs, Col., and donate the local building fund of our church to the Building Fund of The Mother Church. Accordingly the proposal was submitted to a meeting of the church members, and it was unanimously decided by a standing vote to remit the full amount of the fund to the Treasurer of The Mother Church. It was also decided that on our Canadian Thanksgiving Day, November 17, a special collection should be taken for the same purpose, and a very gratifying addition was thus made to our contribution.

One year ago last May our church pledged itself to subscribe not less than one thousand dollars. This pledge was fulfilled, and we are now well advanced towards a second thousand. The church members also decided that our local church building fund should be suspended pending the building of The Mother Church extension, and that monthly remittances should be continued until word is received from the Treasurer that no more funds are needed.

WILLIAM KING, *Clerk*.

The question of the efficacy of the faith that is in Christian Science is not discussed so animatedly as formerly. With the thought that every man has a right to worship God as he pleases, and that the new movement is meeting the approbation of thousands of intelligent moral people, the spirit of intolerance is gradually disappearing.

Albany (N. Y.) Express-Times.

The Lectures.

Kingston, N. Y.

Judge Septimus J. Hanna lectured at the Kingston Opera House Monday evening [November 14], upon Christian Science. He was introduced by Judge Clearwater, who said in part,—

It may seem strange to this audience that a hardened unbeliever in the teachings of Christian Science should preside at this meeting, but I know, as you all do, that Christian Science has elevated, softened, made brighter and happier the lives of thousands of men and women, and a faith which has added so much to the fund of human happiness must teach much that is good.—*Kingston Leader*.

Los Angeles, Cal.

Under the auspices of First Church of Christ, Scientist, of Los Angeles, F. J. Fluno of Oakland lectured on Christian Science, to a large and representative audience November 28, in Hazard's Pavilion. Dr. Fluno was introduced by Mrs. Lizzie L. Filbert, who spoke in part as follows:—

Friends:—For centuries the healing work and the love that Jesus manifested was lost sight of, but to-day his prophecy is being fulfilled and thousands are saying, "Blessed is he that cometh in the name of the Lord." Many are still asking the same question as did John, "Art thou he that should come? or look we for another?" The same Christ spirit is answering this question to-day, and blessed is he, whosoever shall not be offended in him.

Correspondence.

Fairfield, Ia.

Last Thursday evening [November 17] the Opera House was comfortably filled by people who were anxious to learn something about Christian Science from Hon. Clarence A. Buskirk of Indiana. Hon. R. J. Wilson introduced the lecturer, and said in part,—

What more wonderful chapter is there in the Bible than the fourteenth chapter of John. Listen to these words.—

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

While one like myself, of too little study, perhaps, may find much in Christian Science of doubtful acceptance, yet he cannot fail to see that its literal acceptance of these words, and their practical application to the here and now, should command the considerate approval of the Christian world.—*The Fairfield Tribune*.

Lectures at other Places.

- Kansas City, Mo.—Bicknell Young, October 31.
- Tacoma, Wash.—Bicknell Young, November 25.
- Janesville, Wis.—Edward A. Kimball, November 25.
- Memphis, Tenn.—Edward A. Kimball, November 27.
- Minneapolis, Minn.—Hon. Clarence A. Buskirk, November 27.
- Baltimore, Md.—Judge Septimus J. Hanna, November 27.
- Trenton, N. J.—Judge Septimus J. Hanna, November 28.
- Jamestown, N. Y.—Mrs. Sue Harper Mims, November 27.
- Morristown, Pa.—Judge Septimus J. Hanna, November 29.
- Jersey City, N. J.—Mrs. Sue Harper Mims, December 1.
- Houston, Tex.—Edward A. Kimball, December 2.
- Glens Falls, N. Y.—William D. McCrackan, December 2.
- Hartford, Conn.—Judge Septimus J. Hanna, December 3.
- Lowell, Mass.—William D. McCrackan, December 4.

Selected Articles.

Christian Science.

The following appreciative words from a brother editor speak volumes for the value of the educational work which is being done by the Board of Lectureship, and for the far-seeing wisdom of our Leader in making this provision for the advancement of our Cause.—[Ed.]

The *Express* has not been in sympathy with Christian Science, so-called, and yet we have never been ready to take the position, assumed without investigation by many people, that the system was all folly and folderol. That it has some basic truth of value we are driven to admit in advance by the fact that so many people of intelligence subscribe to its tenets. So much as this, however, can probably be said of every belief which has won the approval of any considerable number of persons of average intelligence. Even some systems of rites or worship which might appear entirely absurd to thoughtful people are no doubt, relatively to the former belief of their converts, a step in advance.

These reflections are induced by the fact that in Rochester, the other day, one Edward A. Kimball delivered what seemed, all in all, the most sensible talk on Christian Science to which our attention has been called. He says that Christian Scientists are trying to do, as followers of Christ, what Christ said that his followers and disciples could and ought to do; that the works of the Saviour were not miraculous in the sense that they were in contravention of natural law, but that in fact his system of healing was natural, practical, scientific, and that it was within the power of human beings to attain similar results. Considering the causes of disease, Mr. Kimball says, very truly, that physiology takes no cognizance of the mental, moral, and spiritual natures of man. Herein, he adds, Christian Science differs from all material theories and beliefs, declaring, as it does, that much disease is caused primarily by ignorance, superstition, sin, and fear; many causes of sickness being thus to be sought in the mental realm instead of the material. This dictum suggests, at least, a recent utterance of Doctor Hill, late president of Rochester University and Assistant Secretary of State, who seems to regard good morals as merely an extension of good health into the realm of mind.

Christian Science, continues Mr. Kimball, is demonstrating the verity of its own disclosure, which is that hatred, grief, remorse, envy, fear, and kindred evils cause inevitably, if persisted in, bodily disorder and suffering. With these enunciations of the eloquent defender of the cult, even if we do not accept them all, there is nothing to criticize as absurd and self-evident error. Other claims, however, are attributed to Mrs. Eddy and many of her followers which are far from commanding our assent. As to Christ's method of healing disease, the position of Mr. Kimball appears to be that the Master cured by virtue of powers which God has bestowed on all men. Without endorsing or, at this time, discussing this doctrinal notion, the suggestion occurs to us that Christ enjoined men to be perfect as he was perfect, an injunction which seems inconsistent with any theory other than that he spoke as a man to hearers who had it within their power to imitate him and attain to his perfection.

Editorial, *Watkins* (N. Y.) *Express*.

Christian Scientists are not "skeptical as to the existence of evil," neither do they believe "that they can cure their ills by not thinking about them," or "by thinking them away."

Christian Scientists do not claim immunity from those

things which ordinarily leave their impress upon the physical senses. As do other Christians, they proclaim that the God whom they worship is Spirit, and that man, made in His image and likeness, must of necessity be spiritual. To demonstrate this self-evident truth, it is necessary for man eventually to prove his absolute dominion over things material, and the Christian Scientist sees no other way to reach this ultimate than to exercise this dominion, in so far as he is able, right here and now, and thereby to proclaim, as in the words of our Saviour, "The kingdom of heaven is at hand." No sect, religious or otherwise, deals more effectually with evil than do Christian Scientists, and their efforts to abolish it for themselves and others meets with a degree of success which is very gratifying, not only to Christian Scientists but to all who appeal to them for physical and moral help.

ALBERT E. MILLER.

Philadelphia (Pa.) *Ledger*.

Christian Scientists, instead of regarding man as an object of psychological evolution, are striving to know him as God created him in the beginning. This, Mrs. Eddy teaches, can only be done by gaining a victory over the world, the flesh, and the devil, in the manner outlined by Jesus in his Sermon on the Mount.

The five physical senses are shown to be the avenues of temptation by which mortals are drawn aside from the paths of virtue, and thereby imprisoned in the dungeon of sickness and sin. Our hope of salvation is further shown to be in the restoration of our spiritual birthright, by means of which we can prove our power to become the sons of God. It will thus be seen that, instead of attempting to spiritualize the physical universe, Christian Scientists are aiming to bring about the kingdom of God and the brotherhood of man. In spite of the conflicting evidence of sense-testimony, which reports every form of sickness and sin, they declare on Scriptural authority, "Now is the accepted time; behold, now is the day of salvation."

RICHARD P. VERRILL.

New York Sun.

Christian Science does not deal with the imagination (the fancy) except as it deals with all other disease. It does not say to man that suffering, pain, disease are only notions of the imagination, and that the exercise of sufficient will-power will overcome them. It deals with them by a scientific curative process—a mental treatment that corrects the trouble at its foundation in the mind. It comes to man bringing to him the gospel of sonship with (likeness to) God; in other words, the very truth which Christ Jesus said would "make free." It interprets this assured freedom to mean that man's rightful condition is one of health and happiness,—that as a son, a creation, of God, he is entitled to health,—and it teaches that man's mortal sense of disease may be overcome through harmony with God, that is to say, by the realization of the spiritual sense of immortal existence.

W. S. MORRIS, JR.

Newport News (Va.) *Press*.

Our critic finds fault with the definition of God as given in the Christian Science text-book, "Science and Health with Key to the Scriptures." He declares that "Christian Science dethrones the God of the Bible and defines God as divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Truth." I ask, Would the reverend gentleman be willing to assume the risk of declaring that God is not what any one of these statements of Deity declares, but its opposite? And, if God is infinite Mind, can it be held that He is oblivious to any real fact? Can God forget or be unconscious of His own existence?

JAMES D. SHERWOOD.

El Paso (Tex.) *Herald*.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Our Leader's Letter to the Concord Church.

First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren:—You will accept my gratitude for your dear letter, and allow me to reply in words of the Scripture: "I know whom I have believed, and am persuaded that he is able"—"able to do exceeding abundantly above all that we ask or think," "able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work," "able to keep that which I have committed unto him against that day."

When Jesus directed his disciples to prepare for the material passover that, spiritually speaking, is the passover from sense to Soul—he bade them say to the good man of the house: "The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready."

In obedience thereto may these communicants come with the upper chambers of thought prepared for the reception of Truth; with hope, faith, and love ready to partake of the bread that cometh down from Heaven; and to "drink of his blood"—to receive into their affections and lives the inspiration which giveth victory over sin, disease, and death.

MARY BAKER EDDY.

Pleasant View, January 6, 1904.

A Cry in the Wilderness.

THERE are few men who have come into the inheritance of a larger and nobler opportunity than that of the distinguished preacher and journalist upon whose shoulders, eighteen years ago, the mantle of Henry Ward Beecher was laid. Whether as pastor and editor, or as lecturer and philanthropist, Dr. Lyman Abbott has ever displayed a breadth of sympathy, a purity of purpose, a vigor of thought, and a venturesomeness of faith which have enabled him to wield an influence that has been both signal and far-reaching.

Caring more for truth than for its human expressions, he has often evinced an indifference to conventional thought and stereotyped religious convictions, and one of his late utterances has begotten a tide of comment and criticism which well illustrates the fact that the declaration of a non-conformist is always no less interesting for the thought it begets, than for that which it contains. The nature of the echo which a given statement, at a given time, awakens, supplies one of the essential bases for the study and interpretation of history.

Speaking recently to the students of Harvard College, he entered a vigorous protest against the anthropomorphic sense of God, and declared that the "notion of an absentee God, an imperial Cæsar, sitting in the center of the universe ruling things, whose edicts are law, and who is approached only from afar by men," is unworthy of the Christian faith and is happily "gone, or going." No longer are we

to conceive of God as "a Great First Cause, setting in motion secondary causes which frame the world; no longer a divine mechanic, who has built the world, stored it with forces, launched it upon its course, and now and again interferes with its operation if it goes not right," but we are to think of Him as "one great, eternal, underlying Cause, as truly operative to-day as He was in that first day when the morning stars sang together—every day a creation day." And for this,—for daring to recognize the unworthiness of past concepts of the infinite Father, and the naturalness of that spiritual awakening and advance of the race which is expressed in the evolution of Christian thought, he is stoned by not a few of his brother Christians and placarded with every condemnatory epithet from "Pantheist" to "An angel of darkness"!

Men are usually most sensitive respecting such of their ideas as are most in need of mending. It is the opinion which has been petted into deformity for which mortals are most ready to fight, and this may account for the swift and severe theological resentment which is visited upon those who stand for a nobler thought of God. In discarding the idea of an august and autocratic ruler, who effects his will over a material world by means of secondary causes, Doctor Abbott is in accord with the teaching of Christian Science which declares that the eternal and infinite Cause is without beginning or ending,—is neither first nor last, and that the word *beginning*, as used in Genesis, 1 : 1, must therefore signify, as Mrs. Eddy has declared, "*the only*—that is, the eternal verity and unity of God and man, including the universe. . . . creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected" (Science and Health, p. 502, 503).

To a part of this exalted thought, viz., that God is omnipresent Spirit, our brother rises with eagerness and enthusiasm; but the sequential truth, that the universe, including man, is wholly spiritual, the immediate and continuous manifestation of omnipresent Mind, he does not seem to have accepted. Though so assertively repudiating the notion of an "absentee God," he fails to grasp the fact that this concept is an inevitable outcome of the belief in the reality of matter; for to assert with Jesus that God is Spirit, and at the same time to accept the testimony of material sense that matter is substance, is to be driven, by the universal, though largely unconscious, sense of the unlikeness of Spirit and matter, to the practical conclusion that they are mutually exclusive, and, therefore, since matter is present, Spirit, God, must be absent. Surely Doctor Abbott and all others who accept the idealistic concept of God must come to see that it involves the denial of the substance and reality of matter.

The rebuke of physical science is splendidly voiced when he says that it has attacked the medieval idea of a God as one "who can be defined, described, analyzed, interpreted in creeds. Science, which, first, showed *how vast the universe* was; which, secondly, showed *how the universe was all one*; which, third, showed that the *same forces were at work in this world and in the remotest sun* and in this epoch and in the remotest epoch, so that *all days are equally creative*, undermined the notion of a celestial Cæsar sitting on a celestial throne afar off, creating matter and force out of nothing, and laws to govern them, and leaving them to their own operation with occasional interventions on his part." And yet, when he declares that physical scientists are "thinking the thoughts of God after Him, whether they know it or not," we can but infer that he looks upon the study of the seeming action of poisons, of the bacilli of consumption, and of the asserted laws of heredity, as an inquiry into the order of the divine manifestation! However near physical scientists may approach to the phenomena of the spiritual universe, it scarcely need be said that in so far as they think of matter as substance, and rely upon the testi-

mony of the physical senses for their philosophical data, thus far are they removed from the possibility of that spiritual view of God and interpretation of nature which is the only basis of a true Christian ministry.

Our brother speaks of Christ as "the supreme expression of the divine idea." Christian Science teaches that Christ is the Divine idea—the spiritual truth whose appearing in consciousness effects the new birth, and that Christ Jesus is the highest human manifestation of this idea. This discrimination between Christ the Son of God, and Jesus the son of Mary, together with the kindred distinction made between man in the image of God and the human sense of personality, "the old man" which is to be put off, is a distinctive teaching of Christian Science, and is fast dispelling that confusion of creedal statement and common thought which has proved an abiding disability to religious progress.

While contending for the continued effectiveness of the Christ-life, Doctor Abbott betrays what seems to be an astonishing indifference to his healing work.—the amelioration of human suffering through the sovereignty of spiritual understanding. He says, Christ Jesus "succored doubting Thomas from the skepticism in which he was entangled, of the unstable Peter he made a rock, and of the ambitious John the beloved disciple and the prophet of a spiritual life. This," he (Jesus) said, "is what I mean by the healing of diseases." But, I ask, is this *all* that Jesus meant? if so, his commission to his disciples was wholly misunderstood by them, for that they corrected the mal-conditions of human sense, healing the sick and resuscitating the dying, is as fully substantiated as that Jesus did these beneficent works himself. Furthermore, the healing which is being effected to-day through Christian Science should remove every vestige of doubt as to the practical efficiency of the Christ-idea to restore health to the afflicted, in entire keeping with the logic of our brother's insistence that the divine law is uniform and ever-operative.

Dr. Abbott has made an interesting contribution to the ever-increasing evidence that the peerless and irrefutable statements of Christian Science respecting God, and man in His image, are shaping religious thought to earth's remotest bound. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, 'till the whole was leavened."

JOHN B. WILLIS.

Letters to our Leader.

Brooklyn, N. Y., December 25, 1904.

Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Guide:—While all Christendom is celebrating the birth of the great demonstrator of Truth, our hearts turn to you in loving and grateful recognition, for having brought to this age a scientific Christianity which reforms the sinner, heals the sick, and lifts humanity above the clouds of mortal belief into that light of spiritual understanding which was so clearly made manifest by Christ Jesus.

We consider it a privilege to aid in the building of The Mother Church, and particularly rejoice at this season to be enabled to send to its Treasurer a Christmas offering from this church, which includes the Sunday School and Mrs. Hulin's Students' Association. We realize that by so doing we not only help to establish the temple of God on earth, but also give to you that which you most desire,—an evidence of loving obedience, and of our hearts' gratitude for your life of sacrifice, and for the rich blessings you have bestowed upon us and on all mankind.

We consecrate ourselves anew to God and renew our assurance of loyalty and love.

Second Church of Christ, Scientist, of Brooklyn, N. Y.
H. M. FERRIS, Clerk.

[Telegram.]

Denver, Col., December 27, 1904.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of the Students' Association of Mrs. Ella Peck Sweet, C.S.D., in adjourned annual meeting assembled, desire to express our deep love and thankfulness to you, for the rich blessings showered upon us through the revelation of Christian Science; for your untiring watch and patient admonitions received by us through the inspiration our teacher has gained during her sojourn at Pleasant View. We have caught somewhat of the reflection of the great power and purity of Christian Science as lived by you, and we wish to prove our appreciation and gratitude by more humility, consecration, and by a broader activity for our beloved Cause. May the time not be distant when the whole world shall know that Christian Science is the truth.

HARRY E. SIMS, Secretary.

Bloomington, Ill., December 26, 1904.

Rev. M. B. G. Eddy.

Beloved Leader:—Permit me to lay my humble thank-offering at your feet this blessed Christmas season, for your ceaseless efforts in behalf of Christian Science, and especially for your untiring labor in the revisions of Science and Health. Since the last revision, I have had four painless obstetric cases, one patient having a claim of malformation which the physicians said would make it impossible for her to give birth to another child. As a last resort she applied to Christian Science, with the above result, and is now a consecrated student of your writings, and is doing excellent work. I have never been through an obstetrical class, and have found that obstetrics, as taught in Science and Health, is all sufficient. I have long wanted to express my heartfelt thanks for your life and writings, which have made the Father's house so attractive and desirable that the humblest place therein is worth striving for.

My one ambition now, is to be a practical exponent of the divine Principle of Christian Science, through daily living and demonstration.

Gratefully yours,

BARBARA M. PRINCE.

St. Joseph, Mo., November 27, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—I would like to tell you what Christian Science is doing for one whom God led to this truth, about two years ago through some Jewish friends of mine. I am a Jew myself, and a traveling man. At that time I had given up hopes of ever getting well. I knew nothing of God, and was in such a condition physically and mentally that I could not even hold a position, but from the very day that I became interested in Christian Science my experience has been one of growth. First of all it has relieved me of sin, has healed me of my old complaints, and led me into a position with one of the foremost houses in my line. My prayer now is to live this truth, and to be worthy of the good that has come to me through your teaching. It is a great pleasure for me to spread the knowledge of Christian Science in my travels.

Yours most faithfully,

CLARENCE ARNOLD.

Testimonies of Healing.

As my thoughts go back to the time when I believed I had nothing to live for, and when each morning's awaking from sleep brought a sense of disappointment to find myself still among the living (for I had hoped each night as I closed my eyes in sleep that it would be the last time), my heart overflows with love and gratitude to God for our dear Leader who discovered this blessed truth and to the dear ones who have helped me so lovingly and patiently over many rough places.

Twelve years ago, I consulted a physician because I had noticed some odd looking spots on one of my arms. He said they were liver spots, but that it was not worth while prescribing for those few, that I should wait until I was covered with them. About three months later, with the exception of my face and hands, I was covered with them. Then I became alarmed and called on another physician who prescribed for me, but he finally said he could do no more for me. Other physicians were consulted with no better results. Six years ago, friends advised me to see their family physician, and when I called on him he said he was positive he could cure me, so I asked him to prescribe for me. At the end of two years, after prescribing steadily, he said I was so full of medicine that he was afraid to have me take any more, and advised a rest. After having paid out a small fortune, I was no better, and very much discouraged.

Two years ago, having failed in business, I applied to one of my patrons for a furnished room where I could meet the few I still had left. This lady, who is a Christian Scientist, loaned me Science and Health, and because she asked me so often how I was getting on with the book, I began reading it. I also attended the Wednesday evening meetings which I found very interesting. After hearing the testimonies at the meetings, I decided to speak to some practitioner about those spots, but not until I had at least a hundred dollars on hand, because I thought I would require that amount for treatments, as I had been accustomed to paying high prices. I had not inquired about prices, and in fact did not speak to any one about my intentions, because I felt sensitive on this subject. When I had read about half of Science and Health, I missed the spots, and upon searching could find no trace of them. They had entirely disappeared without treatment. In a few weeks the reading of that book had accomplished what *materia medica* had failed to accomplish in ten years. It is impossible to express the feeling of relief and happiness which came over me then. In December, 1902, I became a member of First Church of Christ, Scientist, of New York City, and last June I became a member of The Mother Church in Boston.

I have many reasons to feel grateful for what Christian Science has done for me, and my daily prayer is for more wisdom and understanding and more love for all mankind.

CARRIE KRUSES, Astoria, N. Y.

If I could express even a small part of my gratitude and love for Christian Science, and to our Leader, who has made it possible for me to live and not die, I should, indeed, be very happy. One of the most beautiful things about my Christian Science experience has been its ever-ready answer to my questions; and I should like to give a little example in illustration of what I mean by this.

We go in the summer to a beautiful mountainous region where people sojourn for the climbing. At the time of which I am about to speak, my mother and I were the only Christian Scientists among the guests at the hotel. The question came to me one day, as to how it would be if, in my climbing, I should meet with an injury on the

mountains, which might prove severe. I had the remembrance of a very badly sprained ankle from an accident which had befallen me a few years previous to this time, when it was a month before I could again walk out. I had no understanding of Science at that time.

One day, a party of us had been on the mountain; and returning, we were making speed, for it was then quite late, and we had still a mile and a half to go before reaching our hotel. I was running down the path, when suddenly I made a misstep, wrenching my instep in precisely the same way which had caused me such suffering before. After recovering myself from the fall, I tried to go on; but I immediately recognized the pain and the faintness which had been features of the former accident as they again came sweeping over me.

I said to the gentleman accompanying me, "I think I will sit down and wait for the others." My mother was the next to come up, and I told her that I had sprained my ankle, and asked her to help me. She sat down at once, telling the rest of the party not to wait for us, as we would soon overtake them. Then she bowed her head in Christian Science prayer which, with much joy, we are learning is the prayer that receives answer. Immediately, almost, the severe pain and faintness left me, and we started out on our mile and a half walk down the mountain.

As I went on, the ankle steadily grew better and stronger, and soon we caught up with the rest of the party. No mountain path is smooth walking, but God was there and we felt His presence. When I reached my room at the hotel and removed my walking boots, my ankle at once swelled to such an extent that I could not get another boot on, so I put on slippers instead, and went down to supper rejoicing, and the evening was spent in playing games. The next day I was all right, and able to take up, without interruption, my mountain walks and climbs. A few remaining symptoms of sensitiveness and swelling, which in the previous case had lasted a year, in this instance wholly disappeared in two weeks' time. The healing was so complete, moreover, that I was not again troubled with any tendency in the ankle to turn, a difficulty which had continually manifested itself after the previous accident.

My question as to how one can overcome mishaps, when far from home, was thus most satisfactorily and practically answered in this simple and convincing demonstration of the power of Truth in Christian Science. To me, however, the deepest cause of gratitude for Christian Science lies in the certainty of its answers to the world's burning questions on the great issues of life, and its balm for the world's great woe.—THEODORA BECKWITH, Boston, Mass.

It is more than ten years now since I first learned of Christian Science, and when I am asked how it came about, I generally answer, that I walked right into it, for so it seemed to me. My husband and I were both church members, but we were not bigoted in any way, and so by mutual consent we frequently attended service in churches of other denominations. They all seemed alike to me, except that "our church" seemed a little the best. It came to me, however, that there was something more to do than merely going to church on Sundays, and I said so to my husband. We had seen the Christian Science church notice among others, but had never made any effort to attend.

About this time a very dear friend told me she was reading a most wonderful book, the reading of which had healed her and made her a Christian Scientist. She also said she had attended a Christian Science service, and we decided to go also. We went one Sunday morning, and although I had never seen Science and Health, nor had the slightest idea of what Christian Science was, yet at

that Sunday morning service I was completely converted, and said as we came away, "I always knew there was a clearer and better way to worship God, and this is my ideal of Christian worship." From that Sunday morning I never had any desire to attend service anywhere else, and both of us have been in Christian Science from that time. I have never seen anything in Christian Science that I could not and did not accept at once. We entered a class a few months after attending our first service and studied with one of Mrs. Eddy's students, to whom we give endless thanks and love for her faithful teaching. I was in great need of help physically when I first learned of Christian Science, and I began at once to improve. For the past eight or nine years (I say it with deep gratitude) I have not had to ask help from any one, for Truth has enabled me to overcome all that has come to me, both in myself and many others. I know that Christian Science is the absolute truth, and I feel that I have but slightly expressed what it is to me. As we live up to its teachings we find that there is a God whose promises never fail. I wish to express my love and reverence for the dear one who has been found worthy to bring again to human consciousness the right understanding of God.

MRS. FANNIE L. SELLEW, Brooklyn, N. Y.

From childhood, there was nothing I desired or loved more than honesty, and this desire followed me through a long struggle with poverty. The test of my desire for honesty came. A nice country home and seemingly all we possessed was swept away through the destruction of crops, hog cholera, bail money, and the dishonesty of a fellow-man. This loss was nothing compared to the debts that were added to the burden. I was charged with dishonesty by the creditors, who would come to my home and declare I had money hid when I had none.

Science and Health was then handed to me. I was a church member, and my sense of honesty to my fellow-man caused me to carry Science literature to the pastor of said church. For two years I did so, hoping to have him either acknowledge the good or else condemn the evil in it. He did neither, but instead denounced it from the pulpit. This so wounded me that I could no longer attend church. Ambitious as my husband was, every undertaking was a defeat. My great aim was to give my children as good an education as our city afforded. In order to accomplish this, I kept boarders, sewed, and did any kind of work I could, but one thing followed another, until we were reduced to extreme poverty.

For a year we managed to pay the rent, but we only had two sacks of flour and a few potatoes besides corn meal for food. One evening, when there was nothing in the house for fuel or food, we all went to bed very much discouraged. There was a little son of five years, who stilled the tempest by singing, "Shepherd, show me how to go" (*Miscellaneous Writings*, p. 397). I was not even aware that he knew it. Defeats and triumphs had followed one another until the crisis came. Breakfast was prepared of corn-meal as usual, but all refused to eat. Dinner and supper were prepared with the same result. Human energy and strength had failed. I asked all to go to bed and leave me alone with God. I worked until ten o'clock, when these words of truth came to me: "To-day shalt thou be with me in paradise." I saw that poverty was putting my sense of life, substance, and intelligence into matter, and from this time forth we were never in want. I learned that in the measure that our sense of life, substance, and intelligence is lifted out of matter into Mind is progress manifested in every direction.

Words cannot express the gratitude I owe to our dear Leader for "*Miscellaneous Writings*," which held me so firmly to God and showed me the need of patience.

MRS. MAGDALENA HOWSER, Marion, O.

Some time ago, I had an experience which may be helpful to others. I became interested in Christian Science, and attended the services, but doubt and fear came in, and I became stubborn and wilful. I was unable to distinguish between Christian Science and some of the popular modes of thinking. I therefore dropped Christian Science, and went back to my former church home, where my father preached many years. At this time a carbuncle was forming on my neck, a condition which I afterward learned was dangerous. It had been coming several months, and continued to increase in size. I thought I would consult a doctor, and when I did I found that I would require treatment which would keep me from my work. Leaving the doctor's office, I made up my mind that instead of going through all this ordeal it would be better to have Christian Science treatment, for I knew it healed the sick. I went to the office of a Christian Scientist and asked for help. She was glad I had changed my thought, and gave me a treatment. How much better I felt! I was told to read the chapter on "Physiology" in *Science and Health*, and to come the next day. In the evening I read the chapter and felt better. Then I decided to return to Christian Science, and said, "God will lead me. I know not how, but I will hold on, and I shall be delivered in some way." I fell into a peaceful sleep and in the morning I was much better. After four treatments the practitioner told me I was able to work out my own case. I was much better, although the manifestation had not altogether disappeared. As I improved in thought, my neck kept getting better. It gave me no trouble and I was healed completely.

During the time I was out of Christian Science, I kept getting less and less efficient in my work, until I nearly lost my situation. When I was healed by Truth I was not only healed physically, but by the uplifting I received I was enabled to retain my position, and I rejoice to say that I did not lose a day's work. Later, I had the privilege of class instruction, for which I am very thankful. Often, in looking back, I see that though I was seemingly far away from Truth during these weeks of struggle, yet God was very near, sustaining and leading me. He did not let me get lost, and when I turned to Him for bread I was not given a stone, and I was led to the fount of healing waters,—the eternal Christ.—LOUIS H. JENNINGS, Toledo, O.

I have often had a desire to make public what Christian Science has done for me, but I never could tell of all my blessings, they are so many. From childhood I was always sick, never knew one hour of rest, and was under the doctor's care most of the time. I was living in the East at that time, and was advised to try change of climate, which I did. I came West with my family in the spring of the year, but instead of growing better I grew steadily worse, until at last I was obliged to keep my bed for nearly three years,—a great sufferer. My ailments were, it seemed, all that flesh is heir to, and were called incurable by the doctors; viz., lung trouble, heart trouble, nervous prostration, stomach trouble, Bright's disease, and others,—in the last stages. My case was known among physicians, many of whom were prominent specialists, as a most extreme one. Many, upon looking at me, would turn away with a wise shake of the head and say, "What keeps her alive?" I was so low at times that one person's presence in my room would prostrate me and I would be unconscious for hours. I could not endure a ray of sunlight. My physicians, who were exceedingly kind and did all that lay within their power for me, gave me up and the death sentence was pronounced on me by all who attended me.

It was then I realized that "man's extremity is God's opportunity." The "little book" was handed me at this hour of great need. I read it, not thinking it would heal me, but, like a drowning man, I grasped at it. I read it, read it again, and soon found myself growing stronger;

then I kept on reading and was perfectly healed of all the supposedly incurable diseases. What a boon to poor, suffering humanity is this truth! Since that time I have had class instruction, and it has been my privilege to see many diseases return to their native nothingness in the presence of omnipotent Mind. Two of my own household, son and daughter, have been healed of consumption.

It has been my blessed privilege to attend Communion service in Boston twice. I was among the many grateful ones who visited our beloved Leader's home in June, 1903, and heard her strengthening words of truth. Words are inadequate to express what all this meant to me. I can show my gratitude only by loving obedience to her teachings.

LUCINDA BUCK, Austin, Minn.

I am very glad to tell of the wonderful help Christian Science has been to our family. Ten years ago Christian Science first came into our home and it was certainly a welcome visitor. My mother had been sick for a very long time with what the doctors called muscular rheumatism, when my grandmother returned from a visit and brought Christian Science to our home. She had been sick and had treatment in Christian Science, and was well and strong although then seventy years old. She told my mother all about what had healed her, and my mother had treatment and was healed. My grandmother went away, and when she returned my mother was well and strong and was doing her work.

I have been much benefited by Christian Science, more than words can express. I was always sickly from a child. We were always having doctors, first for one, then another in our family, but thanks to God and to our beloved Leader, Mrs. Eddy, for the health and happiness that has come to our home, which we never knew before.

REBA I. BALCH, Utica, N. Y.

Before I became interested in Christian Science, about two years ago, I was greatly annoyed by frequent attacks of rheumatism, but after beginning its study, these attacks became less and less frequent, and finally disappeared altogether, until now I have almost forgotten that I ever had rheumatism. Christian Science has meant so much to me, that, as I look back to the condition in which it found me, physically and mentally, it is difficult to imagine what life would now be without it. It helps me every hour and every minute of my daily life. I can turn to it for comfort and strength in every trial. It is in every way the most practical knowledge which has ever come into my experience. As an illustration of this, I should like to tell of a financial demonstration that I had shortly after uniting with the church last January. In filling out the subscription blank to the expense fund, I had in mind a certain amount that I desired to subscribe, but it seemed difficult to realize that I could spare so much. I finally decided to name a much smaller sum, and filled out the subscription blank accordingly. I knew, however, that I had not done the right thing in disobeying my first impulse, and I delayed some time before sending in the subscription. Finally the realization came, through the study of Science and Health, p. 79, what the true sense of giving means, and I knew that I could subscribe the amount I wished to give, and that I need have no fear about being able to pay it, because the divine substance is ever-present and abundant, and God supplies all our needs. I crossed out the amount for which the blank had been filled, and substituted the larger sum. Before I even had a chance to send it in,—and this time there was no delay in so doing,—the money came to me from a source most unexpected. This served me as a beautiful lesson, and showed how unnecessary it is to listen to suggestions of fear, and how absolutely the supply does come when our lives are governed by Truth. I am indeed grateful to God for all

that Christian Science has done and is doing for me. I am also grateful to Mrs. Eddy who has so tirelessly and faithfully labored to show us anew the way of life.

RHAE SALINGER, Chicago, Ill.

About six years ago I was led to Christian Science by one of my neighbors. I was a great sufferer, to mortal sense, and I was very much afraid of lightning. I was alone one day and went to my neighbor's door to ask if I could stay with her till a storm was over. She said she would like to have me come in, as I had only lived there a few weeks and had not become acquainted with her. She gave me some Christian Science literature to read, and I was very eager to learn of something which would heal me. I never had to leave my home after that day because of my fear of storms. I learned of my relation to God through Christian Science, and found that perfect love casteth out fear. I had tried many doctors and patent medicines, but all proved of no avail to me. I threw away all material means for this great truth that makes free, and by reading Science and Health, and having three treatments, I was healed of several ailments. I am very grateful for the physical healing, but yet more rejoiced over the moral and spiritual uplifting. I have seen many proofs of the power of Truth over error in my own home and elsewhere. I feel that I have found the pearl of great price which is for all who will accept it.

My gratitude is more than I can express to God who has revealed the truth to our dear Leader and to this age. I thank my brothers and sisters all over the world for the beautiful thoughts I receive through our periodicals.

MRS. J. TILGHMAN, Bay City, Mich.

I first heard of Christian Science ten or twelve years ago, while living in Paris, France. Soon after arriving in Paris I made the acquaintance of a fellow art student who was a Christian Scientist. We were brought together very often because of mutual interests in our work. In those days there was no regularly established work of Christian Science in Paris, and only occasionally would a traveler or a student be seen with the "little book," Science and Health. The subject, however, sometimes came up in conversation with my friend, but I did not seem to grasp its meaning very fully. One thought did, however, appeal to me with great force,—it was the thought that Mind governs the body.

I had been for years a great sufferer from terrible headaches, and when these attacks came they lasted two or three days, at which times I was not able to find any relief from my suffering. It would be difficult to describe my thoughts when I first heard that there were people who actually believed that Mind governs the body. It seemed to fill me with a hope that here was a way by which I could be healthy and strong like others, and not have to live in dread of those awful headaches. I could see that these attacks were growing more frequent, and certainly were more severe. Then came the fear that it might not be true, indeed it seemed almost too good to be true. Then I feared to mention this thought to any one, or even to hear it discussed, for fear something would be said that would take away this little hope that I had. If these lines ever reach the eyes of any who may be passing through such a condition of thought I say to them, "Fear not, it is true, and it is for you as well as for me." When my Scientist friend spoke of Mind, I little dreamed, at that time, that she meant God, the divine Mind. As I look back over those days I realize that I understood very little of the truth. All that seemed to remain with me from those conversations was the thought, to resist evil and it would flee from you. I proved to myself the power of the truth on my return voyage to America, when I was able to overcome severe sea-sickness by putting this thought into practice.

Upon returning to my home, then in southern Indiana, although very unhappy, I seemed to forget all about the impression Christian Science had made upon me, and was contented to drift along in the old way, until a year or two later when, by force of circumstances, I was brought to Boston where, I remembered, my Scientist friend was living. After finding her, and going with her to The Mother Church, which was then just completed, and meeting a great many Christian Scientists, I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to read, and study, and to work out my own salvation. I was in greater need of the truth than ever by this time, as I was in almost hopeless darkness. As I gained a glimpse of the real meaning of Christian Science I began to unwind my snarls. I think I may say that I am one of the Scientists who have come every step of the way with bleeding footprints, but the reward has always been found, and as each new standpoint has been gained, there has come a deeper sense of what Jesus meant when he said, "Peace I leave with you, my peace I give unto you: . . . Let not your heart be troubled, neither let it be afraid."—HARRY VANCE SWOPE, New York, N. Y.

Paul said, "Be ye transformed by the renewing of your mind." In my own case deafness has been overcome by an enlarged understanding of God's word, as explained by Mrs. Eddy in her work, "Science and Health with Key to the Scriptures." Many times I have been enabled to turn to God, to know it was His will to help in trouble, and practically to obtain the needed benefit. Catarrh has disappeared, tonsillitis, which very frequently laid me aside from duties in the schoolroom and home, is no longer manifest. When temptation comes (for Christian Science is both preventative and curative), I turn to that wonderful book, Science and Health, and my precious Bible, grown dearer since read in the new light of spiritual understanding, until I know that my mind is renewed, because the action is changed and the inflammation abated.

Thus in my experience in Christian Science, I have seen the transformation begun, and Truth is able to perfect that which is begun in me so gloriously.

MRS. CARRIE A. MCLEOD, Brooklyn, Nova Scotia.

With a heart overflowing with gratitude for Christian Science, my thought turns to our Leader, and I would tell of the fruits gleaned from the study of her books. I have had such a wonderful proof of the ever-presence of divine Love, that, like Mary Magdalene, I express my gratitude with tears and also with the oil of gladness. I had been going through the wilderness of doubts and fears for the past two years, yet striving to hold to the ray of light that had come to me, though at times the way was dark and God seemed afar off. I felt that others found Him a present help in times of trouble, but I had lost my way. Fears which had been planted in my consciousness by physicians, and hospital work, made a mental picture that has seemed hard to erase. But thanks to God and Christian Science I am leaning upon His sustaining arm with a victory won for good.

The Lord's Prayer has a new meaning to me since I have studied it in the light of Christian Science. I now know that we really can have nothing but what God sends, and that He sends nothing but good. I am very grateful for the Christian Science literature, and thankful indeed to know the meaning of "Lo, I am with you alway."

MRS. EVA H. SWENSON, New London, N. H.

When Christian Science came into my life, it found me a hopeless, forlorn invalid. I had tried many physicians and many kinds of treatment, and had become completely discouraged, and when I tried Science it was with the

idea that it could not hurt me, even if it did not help. The fourth treatment brought a great change, in relief from pain, and in a few weeks I was a well woman. It seemed very wonderful to be well and around like other people, but since then, the wonder has increased with the revelation of the truth, and the beautiful light brought to the world. I realize more deeply all the time the gratitude we owe to God for the Leader who has so bravely shown us this Light,—gratitude which can be expressed only in our lives and by our obedience to Principle, day by day.—MARY McLAIN, New York, N. Y.

In July, 1902, I was healed of a severe attack of articular rheumatism, in one treatment, and have been perfectly free from it since that time. An article in *The Christian Science Journal* has awakened me to the fact that I should have given this testimony long ago. I feel most grateful to God, the ever-present Father, Mother, and to the dear one who realized the truth for me so clearly in that one treatment, and who is now my very loving teacher. For that most loving of women, Mary Baker Eddy, I feel, each day, more of gratitude, reverence, and love, and I marvel more and more at the work she has done, and is still doing for God's waiting children.

M. W. MESEROLE, Lawrence, N. Y.

About six years ago I was healed of a severe case of measles in a few days through Christian Science, without any bad after effects. I was at that time a pupil in an orthodox Sunday School. After my healing I joined the Christian Science Sunday School, and the lessons learned there were a great help in starting me in the right way. There I was taught that God is Love and that He does not send sickness. Shortly after I was taken into the church and recently had the privilege of class instruction. Through the understanding of truth as taught in Christian Science, I have been able to overcome many ailments, and it has been a great help in enabling me to gain a higher position and properly fill the same. I wish to express my gratitude to God, to Mrs. Eddy, and to my teacher who has been so kind and faithful.—J. E. HERONEMUS, Baltimore, Md.

[Written for the *Sentinel*.]

Our Trust.

MRS. H. RUTHVEN MCDONALD.

WHY should we fear, when God is All,
Can He be more than Love?
Will He forget, or let us fall,
His own, His treasure trove?
All nature lives in Love divine,
And every flower, that grows
In sweet and fragrant loveliness,
God's thought, on us bestows.

"As mountains round Jerusalem"
His people, guardeth He;
'Tis Truth and Love, that keepeth them,
In health and purity.
"In pastures green" His sheep are fed,
Nor aught of terror know,
Peacefully by the Shepherd led
Where quiet waters flow.

When Truth appears, all error flies,
As darkness 'fore the light,
And joy succeeds to grief and pain,
As day succeeds to night.
My heart, with rapture rests in God;
Amid earth's toil and strife;
To know no fear, content with Him,
This, is eternal life.

From Our Exchanges.

Certainly more than one half of all the so-called religious discussion going on in books, magazines, newspapers, synods, conferences, parliaments, and even in churches themselves, do not even suggest the essentials of religion. They tend to barrenness, because religion is a movement of the spirit and manifests itself in sentiments and emotions which lead to thought and action. It will be a great gain to all churches and to all-religious people when we see, and agree to say, that creeds and philosophies, scientific studies and rituals, modes of church government, and comparisons of them, are not in themselves religion, and that, if we depend upon them, we shall forget the vital realities which they tend to obscure.

The Christian Register.

What was the secret of the grip Phillips Brooks and Henry Drummond had on men? Why, it is found in their very *abandon* of unselfishness, self-forgetfulness, and self-expenditure. . . . The distinctive power of the pulpit is in its personality; not primarily what it says, important as that is, but who says it; not the clothing which a man wears, but what is the spirit of the man who is inside the clothes; not whether a man receives three hundred and forty dollars for every sermon he preaches, but whether the man and his message so correspond that the voice of God is heard sounding in the soul.—*Methodist Review.*

Through Christ, God reaches down to our deepest need, and through the Holy Spirit we may be carried up into His life—so that a man may even say, "Christ lives in me!" "I am crucified with Christ;" "I am buried with him;" "I have gone down into death with him;" "I count all things 'loss' in my determination to have a fellowship in his sufferings, to be conformed unto his death and to rise with him from the dead." In such bold language the great apostle announces the fact that there is a possible identity of self with Christ, a substitution of his nature for ours—an actual re-creation.—*The American Friend.*

"It is quite true," says *Leslie's Weekly*, "that the church is not designed primarily as a social club; neither, on the other hand, is it designed to be a social refrigerator. A religion that has not enough heart in it, enough warmth of feeling, enough kindness and sympathy to thaw out the social ice among the fellow-members of the same church and bring them together in some degree of mutual interest, is not the kind of religion that will redeem the world."

Every soul must have its election-days, when it must definitely express its will in regard to great moral and spiritual issues. The old alternative of God or Baal is forevermore presenting itself under every variety of modern form. Life and good are being constantly set over against death and evil, and come before us perpetually for our adjudication.—*Western Christian Advocate.*

The absolute simplicities are as essential to a pure character as to an intellectual grasp, and the love of them is the fountain of sincerity and the source of permanent confidence.—*The Christian Advocate.*

Each heart, like each home, should have its guest chamber, so that the beautiful thoughts which journey through the world may turn aside to tarry for a while.

The Standard.

The chief mark of a growing Christian is his growth in love. A selfish Christian lacks the essential element of the Christly life.—*The Examiner.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The inquiry conducted by the Bureau of Corporations under authority of a resolution of Congress, into the operations of the so-called Beef Trust, has been completed, and the report of Commissioner Garfield will soon be filed with President Roosevelt for transmission to Congress. The resolution directing this inquiry stated that since July, 1903, there has been a wide margin between the prices of live cattle and the price of dressed beef, the former declining to such a figure that many cattlemen had been driven into bankruptcy, and it asked whether this disparity was caused in whole or in part by a combination in restraint of trade; whether the margin could be accounted for by natural causes, or whether it resulted from artificial influences controlled by a combination in restraint of trade.

Secretary of War Taft will visit the Philippines in July to make an inspection of the islands and consult with the heads of the insular government about various matters which will then be pending. One of the questions will be whether the conditions on the islands warrant the convening of a Philippine Assembly. This has been asked for in communications from there. The law says that an Assembly cannot be organized until two years after the census of the islands has been taken. The census report is expected to be issued about February 1. If Secretary Taft is satisfied that the Filipino is ready to have an Assembly of his own the existing law can be changed. Another question to be considered is that relating to railroad matters.

A bill that shall satisfactorily regulate railroad rates, prevent discriminations and rebates, and not run counter to constitutional provisions or Supreme Court decisions, is taxing the ingenuity at present of some members of Congress. The Cooper-Charles bill already reported is not considered satisfactory. Much opposition, direct or indirect, has already appeared to this proposed control by the Government through the Interstate Commerce Committee. There is also a difference of opinion as to the advisability

of immediate action on the President's recommendation for such rate regulation.

Treaties of arbitration have been entered into between the United States and France, Great Britain, Germany, Italy, Portugal, Switzerland, Spain, and Austria-Hungary. These conventions have been transmitted by the President to the Senate. That body seemed to think amendments necessary in some particulars, fearing that its prerogatives were threatened. But this opposition has been withdrawn on the assurance that "none of the contracting parties are committed to any action in opposition to their national interests, their policy, or their aspirations."

The gross postal receipts for the fifty largest postoffices in the country for December, 1904, as compared with December, 1903, show a net increase of about nine per cent. The highest increase was 22 per cent at Peoria, Ill. The only decreases were four per cent at Portland, Me., and thirteen hundredths of one per cent at St. Joseph, Mo. The receipts at New York increased almost six per cent, and at Chicago almost fourteen per cent.

The Senate has ratified and made public an arbitration treaty for pecuniary claims, to be in force five years, signed at the conference of American States at Mexico, January 30, 1902. The countries signing are Bolivia, Costa Rica, Colombia, Chili, Dominican Republic, Ecuador, San Salvador, United States, Guatemala, Hayti, Honduras, Mexico, Nicaragua, Paraguay, Peru, and Uruguay.

More than half a million steerage passengers arrived at the port of New York during the year 1904. William C. Moore, the Government landing agent at Ellis Island, places the number at 572,798. Of first-cabin passengers there were 68,704, while 93,685 came in the second cabin.

The disclosures that have been made through the Department of Commerce relative to the discriminations practised against commission merchants by the owners of "private cars" are leading to the preparation of a number of bills in Congress to regulate this abuse.

The President has appointed Vespasian Warner to be Commissioner of Pensions. Mr. Warner is now a member of Congress from the 19th district of Illinois, serving his fifth consecutive term.

Foreign.

Automobile matters in Italy have been given a new interest by the efforts of Signor Florio, who has recently offered a very handsome cup, to be competed for in the annual races at Brescia. Next year, no doubt, the Brescia circuit will rival the Gordon-Bennett Cup in interest. The leading event on the programme will now be the Florio Cup. The circuit already has two prizes, the Italian Cup and the one offered by Princess Letitia. The principal cup race will be run over a distance of about six hundred miles, or about five times around the circuit. The other cups will be raced for over the intermediate distances. After the Florio Cup has been won the seventh time it will become the property of the constructor whose car has won it the greatest number of times. The different cities along the course, Brescia, Cremona, and Mantua, are also to award prizes for the race.

Admiral Fournier has been elected as permanent President of the North Sea Commission of Inquiry. This is considered a well-deserved tribute to the good service of France in the critical days following the Dogger Bank incident. Much of the credit for a peaceful settlement of the Anglo-Russian dispute seems due to M. Delcassé, the French Minister for Foreign Affairs. The text of the procedure of the Commission has been given out as follows: The Commissioners will deliberate in secret and will hear the witnesses in public; the British claims will be first presented and the Russian reply will

follow; counsel for both sides will present final arguments; the Commissioners will deliberate in secret upon their final report; the closing session, when the Commission will publish the result of the investigation, will be public.

The year-book of the German universities, just published, makes it clear that Berlin University is the most numerously populated seat of learning in the world. It contains 7,774 matriculated and 1,330 non-matriculated students. The philosophical faculty, embracing philology and natural sciences, numbers 3,572 students—medicine, 1,111; law, 2,756, and theology only 335. America sends 123 students, Africa 8, Australia 3, and Asia 37.

The anniversary of the revolution of 1848, which prepared the way for the union of Sicily and Italy, was celebrated on the 17th at Palermo by the unveiling of a monument to Francesco Crispi, the soul of that movement, who later became Premier of united Italy. The Count of Turin represented King Victor Emmanuel II., and Emperor William and King Edward were also represented.

The French Foreign Minister has informed the Council of Ministers that the Moroccan crisis has been entirely relieved. The Sultan restores his French military advisers and expresses satisfaction with the French policy. The French Minister has been ordered to proceed to Fez and arrange details for carrying out the policy of France.

The International Art Association of Rome has voted an order of the day protesting against the plan of Professor Waldstein of Cambridge University, England, for excavations at Herculaneum, and urging the Government not to allow foreigners or persons in foreign interests to undertake excavations in Italy.

The discovery at Lund, Sweden, is reported of a book containing the text of Shakespeare's "Titus Andronicus," printed in London in 1594. The oldest edition hitherto known is the 1600 quarto.

Industrial and Commercial.

The thirty-sixth annual report of the Board of Railroad Commissioners of Massachusetts says that the State has been over-burdened with electric roads, that many roads are in a bad financial condition, and that in many cases the alternatives of increased fares or abandonment of the service are the only ones that present themselves. "Of seventy-four operating companies, thirty failed to earn expenses and fixed charges; twenty-five paid dividends; of the twenty-five which paid dividends fourteen earned them during the year. Five companies have been in the hands of receivers. Very few companies, besides keeping their railways in good repair, reserved for depreciation what prudent management would require. Generally present necessities only have been met, the future, with its inevitable expense of replacement and reconstruction, being allowed to look out for itself."

The aggregate capital stock of the forty-four Massachusetts corporations June 30, 1904, was \$237,423,885.72—a net increase of \$1,589,420 over the previous year. The total amount of dividends declared the last year was \$14,985,815.50—an increase of \$1,490,627.

The Uraad, a life-boat designed and commanded by Captain Ole Brude, after a trip of six months has crossed the Atlantic and come to anchor in Gloucester. She has safely weathered storms that have disabled and wrecked powerful ships. She is egg shaped, eighteen feet long, eight feet wide, and eight feet deep, and draws but four feet of water. She carries a single mast of hollow steel, which is stepped close to the pointed nose of the craft and to which a small lateen or sprit sail is hoisted. She is built of steel one-eighth of an inch thick, and is 4.75 tons gross, and her hull is perfectly oval. She is steered by an ordinary tiller from below decks.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Truth brings Light.

LEWIS C. STRANG.

THE endeavor of error to obtain the justification which belongs to truth, is notably prevalent in the various phases of the world's opposition to Christian Science. It assuredly is not effrontery for Christian Scientists to be just to themselves and to recognize that the experimental stage has passed, so far as their system of theology and medicine is concerned. An honest man, acquainted with the facts, can no more dispute the claim that Christian Science heals the sick and reforms the sinner than he can dispute the fact of his own existence. The proofs are too positive and too numerous to be refuted.

The opposition to Christian Science and the denials of its efficacy can be traced to two conditions of mortal consciousness. One is ignorance, sometimes wilful, sometimes materially excusable. The other, and far more common one, is dishonesty,—nothing less, whether its disguise be intellectuality, self-righteousness, or indifference. In some cases this dishonesty is conscious, the product of a perverted and obstinate mentality. In most cases it is blandly unconscious, self-complacent, and egotistical.

However much they may regret this widespread unconscious dishonesty, Christian Scientists know the folly of blaming individuals for their seeming mental lethargy. In fact, many Christian Scientists can sympathetically recall in their own experiences the time when they, too, dismissed self-evident proof without the courtesy of a second thought. Neither comprehension of the situation, nor compassion, however, should blind the Scientist to the truth that dishonesty is dishonesty, regardless of the conditions or the circumstances which accompany its manifestation.

Mortal mind is reasonably secure so long as it can hide its nonentity behind its own egotism. It is when the suffering, consequent upon established wrong thinking, finally penetrates the shell of mortal egotism with doubts as to the infallibility of material methods and theories, that the voice of Truth reaches human consciousness. Its command is always to shake off the mesmeric influence of material sense and thoughtless mental routine, and investigate. Thus spoke Jesus, "Seek, and ye shall find; knock, and it shall be opened unto you."

When impelled by this call of Truth, honest investigation of Christian Science, if courageously pursued to the point where understanding of the fundamentals of the Science can be demonstrated, invariably leads to the acknowledgment of logical soundness and practical power.

After all the researches of men for a correct solution of the great mysteries—what is truth, what is man, what is the universe?—and the utter failure of these researches to discover even approximately adequate answers to the perplexities of existence, it is not strange that one must become as a little child in order to find the way in Christian Science. As would be the case were one bent upon

acquiring knowledge of any new thing, the seeker after spiritual understanding must cultivate mental receptivity by putting aside for the moment all prejudices, all preconceived ideas, all materialistic and idealistic theories born of worldly philosophy, worldly theology, worldly science, and worldly pride of intellect. He must humbly seek to know God in the way of His appointing, not questioning for the time being the reason why.

Were it not that Christian Scientists absolutely know and frankly acknowledge that all they have of light is literally a revelation from the source of all light, their boldness in claiming that they are right would be ludicrous. It is not, however, because of its words, but on account of its works, that Christian Science challenges the world to judge whether it be of God or no.

Jesus sounded the keynote of Christian Science and indicated the direction for human thought and progress when he said, "God is Spirit" (Revised Version); and he gave mankind a complete guide to eternal life when he endorsed and emphasized the divine command, "Love thy neighbor as thyself." The whole of Christian Science is comprehended in these sayings, but the fact that the world has had them for nineteen hundred years and has failed to profit by them to the extent of destroying or even greatly ameliorating sin, sickness, and death, shows how much the sayings needed an interpreter and how much nearer to Jesus' standard of spirituality than the average of mankind was Mrs. Eddy, to have been able to act as that interpreter. Christian Scientists, therefore, do well to love and honor a Leader whose works so manifestly testify to her worthiness and consecration.

Patience.

EVELYN SYLVESTER KNOWLES.

It would be difficult to find a better definition of patience than that conveyed by the last three words of Milton's matchless line,—

They also serve who only stand and wait.

While the words in themselves do not literally define patience, they suggest most happily the mental attitude indicative of that quality. The act of "standing" dissipates any idea of listlessness in connection with the "waiting;" while it shows a readiness for action in the most manly of postures.

Patience is not inactivity; it is not an indifferent yielding to unpropitious circumstances, nor does it smother desire for progress, though for a time advance may seem impossible. It is a yielding of the human will to the Divine; a submission of every human desire and propensity to the unerring law of wisdom, and that without chafing. While necessarily quiet and unostentatious it always denotes power, for the ability to control self betokens a kindred ability to govern circumstances.

It is obvious that this desirable quality of character cannot exist as an abstraction. It must be expressed; and this expression cannot begin at too early a period. The child in the nursery needs to be taught the sweet lessons of

self-control; through schoolroom and college-hall, indeed through all the relations of life, patience must be learned and lived, and nowhere is it more essential than in the home. Scarcely a day passes that makes no demand upon our self-control. A wise person once remarked, "Christian Scientists have no excuse for an impatient word." This is true; yet some of us are still struggling on the hither side of this goal, and nowhere are our efforts more severely tested, our victories more complete, than in the home.

It was this trait in the boy who, when his day's work was finished, studied by the light of a blazing log, that placed Abraham Lincoln at the head of a nation; it was this quality dominating the intellectual life of him who entirely rewrote his "History of the French Revolution" when the first manuscript was destroyed, that made Carlyle one of the great reformers and literati of the nineteenth century.

A more recent and marvelous example of patience is manifested in the life of the Discoverer of Christian Science. Years ago, while walking in comparative darkness with the rest of mankind, she saw a great light, and, from its nature, she knew that it had always been shining. Lighting her candle at the eternal flame, she turned joyously toward those who having eyes saw not, and declared her discovery. They were slow of apprehension, but finally one candle was held timidly up to hers, then another and another caught the blaze, until through the darkness a tiny path appeared, like approaching dawn, and again the "Light" was among men. She might have become impatient of dull ears, she might have listened to the tempter when he said, "What can *one* accomplish!" but she gave no place to the thought as she toiled faithfully onward, and to-day she reaps her reward. Not in that she has thousands of followers, this is glorious for the Cause; nor yet in that she has shown them the light, this is glorious for mankind; but in herself, "patience" has had its "perfect work."

By what means has the Discoverer of Christian Science attained this rich possession? Has it not been through the close study of the teachings of the Master, and the closer walk with him whose example of patience is above all? Recall, for instance, his words when confronted by the traitor. Would not many of us have felt justified in heaping upon Judas the strongest invective? To rebuke such open hypocrisy would have seemed the righteous thing to do; but what said Jesus? "Friend, wherefore art thou come?" "Friend." O the world of meaning in that word! He who thought thirty pieces of silver ample recompense for the life of that perfect man who had striven all this time to uplift the traitor out of the very self that made such treachery possible,—he it was whom Jesus addressed as "Friend!"

When arrayed before his accusers, every indignity of which mortals were capable was showered upon him. Brutal contempt, distrust, envy, malice, hatred, and hypocrisy, all were there, yet, "He held his peace." Sublime silence, back of which lay infinite humility and love.

When finally rejected by a torpid, self-satisfied humanity, brimming with sensuality and sin; when his consecrated efforts in behalf of this same humanity seemed to have resulted in nothing but his own agony, note his words, almost the last to fall from those patient lips, "Father, forgive them; for they know not what they do." Is not the love here expressed the fruit of that divine patience whose roots pierce the depths of being?

Though this grandeur seems so far beyond and above our present realization, let us not yield to discouragement. Our Wayshower began with the smaller demonstrations of Truth, working faithfully upward until he had surmounted every obstacle that lay in the path of mortals, and we must do the same. "An honest and good heart, having heard the word," will "bring forth fruit with patience."

No matter how bungling our work may appear at times,

nor how often we stumble, so long as our motives are pure, our efforts for the advancement of Truth rather than of self; so long as we keep our eyes steadfastly on the goal and not, as our Leader has said, upon the bleeding footsteps behind us, the everlasting arms will bear us protectingly on, into the realm of pure Mind where we can say, as did our patient Master, "It is finished."

Keeping our Lights Aglow.

IDA L. BAKER.

SEVERAL years ago I read of an incident which illustrated most vividly the need that each individual hold forth steadily this word of Life,—Christian Science. A traveler who visited the lighthouse at Calais, questioned the keeper, "What if, on one of these stormy nights, this light should go out?" To this the keeper replied, "If to-night this light should go out, I would receive a message from India, America, or perhaps from some other part of the world from which I had never before heard, saying that on a certain night the light was out and a ship was in danger." He added, "I look across the sea and feel that the eyes of the whole world are looking at this light. Go out! burn dim! No, never!"

As I finished the reading of this story I thought of what our lives should be as Christian Scientists, and I saw that we should be no less faithful and earnest in our work of reflecting the light of Truth, for if it means so much that these lesser lights be kept constantly burning, how much more needful is it that from each individual consciousness there should shine out, clear and radiant, its knowledge of Truth undimmed by error's shadows.

We learn through Christian Science that each time we admit as reality another power than God, good, we are to that extent withholding the light,—it may be from some one who is in distress,—one who is reaching out for just the help which we could so well give, were our lives only more true to our light. Every faithful Christian Scientist should ponder these words of the Master, "Ye are the light of the world," and should demonstrate the obedience thereto which will result in the lifting of many afflicted ones out of sin and sickness into the joy and gladness which follow the knowing of divine Love. Christian Science teaches us that only as we understand and live Christ's Christianity can we radiate its saving power and help our fellow-sufferers. We may never know how many are being guided into the way of health and harmony through the direct influence of our steadfastness to Truth, but we do know that if our thoughts are aglow with divine Love every one within the radius of our thought will be helped and encouraged.

We are thankful for the many witnesses to this truth,—those who discerned the light before us, and who, having passed safely through dark hours of fear and dismay, were able to say to us with the calmness and confidence of the great Teacher, "Be not afraid, only believe." Besides this, we have also the joyful assurance that our beloved Leader goes before us, reflecting upon us the Christ-love, which is indeed the light of the world, and which is being radiated to-day unto the uttermost parts of the earth, turning men "from darkness to light, and from the power of Satan unto God."

An Experience.

MINNIE E. ERWIN.

OUR Christian Science periodicals come to us so richly laden with offerings from the deep experiences of those who love and live the truth, that we read them with grateful hearts,—grateful that we are permitted to know of their victories,—of the demonstrations of the power of Truth and Love, and we are strengthened and helped by them, often gaining courage for some encounter with the enemy which would overthrow our sense of Truth.

For this reason I venture to give an experience which came to me in the early years of my life in Christian Science, with the hope that some timid ones who long to do right, and yet who do not clearly see the path of duty, and so wait in uncertainty and suffering, may be helped and encouraged to trust, while they stand with staff in hand ready to take the step as soon as it is shown them.

This experience occurred about fifteen years ago. For two years I had been studying with great interest our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had also had class teaching, and at this time was able to help myself and others. In the city where I then resided a little band of Christian Scientists were about to organize a church, and as my heart was with them in the work, I longed to be one of the number. I was still connected with my old church which, until I knew of Christian Science, had seemed to me a manifestation of my highest sense of good; but with the understanding of God that I had gained through the study of Christian Science, I was no longer satisfied with its teaching, and longed to be free to follow my new conviction of right. I was a teacher in the Sunday School, but unable longer to teach the children as I had formerly done, and knowing that I would not be allowed to teach them the truths of Christian Science, I saw that I must very soon break this tie. At this time I lived in my father's home. He was pastor of one of the orthodox churches in the city, a man of sterling qualities and wide influence. During years of sorrow that had seemed to cloud my life, he had shown me the utmost tenderness and love, which I deeply appreciated. For sixty years he had served the church and loved it ardently, and I felt that it could not but be to him a crushing grief to see his children step out from its communion. His thought toward Christian Science was very kind, so I did not wish to antagonize him; and while I was fully decided as to my duty, and that I should do what seemed to me right, how to do it wisely and well was the question that puzzled me.

For days the conflict was so severe between my earnest desire and determination to be released from the old church and my indecision as to how to take the step now that the time had come, that it caused me intense mental and physical suffering. In this time of temptation and fear, my cry went out to God in the words of the Psalmist, "Shew me thy ways, O Lord; teach me thy paths." I did not then know just how to meet the mental suggestions that thronged upon me, and a belief that some of the dear Scientists misunderstood my motive and my attitude in delaying to take the step, added to the bitterness of the trial.

One day, while trying to overcome with the thoughts of truth the depression that was almost more than I could bear, suddenly something seemed to say to me with startling force, "What are you doing? You are anxious and worried, and worry is sin." In penitent thought I answered, "Yes, I am indulging in worry and it is sin." The error was uncovered to me, and I acknowledged it as error, when immediately the remedy came. Like a bright light this clear text illumined my thought: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." I appropriated it at once, and said, "This is God's message to me, I will obey." With my guide-books, the Bible and Science and Health, before me, I spent the remaining hours of the day and far into the night, waiting upon God. The conflict was not yet over, and, like Jacob, I wrestled until the day dawned. Mental suggestions forced themselves upon me, as if they would take possession of my consciousness in spite of my efforts to bar them out; but I met them firmly with declarations of the truth, and I realized that error had no power to thwart omnipotent Love. Again and again the enemy was driven away by this earnest denial of its claims, and in clinging to the Promise of Love, until the night was past, the foe was

vanquished, and the early morning hours brought peace. I knew then that I did trust, and there was no more fear. It was Sunday morning. At an early hour my father came to my rooms and said, "M—, I understand that the Scientists are about to organize a church, and I know you wish to go with them. I suspect that it is the thought of me which delays your taking this step." I replied, "You know Jesus said, 'He that loveth father or mother more than me is not worthy of me,' and yet, father, I would be sorry to grieve you." He said with emotion, "Yes, I know, but do not hesitate on my account, follow your convictions of duty, ask your pastor at once for your church letters, and do as seems to you right." I told him then of my experience, of the promise given, and of how precious it had been to commit this troubled thought to the care of divine Love.

During the week, I severed, one by one, the ties that bound me to the old church. I asked for, and received without an objection, my own and my daughter's church letters. I learned afterward that my father went to our pastor and asked him to give us our letters. I gave my class into the care of the superintendent of the Sunday School, and bade each of my girls a loving good-bye. Sunday morning I went to the hall where our dear little band of Scientists held their services. As I turned that way, the bell of my old church behind me called with every peal, Come! Come! Come! but oh! how sure I was that I was indeed coming to the true Christ-life in Christian Science, as, with love to the dear old church, yet without one regret, I turned my steps away from it. That day began a new life for me,—a life of broader and richer experiences. After the morning service our Christian Science church was organized. My daughter and myself were among the twelve charter members, and I have never ceased to rejoice that I did commit my way unto the Lord. I did trust in Him; and He brought it to pass.

In June, 1903, when our beloved Leader spoke to us from her balcony at Pleasant View, sweet, strong words of welcome and of trust, then gave us a gift of rare beauty,—a chain of precious texts,—her "sacred motto," one of the links in the golden chain being the dear verse I have quoted here, my heart went out in thanksgiving to God, and to His messenger, that through Christian Science we are learning how to trust, and learning, too, that the struggle is not necessary, for if we trust first, last, and always, we shall know only assurance, harmony, and peace.

Obedience.

E. L. L.

I DESIRE to express my gratitude for the new order recently issued through the *Sentinel* and *Journal* relative to the requirements for public practitioners of Christian Science. Instead of finding it restrictive, it has brought to me a greater sense of freedom by compelling me to systematize the work in thought. By mentally obeying the requirements involved by this order, and taking such steps as are demanded to fall into line, I have not only been able to do better work, but more people have come to me than ever before, seeking help from this wonderful truth which has been again revealed to the world through the inspired thought of our Leader, Mrs. Eddy, and known to the world as Christian Science. I see more clearly than ever before how necessary it is that we who are in the ranks stand ready to respond with prompt obedience to the bugle call of those at headquarters, that we may not in any way impede or retard the carrying out of Truth's command.

The lesson which came to me as I listened to the reading of our Leader's message of 1902, to The Mother Church, was that of intelligent and loving obedience, and experience has proved its value.

Selected Articles.

David and the Angel.

An old truth in a new dress is sure to attract more than ordinary attention. One of the central truths in the popular mind about Christian Science is not a new truth. It is as old as religion. But hundreds and thousands in New England to-day are standing up for it, and proclaiming it to the world with all the enthusiasm of a new revelation. A new church has just been dedicated in New Hampshire. It is all of stone, costly, beautiful; with its large seating capacity, its massive pillars, and high vaulted roof, it is more like a miniature cathedral than an ordinary parish church. Its founder is for the most part its bountiful giver; a notable woman, the apostle of Christian Science.

Now what is one of the central truths that Christian Science stands for in the popular mind? Is it not that in all the diseases and ills that flesh is heir to, there is a higher power to help besides the surgeon's knife and the medicine bottle? Is it not that if any son of man finds himself in a maze, a winding path of perplexity out of which there seems no exit, an unseen presence, in answer to his prayer, may put a string in his hand, and, if he follow that mysterious leading, he will get out into the open? Is it not that when night comes down, the night of any kind of trouble, and broods over a man's soul, the stars come out to the eye of faith, the stars of hope? Does Christian Science teach that, when a man's hour is darkest, and a man's fortunes are lowest, a supernatural, benevolent presence, visible to the eye of faith, invisible to the eye of sense, encamps round about him? There was David, a good Old Testament Christian Scientist. This truth I say is not new. It is as old as religion, and David was one of the first preachers.

I have a picture of that Old Testament Christian Scientist in my study. It is the form and features of a young man, cut, in the finest Carrara marble, by a great sculptor. The youth is handsome, lithe, athletic. Who in all Old Testament history better played the man than David? What hunter ever met the lion and the bear with greater courage? What soldier ever hid among the rocks, when pursued by his enemies, with greater security? But the secret of his security was not his sword. The secret of his ability to sing in the midst of perils was his trust in the great invisible, benevolent present, which he called the angel of the Lord.

Picture, if you will, the first Christian Scientist cathedral. There it is, up among the rocks of old Judea. The founder of the faith was this Minstrel Monarch of Israel. What time he heard the bugle call to duty, he was afraid of the dangers and fled. He was so struck with the terrors that he feigned madness, rather than face them; he "scrabbled on the doors . . . and let his spittle fall down upon his beard."

But note the contrast. Note the effect of his belief in this one great central truth of Christian Science. Up there in his cathedral among the rocks, up under the blue, he sang his song of trust and praise. He heard the lions roar, but they had no terror for him. He uplifted his companions who had gathered round him, and taught them to believe in an invisible, benevolent presence—what a subject for an artist! Not a new cult. Not a grand new church in New Hampshire. Not the apostle and her followers of an old truth in a new dress. But a soldier, an outlaw, surrounded by his wild band of followers, wild by the exigencies of their trade, but tamed into steadiness, order, and courage, up there among the rocks, worshiping God, and this is the text that has come down to us of that first sermon, of the first Christian Scientist, at the dedication of his cathedral among the rocks, and this is the truth which the church teaches, and which we all believe in, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

And this is by no means the only picture that rises before us, as we open our Bible, and ponder one of the central truths of Christian Science. Time would fail us to speak of the invisible, benevolent presence that called up to Abraham, and stayed his hand, when he took the knife to slay his son; of the angel which redeemed Jacob from all evil; of the power that led him all his life long; of the warrior leader, sword in hand, who proclaimed himself the captain of the Lord's host, as benevolent a presence to the Hebrew Joshua, as he was to the English Cromwell. If we are believers in the benevolent, unseen messengers of God, are we not able Christian Scientists? At Advent do we not believe in the great presence who is the brightness of his Father's glory and the express image of His person?

Do we not believe at Easter in that presence breaking on his disciples, and saying, Receive ye the Holy Ghost? Do we not pray for that presence in every great crisis in our lives? "Lo, I am with you always, even unto the end of the world." I knew a woman who was taken to a hospital in a serious illness. She was told she must undergo an operation, and on the issue, life and death were at stake. At first she was agitated with natural fear; but she prayed in her peril, like David among the rocks, for strength. The strength came, and she used it to calm her fears, and to walk up to the dangerous ordeal with perfect tranquillity. All who saw her said there was a look on her face like the face of an angel. In answer to her trust deliverance came in the experience of strength. She was able to say with perfect serenity, "I shall be happy if I live, I shall be happy if I die."

If trust in an unseen benevolent presence is one of the principles of Christian Science, then are we not all Christian Scientists? Christian Science may believe more; truth does not contain less. Some talk of Christian Science as if it were an enemy, and nothing but an enemy, of the church. Surely there could not be a greater mistake. It is a time to feel that, if the Christian Scientist is right in one particular, it is all coming our way. We should rejoice in faith, wherever it appears. It is never right to narrow the cause of God to our own parting circle. It was the highest voice which said in reply to, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us"—"Forbid him not: for he that is not against us is for us."

REV. T. E. CALVERT.

The Christian Work and Evangelist.

It has been well said that whereas the common method of human reasoning is to induce conclusions from physical phenomena, Mrs. Eddy has taught us to deduce conclusions from spiritual noumena.

The materialist protests against this method of logic, for he says there is no tangible evidence that God is All in all, and there is abundant proof that matter has an omnipresent existence. The psychologist, however, informs us that the evidence of the physical senses cannot be relied upon, and that "matter to the scientist is not matter at all."

Far more convincing than argument or ridicule comes the indisputable evidence of actual demonstration, and pure reason, for the Principle of knowledge, is found to be in perfect accord with both the letter and practice of Christian Science.

RICHARD P. VERRALL.

Brooklyn (N. Y.) Eagle.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.

MALTBIE D. BARCOCK.

The Lectures.

Kenosha, Wis.

Edward A. Kimball of Chicago delivered a noteworthy lecture on Christian Science at the Rhode Opera House on Thursday evening, November 17. Mr. Kimball was introduced by the Rev. J. L. Hewitt, D.D., who said in part,—

Man is by nature religious; religious questions claim, deserve, and receive universal attention. This is an age not of speculation but investigation. He is untrue to his moral sense, untrue to the inspirations of his age, who purposely ignores a religious truth and is unwilling to listen without prejudice while that truth is expounded and vindicated. The more truth is opposed the more earnest should be our consideration of it. A faith or a philosophy that is false on the face will have no opponent. We may ordinarily measure the importance of an idea or a doctrine by the number and strength of its antagonists. Christian Science seems to have made itself worthy of antagonism; authors have written against it; conventions have resolved against it, and logicians have argued against it, yet it has moved amazingly forward.—*Kenosha News*.

Chadron, Neb.

A moderate house greeted Bicknell Young at the Rink last Saturday night [November 5] to listen to his exposition of a few fundamental truths in the Christian Science system of religion. His address was simple as a child's reasoning, and logical because it cannot be overthrown without the prior destruction of the Bible and Christianity. The spirit displayed was fraternal and conciliatory, the language chaste, the delivery easy, natural, and graceful, with a very pleasing and perfect modulation. The audience was as select as could be gathered in the ordinary manner in Chadron, and the address was well received and no doubt had the effect of softening prejudice, as it could not fail to enlighten some who had never had opportunity to gain information concerning Christian Science but had heard the coarse jests of the street and the unlearned criticisms of people credited with knowledge. For their own sakes we regret the absence of those who neglected to attend. Time will be when their loss will be upon them, and though sensible of the discord they will not understand why it is a loss. But it takes time for innovations to clear the way for the people who are satisfied with things as they are.

Chadron Times.

Philadelphia, Pa.

One of the largest audiences ever assembled in this city to hear a religious address thronged the Academy of Music last night [December 2] to listen to a lecture on Christian Science by Judge Septimus J. Hanna of Colorado Springs. Fully three thousand persons obtained admittance to the lecture. One by one the two balconies and amphitheatre were thrown open, to be quickly filled, and finally the overflow found seats in the orchestra pit. The second balcony proscenium boxes, deserted except on the most popular opera nights, were filled. Regular box-holders who came late were turned from the doors. Only one spot escaped the onslaught of the crowds,—the stage box held sacred to the directors of the Academy. Few occasions, indeed, find it with occupants, yet last night a party of directors sought its seclusion from which to hear Judge Hanna's discourse. A more cosmopolitan audience could not have been brought together.

Charles H. Fahnestock, First Reader of First Church of Christ, Scientist, in introducing the speaker of the evening, said,—

The presence of such an audience for such a purpose is

indicative of the fact that never in the history of mankind has the quest for knowledge and truth been so earnestly prosecuted as in the present age. Men and women are becoming more and more dissatisfied with the old conception of an anthropomorphic God who is the author of both life and death, who cognizes both good and evil, and who engenders both love and hate.—*North American*.

New York, N. Y.

A large and cultured audience assembled at the Harlem Opera House on Sunday afternoon [December 11] to hear Mrs. Sue Harper Mims of Atlanta lecture on Christian Science. The house, which has a seating capacity of fifteen hundred people, was filled to overflowing, and many who could not find seats were seen standing during the whole of the lecture. Mrs. Mims presented her subject in a very logical and convincing way, and was warmly cheered again and again at the close of the lecture. She was introduced by Mr. Charles E. Burnham, First Reader of Third Church of Christ, Scientist, of this city, who spoke in part as follows:—

The crying need of humanity to-day is love,—love for God, and love for one another. But we cannot honestly and sincerely love God unless we can, in a measure, understand Him. There is something in each and every one of us that rises in rebellion and protests against the belief in a wise, kind, and loving God, who, for some inscrutable reason, would inflict upon His children want and woe, sin, sickness, and death.

God has revealed Himself to this age through one noble woman, whose beautiful Christian character, and nearness to God, fitted her to receive the divine message; one whom we reverently love and honor as our Leader, and the author of our text-book, Mary Baker Eddy. Christian Science is neither a fad nor a fancy, but is of God, else its history, for the past nearly forty years, would not be what it is.

Harlem Reporter.

Lectures at Other Places.

- Swan Creek, Ill.—Judge William G. Ewing, September 21.
- Chenoa, Ill.—Judge William G. Ewing, October 16.
- Poughkeepsie, N. Y.—Bicknell Young, October 18.
- New Paynesville, Minn.—William D. McCrackan, October 28.
- Rochester, N. Y.—(First and Second Churches), Edward A. Kimball, November 1 (Correction).
- Lincoln, Kan.—Judge William G. Ewing, November 3.
- Crawford, Neb.—Bicknell Young, November 6.
- Beloit, Kan.—Judge William G. Ewing, November 7.
- Schmectady, N. Y.—Edward A. Kimball, November 10.
- Lynn, Mass.—Bliss Knapp, November 13.
- Oconto, Wis.—Judge William G. Ewing, November 25.
- Bellevue, Mich.—Edward A. Kimball, November 15.
- Ballard, Wash.—Bicknell Young, November 22.
- Orange, N. J.—Judge Septimus J. Hanna, November 22.
- Puyallup, Wash.—Bicknell Young, November 27.
- Minneapolis, Minn.—(Fourth Church) Hon. Clarence A. Buskirk, November 27.
- Port Angeles, Wash.—Bicknell Young, November 28.
- Victoria, B. C.—Bicknell Young, November 29.
- Marshall, Texas.—Edward A. Kimball, November 29.
- West Chester, Pa.—Judge Septimus J. Hanna, December 1.
- Galveston, Tex.—Edward A. Kimball, December 1.
- Vancouver, B. C.—Bicknell Young, December 1.
- Bellingham, Wash.—Bicknell Young, December 2.
- Snohomish, Wash.—Bicknell Young, December 3.
- Eaton, O.—Hon. Clarence A. Buskirk, December 4.
- Mount Vernon, N. Y.—Mrs. Sue Harper Mims, December 4.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

As to Quotations.

It has often been observed that children whose parents have done a great deal for them, presume upon the loving kindness of those to whom they are so deeply indebted, and soon come to look upon the property of their parents as something which may be freely used without the formality of first asking permission; and it is to be regretted that, to a certain extent, some Christian Scientists have drifted into this manner of regarding Mrs. Eddy's copyrighted works. Some have used quotations from her books without the courtesy of a quotation mark, the name of the author, or the name of the book quoted from; others have been careful to observe all the proprieties except that of procuring the permission of the author to quote from her works; still other persons—not Christian Scientists—have garbled and distorted her words in order to appropriate her labors to their own use without detection. All these practices should be stopped, and Christian Scientists should need no further admonition than has been given them.

Mrs. Eddy's wisdom and foresight in protecting the integrity of her published works by registering them under the copyright law, has been fully justified in the defeat of certain attempts to appropriate her writings, attempts which might have succeeded had she not availed herself of the protection legally obtainable through this law.

Copyright is defined by the "American and English Encyclopædia of Law" as "the exclusive right of printing or otherwise multiplying copies of a published intellectual production, and publishing and vending the same; the right of preventing all others from doing so."

The first copyright law was enacted in England in 1709, and in 1790 a similar law was passed in the United States, and although various changes have been made from time to time, the rights of authors to the exclusive control of their works have been protected by statute since these dates. The law now in force in the United States provides that the author of a book, upon complying with the provisions of the law, shall have the sole liberty of printing, reprinting, and publishing his works, and certain penalties are decreed against all who violate these rights.

The question of how much of a book may be used in the way of quotations, is hard to decide, but the courts seem generally to hold that the precise quantity is not essential in determining whether the quotations constitute an infringement. Mr. Scrutton, in his work, "The Law of Copyright," says, "Honest and *bona fide* extraction will not necessarily protect the taker," and in this connection he quotes the case of *Scott v. Stanford* (L. R. 3 Eq. 718), in which the court said, "No man is entitled to avail himself of the (copyright) labors of another for the purpose of conveying to the public the same information, although he may append additional information to that already published." Commenting upon this decision, Mr. Scrutton writes, "If the part taken is substantial in merit, its mere physical smallness will not protect the infringer, especially if it is used, not for critical purposes, but so as to compete with the original publication." The mere fact that the person quoting from the work of another gives full credit to the author does not

acquit him of infringement, nor does it absolve him from liability to the author. It is not essential that the exact words of the author shall be used in order to constitute the new work an infringement.

It is but right that our Leader should receive the hearty support of every Christian Scientist in her endeavor to preserve the purity of the authorized literature of Christian Science, and we will do well if we are careful to refrain from any infringement of her proprietary right to her published writings. "Piracy" is the legal term used to designate the intentional infringement of copyright, and it aptly describes the lawless thought which would make use of the property of another without his consent. We are sure that Christian Scientists who have quoted freely from Mrs. Eddy's writings without permission have not intended to do wrong, therefore this ugly term does not apply to them.

ARCHIBALD McLELLAN.

Illogical Criticism.

"It is not sufficient to say that cases of toothache and of diphtheria have been cured by the Christian Science treatment. There are on record many cases in which the treatment has been a failure. That is a serious reflection upon a system based upon Scriptural texts which recognize no chance of failure."

This comment voices a criticism of Christian Science which is frequently made, and so long as the fact of failures to heal is undisputed, there are those who seem to think that the criticism is valid and unanswerable.

The declaration that Christian Science is "based upon Scriptural texts which recognize no chance of failure" is altogether misleading, and makes it apparent that the critic is not fair either to Christian Scientists or to himself. All truth comes into demonstration through some human channel, and to say that the Scriptures recognize no chance of failure through the imperfection of this human factor, is to forget that from beginning to end the sacred writings affirm the weakness and unreliability of human will, wisdom, and endeavor, and that they encourage the hope and expectation of satisfactory results only as human weaknesses give place to the Mind that was in Christ Jesus. If humanity were able to receive and utilize truth without marring results by its own imperfections, then the science of mathematics would realize a no less significant gain than the science of theology. In every domain of thought the limitations of human sense, and the present impossibility of grasping and verifying all the data involved, have rendered results only approximate, so that even in what is known as the most exact of all sciences, an appreciable element of uncertainty appears in connection with well-nigh every problem. It follows that if a given failure to demonstrate a system of thought invalidates that system, regardless of the question as to whether or not the would-be demonstrator has mastered its basic philosophy and rules, and acquired an exact knowledge of all the data involved, then, manifestly, everything is swept away, since every statement and rule of truth has certainly thus suffered at the hands of its students.

The failure upon the part of an astronomer to determine the correct date of an anticipated eclipse, would raise no question respecting the possibility of solving the problem by mathematical processes, provided the necessary data is at hand and the rules and order of procedure are adequately apprehended. It does beget doubt as to the adequacy and reliability of the astronomer in question, and that is all. In like manner the failure of a Christian Science practitioner to effect the cure of a given malady, in no sense or degree invalidates the law and order of spiritual overcoming, the possibilities of which have been so fully demonstrated by Jesus and his disciples, by the church Fathers in the early centuries, by men of exalted faith all through the years.

by the Discoverer of Christian Science in verification of the truth and power of the spiritual understanding which came to her, and by the faithful students of Christian Science in ten thousand instances during the last three decades.

A failure to realize escape from disease in a given instance, may result from an insufficient understanding of Christian Science, or from the lack of spiritual growth in the practitioner. He may thus be unable to uncover and hence to rebuke the error or evil, immediate or far removed, of which the malady is but the physical expression. This all will concede; but he who, from such a failure, leaps to the inference that the rule and order of spiritual healing is thereby proved fallacious, discloses a type of prejudice which can be illogical for the sake of its own satisfaction.

It should be further said that in spiritual healing the conscious or unconscious attitude of the patient, his mental state or reserve, may be such as to thwart the most intelligent and most faithful spiritual endeavor. Even Jesus recognized a limitation to the truth's efficiency, in human experience, when he said to sick ones, "Wilt thou be made whole?"—"Believe ye that I am able to do this?" "If thou canst believe, all things are possible to him that believeth." It may thus be seen, that practitioners who have again and again overcome the most aggravated attacks of a given disease may fail in another case, despite their most devoted effort. Mrs. Eddy has strongly emphasized the imperative demand for that spiritual insight which shall be able to discover to the sufferer every subtle mental antagonism or reserve which is to his disadvantage, and for this higher, holier, and more efficient apprehension, every true Christian Scientist is seeking with prayers and longings which cannot be uttered. JOHN B. WILLIS.

Commemoration.

WE are reminded at this time of that highly-important event in the history of the Christian Science movement,—the dedication of The Mother Church edifice,—which took place ten years ago. Those who were present on that happy occasion will remember how hearts were thrilled as the chimes rang out their greeting in some old and familiar hymns, and in the Communion hymn "Saw ye my Saviour?" by our beloved Leader. They will recall the successive services rendered necessary by the large numbers who sought admission, and that at each service the joy-inspiring Dedicatory Sermon by the Pastor Emeritus, Mrs. Eddy, was read to the members and the many strangers who had come to share the blessings of the day. As we now read this sermon in "Pulpit and Press," we can better appreciate its deep spiritual import, as well as the unparalleled experiences which led up to the dedication of The Mother Church.

In looking backward through the vista of years we behold a figure at once pathetic and heroic,—a woman standing alone in the light and shadow of the nineteenth Christian century, calling the world to listen to her message, telling the sick and the sinful, the weak and the weary sons and daughters of men that all the blessings of divine Love, including the Christ-healing, were as truly available for their need, for all need and for all time, as they were in the days of Jesus of Nazareth. As we thus recount the early days of this movement, we remember the incredulity, the scorn, the mockery which were called forth by the message of Christian Science, but there was no sign of wavering on the part of the messenger. Mrs. Eddy knew that the Science of being, the Science of the Bible, the Science of Christianity had been revealed to her, and that God's right hand was resting upon the hour. When successive and progressive steps were demanded in the establishment of the Cause, especially in the organization of The Mother Church, hers was the vision which penetrated beyond the mists of materiality and saw the

availability of spiritual law in these things, as well as in the healing of the sick, and at length her faithful followers were enabled, in some measure, to see and respond to its requirements.

Meanwhile the healing of the sick and the sinful had been taking its rightful place in the history of Christianity, and kindling into an ever-greatening glow a love for the life-giving Word of Truth. Thousands who were thus healed and spiritually quickened are able to say, as did those of the olden time, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

With the dedication of The Mother Church there came to all the branch churches a wonderfully quickened sense of divine possibilities, and much of the real progress in their unfoldment may be traced to this demonstration. Again we feel the spiritual impulse going out in the enlargement of this dear Church which is to so many as "the shadow of a great rock in a weary land," and the Master's strong word of assurance comes down the centuries, "The gates of hell shall not prevail against it." When the building of The Mother Church was going on, the country was struggling with a widely-prevalent sense of financial stringency, so much so that few had the courage to engage in any new undertaking. This, however, did not weigh one jot in our Leader's decision that the Cause of Truth needed a visible home, and that the time for its manifestation was ripe, regardless of material evidences. The result fully justified that undertaking, as it will this which is now going steadily forward, with its promise of blessing for all who love Truth's appearing.

ANNIE M. KNOTT.

Letters to our Leader.

Minneapolis, Minn., December 28, 1904.

Beloved Teacher and Leader:—As we stand on the threshold of the glad new year, full of hope and promise, we pause for a moment to give thanks to God and to you, His faithful messenger, for the countless blessings that have flowed into our lives during the past months. With the light of Christian Science comes "The freer step, the fuller breath, the wide horizon's grander view," and each year brings surer proofs of "divine goodness and love." In the present hour we count as our greatest blessing the opportunity to share in the building of The Mother Church. The love and gratitude of our church found its first expression in a contribution of three thousand dollars; and later, the sending of fifteen hundred dollars as a Thanksgiving offering sweetened the time with a fuller harvest song than we had ever known. A Christmas gift of three thousand dollars made that day holy with gladness. The dear children of our Sunday School, polishing their pennies to make them shine, have sent three hundred and twenty-five dollars with a love that can only find expression in the radiance of their eyes.

When we remember that every Christian Science church in the world is sharing with us this joy of giving, it is like the swelling of a grand chorus, echoing the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men."

Lovingly and gratefully, your students,

EMMA A. THOMPSON,
ABIGAIL D. THOMPSON.

Worcester, Mass., January 2, 1905.

Rev. Mary Baker Eddy,

Beloved Leader:—The money, heretofore constituting our local church building fund, the lovingly hoarded dollars of the little ones of the Sunday School, to pay for its corner-stone, together with the special collections taken at the Thanksgiving and Christmas services, has been sent to Mr. Chase, to be merged with the grand total contributed

to the Building Fund of The Mother Church. Although our little church visible may be delayed in its erection, for a while, we realize that, through your abundant gifts to us, we are encouraged to complete that "building of God, an house not made with hands, eternal in the heavens," which will stand as an imperishable monument to the gospel of Life, Truth, and Love, when all earthly houses have been "dissolved."

Our hearts' deep and loving gratitude ever goes out to you, for all the blessings which come to us through following loyally in thought and deed the suggestions and commands of Love, revealed to us through you.

Very sincerely,

FREDERICK N. COOKE, *Clerk.*

First Church of Christ, Scientist.

Denver, Col., December 30, 1904.

Rev. Mary B. G. Eddy,

Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—I think you will be pleased to hear of a demonstration wherein a little leaven leavened the whole lump. It came about in the following way: A brother of mine, whom I had not seen for twenty-seven years, visited me in Dakota. He belonged to the Shakers, and their home is near Dayton, O. This brother came to me a total wreck, both in mind and body; he could neither eat nor sleep. He had suffered from dyspepsia for over forty years, besides many other ailments of less consequence. When he had finished telling me of his troubles, I began to tell him of Christian Science, and after a brief explanation of it, and what it had done, and was then doing, for me and mine, I said to him, "I think I can help you; let me treat you to-night." He answered, "I wish you would; I think there is something in what you say." The trouble was met that night, and the next morning he said, "John, I believe you have cured me; I never had a better night's rest than I had last night, and I am feeling fine this morning." He was well from that time, and remained with me about a year and then returned to his Shaker home.

Five years later, I was returning from Boston, at the time when the corner-stone of The Mother Church was laid, and made him a visit. The Eldress was then, and had been for a long time, a great sufferer from neuralgia. My brother told her how he had been healed by Christian Science and asked her if she would not try it, as everything else had failed to give her any permanent relief. She said she would be glad to do so and my brother then asked me if I would take the case. He introduced me to the lady, and I talked to her about thirty minutes and gave her treatment. The next morning she sent me word that she had rested well that night and got up in the morning free from pain and was well. The next was one of the Elders, who inquired of my brother if I could do him any good. His disease was rheumatism and partial paralysis. I told him I would do the best I could. He, too, was restored very quickly. He then told my brother to order everything in the line of Christian Science literature that they needed in order to study and learn Christian Science. I gave them a list and soon after left for my home in Dakota. While in Dayton I made the acquaintance of Mr. and Mrs. Hatten, and several other earnest Christian Science workers, and spent a very pleasant Sabbath with them. After that I heard nothing from my Shaker friends until I met Mr. and Mrs. Hatten at the Teachers' Association in Chicago last October. They then informed me that the whole Shaker society had become Christian Scientists, and were studying and using our Sunday Lessons.

For this and many other demonstrations we are very thankful, and to you, our beloved Teacher and Leader, we are most grateful.

Your loving and obedient student,

JOHN C. RYAN.

Testimonies of Healing.

Eighteen months ago, when I was a beginner in the study of Christian Science, a statement from its text-book arrested my attention. With my mind steeped in pantheism, I had taken up Science and Health in the hope of learning from its pages a way to the solution of the perplexing problems of life and mind which then confronted me. While I had found numerous passages, beautiful and grand, that on page 89, line 17, appealed most strongly to that love of understanding which had led me to the open door of Christian Science. Like Maggie Tulliver, I had thirsted for all knowledge. I had known the blind, unconscious yearning for something which would link together the wonderful impressions of this mysterious life and give my soul a sense of home in it; and furthermore, the yearning had become a sharp hunger which demanded speedy satisfaction. From Balzac, from Hugo, from Carlyle, from Emerson, each in turn, I had caught glimpses of the living energies of divine Life, yet these seers had given me no clearly defined sense of a Principle which could enable me to govern my thinking. It was from Science and Health that I learned how thought is to be guarded and controlled.

From this book I learned the only rational, and therefore satisfying, interpretation of the Bible. While I believed life to be in matter, soul in body, the glorious admonitions of Paul would only perplex me. In my earliest readings of our text-book, mortal mind rebelled against the teaching that God was not the author of the material universe. The uncompromising statements which declare that matter is unreal and unknown to God, created a violent storm in a mortal thought which believed the visible universe to be God. But at last came a day when the glorious pages of Apocalypse lifted me up to that plane of seeing where I could more clearly understand Mrs. Eddy's teaching relative to matter and spirit. (Science and Health, p. 573.) The joy of that revelation surpassed anything within the reach of my memory. Then it was that the immaculate conception of Jesus and his resurrection were as clear to my spiritual sense as any problem in geometry had ever been to my human reason. I had been a wanderer through many strange lands of philosophic thought, but at last I found myself truly established in the realm of Mind, where the supremacy of Spirit was no longer a matter of opinion but where the allness of Spirit was spiritually discerned.

Since that day I have had occasion to prove the truth taught in our text-book. The Christian Scientist knows that all problems are mental, that the destruction of an error manifested in a bruised muscle is just as much a problem in thought as the destruction of envy, malice, or deceit. When we know that we reflect infinite understanding, then envy, malice, deceit, together with all petty limitations of mortal thought, will vanish from our consciousness. Should our problem be one requiring concentration, memory, constructive imagination, the same changeless and ever-operative Principle is at hand. As the children of God, we know that we are the reflection of Truth, which is infinite. Whether in writing a poem, in painting a picture, in telling a story, our effort is one and the same,—to reflect Truth. Then we perceive our powers in all their strength and beauty, realize our spiritual perception of what is beautiful, and pure, and true. We should at the same time realize that only spiritual perception can direct us aright. Then we shall escape from any false, mortal sense of the good and the true. We shall make no compromises with the reports of the carnal mind which is enmity against God,—Truth. To be absolutely governed by the one Mind is to be perfect, and this perfection will manifest itself in beautiful thought, in beautiful speech, in beautiful action. A life governed by the divine Principle of harmony is, indeed, a grand, sweet song.

Whatever may be the field of thought which we desire to explore, we have but to commit ourselves to the supreme Mind in order to "travel a royal road to particular knowledges and powers." In these words Emerson has merely given us a re-statement of the teaching of Jesus: "I can of mine own self do nothing," "but the Father that dwelleth in me, he doeth the works."

ELIZABETH CAHILL, Philadelphia, Pa.

About eight years ago my eyes failed to do their work, but through my faith in the physician and in the oculist to whom he sent me, my sight was restored. Nearly a year ago, after coming into Christian Science, the old ailment came back with double force, and I at once told my troubles to my teacher and practitioner. For a time my sight seemingly grew worse, so that by the latter part of January, 1903, I could not see the distance of half a block to tell whether a man or woman was coming toward me, and in February, 1903, when receiving class instruction I could not see the length of the room to tell from the features whether or not it was my teacher in the chair. When I state that this condition originated from hereditary blindness, something may be known of what my fears were.

By the close of the class term I could see my teacher clearly, and through the healing, and the patient instruction of my teacher, I have come to see that in infinite strength there is no weakness; in infinite light there is no darkness; in perfect Love there is no fear; and that to realize these three statements is to know the truth of the statement concerning spiritual sight given in Science and Health (p. 505).

My physical sight is restored so that I now see better than ever before, and my gratitude to God, to Jesus our Way-shower, to our beloved Leader for this wonderful truth, and to my teacher and practitioner, cannot be expressed in words, but I daily pray that my thoughts, words, and deeds may prove my gratitude, faith, obedience, and love. I hope that I may be found worthy to do for others what has been done for me. I listen constantly for the "still, small voice" of divine Love to guide me as it has our Leader, who has so nobly and lovingly discovered and proved the way for us through the one Christ.

ALMA M. HOWARD, New York, N. Y.

Having received the blessing of Christian Science, my consciousness is filled with gratitude for deliverance from former bondage. Though heredity had set its seal upon the physical, and years of devotion to *materia medica* had brought no relief from torture, this was as naught compared to my mental suffering. Human experiences had brought little but disappointment, and a condition of unrest was fast leading to insanity. Religion offered little consolation; looking for God in man, for health in matter, and for happiness in circumstances and environment, what wonder that I found nothing but weariness? Now, through the revelation of Truth in Christian Science, I am learning that the positive reversal of all former beliefs brings health, happiness, and security. I am very thankful for the dawning of that consciousness where the understanding of God leads into all truth.

MRS. EMMA GREY HARBECK, Chicago, Ill.

It is with deep gratitude for what Christian Science has done for me and my family, that I write this testimony. Five years ago I came to Christian Science through a very dear friend. I was healed of constipation of twenty years' standing, kidney trouble, inflammation of the bowels, and several other troubles. All these were healed in four weeks, so I think I cannot be too grateful.

Three years ago my oldest daughter, then fifteen years old, came down with typhoid fever. This was on a Satur-

day morning. I turned to God for help and told her to lie down a while. Instead of getting better, however, she seemed to get worse; then fear took hold upon me, and as I was young in Science, I sent for a practitioner on Monday morning. We both worked faithfully as we could, in Science, but the case seemed to be very stubborn. Four days later my husband said to me, "Do you think Christian Science can cure her?" and he added, "If a wagon wheel is dry it has to be greased in order to run, and this case needs to have medicine." I told him that there is only one Physician, and that is God, and that if God could not heal her a doctor needn't try. The fifth day he said, "I can see that the girl is going to die," but I was assured that God would save her. To satisfy my husband, however, I said, "Get a doctor, then," and he did. When the doctor came he said she was very sick, and that he would call another physician if she was not better the next day. He also said it would be seven or eight weeks before a change would be seen, but I knew there was only one law-maker,—God.

The next morning my husband was willing to have the Christian Science treatments continued. There seemed to be no change until about the tenth day, when I was reading Science and Health, and I said, "O God, why hast thou forsaken me?" when a cry came from my daughter's room, "O mamma, help." I ran to her, and my first thought was, "How shall I get word to the practitioner?" but my second thought was, "God is just as near to me as to her." I repeated "God is Love," and taking up Science and Health, I opened the book at page 419, and read to the bottom of the page, when she said, "Mamma, I feel better now." In about ten minutes she said, "I want to play the piano." As a week before this she had not been able to hold even a spoon or raise her head alone, I knew that God was her strength, and she did walk to the piano, and played six songs out of the Christian Science Hymnal. The first one was "O for a faith that will not shrink" (p. 67). The music sounded so sweet; she had never played like that before, and I cried for joy and thankfulness. She was healed of typhoid fever, inflammation of the bowels, and two carbuncles. She had lost thirty pounds and looked like a skeleton. She had been delirious for one week, but after this day she improved constantly. Four days later she helped me with housecleaning. Words cannot express my gratitude to God, to dear Mrs. Eddy, also to the practitioner, and all the loving Scientists who helped me.—MRS. MARY HAAS, Chicago, Ill.

As I have received so much benefit from the testimonies in the *Sentinel*, I have often thought that the demonstration made in our family might help some mother with afflicted little ones. My little daughter, when about a year and a half old, fell from a chair on which she was standing, and received severe internal injuries. We called one of our best local physicians, a surgeon, and were told that she was then too young for an operation, but that it might be performed when she reached the age of twelve. We were also told that these injuries were liable to bring on consumption long before that time. In a year's time she began to have every symptom of going into a rapid decline. Her health and nerves were then in such a state as to require all my time and attention to care for her. We then took her to a specialist on the diseases of women and children, but were told the same as before, and although this doctor gave medicine to relieve, it did not do any good. After this we went to another eminent specialist who promised great results, but after a year's treatment the child was so reduced in strength and vitality that she could stand scarcely anything. The least exertion would bring on hemorrhage of the nose, so frequent and severe that I expected each time she would die. At such times, when I saw healthy children about me, I would say, "Oh, why did God send this great afflic-

tion upon us," and I was told that it was His will, and I ought not to murmur. This made me more rebellious and miserable than ever.

At this time a friend asked me to try Christian Science. I did not see what there could be in it to do us any good, but I was at the point where I would do anything, or try anything, and as I thought that no harm could come of it, I decided to give it a trial. I went to a Wednesday evening meeting and the testimonies were good, so the next morning I took the little girl and called on the practitioner whose address had been given me by this friend. After some talk with her she explained that God had not sent this affliction upon us, and she took up the case. She gave a treatment then, but as the child had always seemed to need medicinal injections, I said that I would have to give her medicine before coming again to-morrow. The practitioner told me the child would not need it. I thought she was mistaken, and that no one could know a child so well as her own mother; but, to my surprise, the little one seemed no worse without the medicine. We went again the next day for treatment, and I was advised to get Science and Health and read it, that it would help the child as well as myself, so on my way home I bought a copy and read it the rest of the day. The first two weeks we went almost every day for treatment, the next four weeks, twice a week, with absent treatment the days we did not go. In just six weeks the child was entirely healed and has remained so. She is now nine years old, attends public school regularly, and for the last two years has taken music lessons also.

It is now almost four years since any medicine has been given in our family. I can never thank Mrs. Eddy and the kind practitioner in words for what they have done. It is through them and their understanding of God that my daughter's life was spared. I am also thankful for my understanding of the love of God for all His children.

MRS. G. BOND, Chicago, Ill.

I gladly give a testimony of the healing of our only child of diphtheria, through Christian Science. After learning a little of this teaching and work, we came North and settled for a few months at the town of Neillsville, Wis., where at that time an epidemic of diphtheria was prevalent. A little while before we had lost one child, and being among strangers and with no Christian Science practitioner near, my fear was something terrible to experience. Through our efforts to reach a Scientist by telephone, a health officer, also a doctor was notified; he came and pronounced the case diphtheria.

In a short time we had reached a practitioner in Minneapolis and some helpful letters told us she was at work. It did not seem to us a quick case of healing, but rather a good demonstration that no matter what mortal mind claims the condition of the body to be, Life is distinct,—entirely separate and above it. During this time the child ate of anything, and quantities of all kinds of fruit. She got up every day and was dressed. This case seemed to be watched closely and it was reported in an adjoining town that she was dead.—V. ESTES BARKLEY, Greenwood, Wis.

It is only within the last few months that I have come into the truth, as taught through Christian Science, and to-night that beautiful verse of Scripture looms up before me with clearer meaning than ever before, in fact, I had never before realized its meaning: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Thank God for Christian Science. I had reached the point of the greatest mental darkness; I felt lost and doomed to despair; I had no hope here, and very little for the hereafter. Night was so dark within me that I felt as if each person I met must be able to see it. Then came Christian Science, bringing light, joy, gladness, hope, and

the knowledge of peace. "I know that my Redeemer liveth," and that I am being washed and purified by "the blood of the Lamb." Darkness is giving place to light; night to day; ailments to good health; and I have learned that in Truth there is no room for anything but good, and I rest in the blessed assurance that I have an ever-present God.—MRS. LUCY E. CARTER, Manchester, Va.

Things have greatly changed since I came into Christian Science. I see everything in a different light. Before that time I feared everything. If I heard of something that had happened to a neighbor, I feared it would happen to some of us, and I carried that load until I heard of something else. I also suffered from constipation, which had troubled me for eight years, but I can now say that I am freed from all. It was about two years ago that I first heard of Christian Science, but I could not get a copy of Science and Health, until June, 1903. When I began reading this book, it was like Greek to me; but I had not read very long before I caught a faint glimpse of its meaning, and the more I read the clearer was my understanding. What a comfort it was to me, the error that seemed so real in the old thought had disappeared into its native nothingness.

I wish to tell of a demonstration I had with my grandmother. She was taken ill very suddenly, and when I got to her home I thought she could not live. Then the thought came to me,—God is with you, can't you speak the truth to her? What a calm, peaceful feeling I had as I realized the truth,—knowing that God is Love and God is Life. She did not seem to get better for some time, but I clung to the truth without a doubt, and in the course of an hour and a half the swelling had all gone from her tongue and it had its natural color. She could talk, and then the jerking ceased. She was much better, and to-day she is as well as she was before she was sick. This proved to me the power of divine Love to heal.

I have the *Christian Science Sentinel*, and *Quarterly*, which are a great help to me. I can hardly wait from one week till the next to receive the *Sentinel*, for the testimonies are so much help to one who is striving to live the truth. I am very grateful to our dear Leader for making known to the world this beautiful religion of divine Love. As we imbibe the spirit of the Christly teaching contained in Science and Health, it sets the captive free and brings health, joy, plenty, and peace.

KATIE CRITTENDEN, Beaver, S. Dak.

Before I knew about Christian Science I had a very sensitive skin, and was always careful what kind of soap I used. When I commenced to study Christian Science I stopped using cream, etc., for my skin, and used any kind of soap, and in a few weeks my face was in such a state I could hardly bear to touch it and dreaded having to wash myself, but after two weeks' absent treatment it was quite healed and I haven't had any trouble with it since, and go out in the wind and frost without any fear. I was also considered to have impure blood, and had taken sulphur tablets, etc., besides home remedies, without any permanent benefit. I used to have boils constantly, but have not had one for nearly four years. Whenever this disorder has commenced to manifest itself I have remembered and put into practice the instruction given in Science and Health (p. 153). The result has been that the boil has never developed.

I am indeed thankful for this physical freedom, but am most grateful for the awakening to a true knowledge of Life,—God. I would like to express my gratitude to Mrs. Eddy for her life of self-sacrifice, and for Science and Health, which is lighting the path for so many.

MARGARET M. SHAW, New Castle on Tyne, Eng.

My experience in Christian Science dates back over a period of several years, and it is now my pleasure to make known my feelings of gratitude toward our beloved Leader, Mrs. Eddy. In my case it was line upon line and precept upon precept which finally brought me out of the deep materialistic beliefs that had completely surrounded me from my childhood days. I found these old beliefs most difficult to drop by the wayside, as they clung to me tenaciously, but one by one they are disappearing, as the light of Truth dispels the darkness. My experience during the process of emerging from my former thought into "The wide horizon's grander view," as gained through a study of "Science and Health with Key to the Scriptures," has been most gratifying and satisfying, and therefore I am encouraged to strive for the summit, whence I well know I can see with undimmed eye that all things are fresh and new to spiritual sense.

I was so steeped in the belief in *materia medica* that it seemed to me I would certainly be lost unless I could have my physician within easy reach, and I could not understand how other people could live whose homes were many miles from the nearest physician. A few marked demonstrations that were brought to my personal notice soon revealed to me that I had been leaning on the unreal for my help and health, although at the same time I was claiming to believe that God is all-powerful. The Bible became a different book to me after I had been taught Christian Science by a student of Mrs. Eddy, and many things are now perfectly plain that formerly seemed unintelligible.

It now seems clear that we are living in the dawn of a new and more spiritual day, and that our understanding will rapidly increase as we carefully follow the footsteps of our Leader, and every one who accepts this truth will be blessed as he walks boldly forth from the cover of material darkness and allows himself to bathe in the Divine light.—WILLIAM H. SAVERY, Wilmington, Del.

About sixteen years ago I read an article in the *Century Magazine*, on Christian Science healing and mind cure. I thought little about it, however, until some years after, when an acquaintance was healed of a life-long ailment by Christian Science. Later, a young friend had been trying everywhere to get help, and had failed. I then suggested to her mother to try Christian Science. She said, "She is trying it, but do not tell any one." In six weeks she came home well. I went to see her at once, and soon after began reading all I could get hold of on the subject. I was then taking two kinds of medicine daily, to be able to do my work. I had suffered all my life from constipation, and from sick-headaches for ten years. One day I decided that I had best begin to put into practice what I knew. I could only declare that God is all, but I held to that, and in a short time the trouble disappeared. I wondered if I dared to do without drugs, and decided I could at least try for one day. The result was that I have never taken any remedy of any kind since, save Christian Science. I could not then read a word without glasses, but I now read and sew all I need to without them, and I have had many good demonstrations for my family and others. How grateful I am to our Father-Mother God for the revelation of this Truth in my day, and to our dear Leader who was able, through her pure life, to apprehend this message of love and good will to man. I know I can best show my gratitude by faithful work in the Cause.—MRS. LUCY A. BROAD, Owosso, Mich.

Christian Science has brought so many blessings to my home, that I do not know how to express my gratitude to God for it and my love for the dear one through whom it has been given to the world. It has certainly been "A present help" in time of need; it has many times helped me to overcome fear, and I now feel that my greatest fear

is that of offending God, which I hope I shall never again do. My most earnest prayer is, that I shall have a better understanding of this wonderful truth, which will enable me to live the Christ life and in so doing bring others to God. As a Scientist, I have had many temptations, and at times, to mortal sense, the way has seemed very dark, but by trusting Truth to deliver me, I have been brought safely where the light shines so brightly that I press on until my journey is ended and the victory won for Christ.

MRS. NANNIE WINBORNE, Suffolk, Va.

Seven years ago I was full of care and unhappiness. I felt that for me life had little joy. My diseases were many, and thinking that Christian Science might benefit me, I found a practitioner who gave me many hours of her time and work, and tried to show me that God did not see me in sorrow or sickness, and that He is omnipotent. Slowly my diseases left me, and from the first treatment I knew that I had found the Comforter which Jesus told us that he would send us. Now I am well and happy, and the days are not long enough for all that I wish to do, or for all that I wish I could say to express my gratitude to our Leader for this wonderful truth that she has given to the world. My class teaching was of great benefit to me and each day I am more grateful to all the workers in Christian Science for the help which I have received.

MRS. F. M. DEAN, Kansas City, Mo.

I am eleven years old and have had some good demonstrations. I have often had such terrible dreams at night that I was afraid to go to sleep, and when I did I would wake up frightened and afraid to move. I was in agony, for they kept on, and mamma asked me why I didn't try to overcome them. She said that I reflect the allness of God,—of infinite Mind, all intelligence, all Love, the ever-presence of harmony,—and so I went to work and overcame it. The bad dreams went away and I have never had them since. I am always going to try to lean on God, to help me.—HELEN ENSLEY, Tonkawa, Okla.

For some time I have felt a desire to acknowledge through the columns of our *Sentinel* the many blessings and the help which the study of Christian Science has brought to me, both physically and spiritually. All the blessings which we, as a family, now enjoy have come to us through Christian Science. For the healing of disease in all the phases of mortal belief, the spiritual uplifting, the freedom from cares and worries, the help derived from our periodicals, the help of the dear ones who are in the truth, the teachings and guidance of our dear Leader, I desire to acknowledge my heartfelt gratitude and to return thanks.

MRS. M. HOWARD, Grand Rapids, Mich.

Good Advice.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.

Some may have faults,—and who has not?—
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan:
I find it works quite well
To try my own defects to cure
Ere I of others tell.

Anon.

From our Exchanges.

More and more it is to be seen that science recognizes the great spiritual necessity of regeneration as the ground of unity between the sinner and the God against whom he has sinned. It will not be accounted unscientific to demand that this unity of the sinner with God shall be ministered to by a Son of God who is also the Son of Man, and who sends into the world as his great blessing and benediction the Paraclete, another Comforter, the Spirit of truth, who shall abide forever. When science reaches its highest altitude it will be Christian in its recognition, in its attitude, and in its confessions. When religion reaches its outermost bound it will be found to be in accord with all truth in all realms of knowledge. Science will not be anti-religious, and religion will not be anti-scientific.

The Examiner.

When the religious aim has been corrected, when theology has been reseasoned and made spherical instead of hemispherical, when the pulpit has gained a message and really preaches Christ's gospel of the kingdom, with its social laws of service, sacrifice, and love, thus quickening and deepening the spiritual life of the church, and when the church perceives that her mission is not to get individual souls into heaven, but to create an ideal world—then religion will gain her rightful place and power to mold and Christianize the new civilization. JOSIAH STRONG, D.D.

Homiletic Review.

Men may differ as to the precise nature of the literary media of the revelation, but they are coming together upon the basis of the fact and content of the revelation itself. Christ himself is the great spiritual fact, and, say what we like, the literary media through which his personality and message flash is sufficiently trustworthy to convey his image, his ideas, his spirit to the soul of the beholder, as the lens and tube of the telescope make possible the image of the star upon the retina of the observer.

The Watchman.

Faith, Hope, and Charity:—without the faith there can neither be the charity, nor the hope; without the charity the faith is not living; without the hope the charity is not crowned. The charity proves the faith and creates the hope—the greatest of these is charity. He who loves is therefore most surely a Christian.

DR. JOHN WATSON (Ian Maclaren).

The Congregationalist.

Given the supremacy of the teachings of the Master in every land as the guiding rules in individual, social, commercial, and national affairs, and peace follows as naturally as darkness disappears before the rising sun. Fatherhood, brotherhood, love, justice, sympathy, helpfulness,—yes, there lies the way to universal peace, prosperity, happiness.

The Universalist Leader.

I believe in Jesus Christ as the supreme revelation of Divine and human love, the perfect and eternal Ideal and Lord for all who, through Him, learn to love.

PROF. C. P. FOGNANI, D.D., Union Theological Seminary.

The Independent.

Earnestness and faith, while at the mercy seat, are not enough; they must be supplemented by an honest effort to realize our supplications, with the help of God.

D. J. BURRELL.

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Items of Interest.

National.

Soon after the fall of Port Arthur, Russia communicated to the different Powers identical notes, alleging breach of neutrality on the part of China and intimating that she might under the circumstances look out for her own interests. Secretary John Hay immediately took official note of the matter, addressing Russia and the other Powers affirming good faith on the part of China and minimizing the complaints. The Secretary has also addressed notes to the Powers, having in view the securing from them of their assent to a continuance of the "open-door" policy in China and disapproval of any attempt, when peace proposals between Russia and Japan are made, to interfere with the integrity of the Empire. This latter letter the French, British, and Italian Governments have already approved.

Secretary of War Taft and the chief of the Insular Bureau of the War Department, are considering a bill drafted by the Philippine Commission to amend the tariff laws of the archipelago affecting imports into the islands from the United States and other countries. It is understood that many important changes in the present duties are recommended by the Commission.

Ambassador Aspiroz of Mexico and Secretary Hay have signed an arbitration treaty along the lines of similar documents recently negotiated with other countries. A similar treaty with Norway and Sweden has also been signed.

A bill to regulate railroad rates was introduced to the House last week. Considerable opposition to governmental action in the matter has developed and the Senate seems to be leaning to a go-slow policy.

Mr. Bristow, who as head of a department, conducted the investigations into postal irregularities, has retired from that position and will conduct an investigation in railroad freights.

Foreign.

History appears to be making very fast in Russia. The great unrest of the lower class,

which has recently become more marked, is finding expression. The petition of the Zemstvos, which was presented to the Czar soon after the appointment of Sviatopolk-Mirsky to the Department of the Interior, has been practically pigeon-holed. This represented the opinion of the intelligent class of Russians on the questions of needed reform in the Government. Recently a strike, involving a hundred thousand workmen and affecting the Government's war preparations, has been in progress. These men last week attempted to proceed to the Palace of the Czar to petition him personally for a redress of their grievances. The military forces were called out; riots resulted, massacres followed; the enraged people barricaded the streets of the city. The situation appears extremely critical and ominous.

The British Foreign Office, convinced that the Austro-Russian reform measures decided upon for Macedonia are not meeting expectations, is communicating with the interested Powers in the Near Eastern question, with a view of securing more radical reforms, and probably will lay before Parliament very early in the session a project which it is hoped will insure success. This will include a renewal of the suggestion offered a year ago, to place Macedonia under the control of a Christian Governor-general, not responsible to the Sultan, but to the Powers. Italy has signified her willingness to co-operate with Great Britain in demanding more effectual methods. France is inclined to side with effectual reforms. Austria and Russia refused to consent to Great Britain's original proposition and their present attitude is not known. Germany, it is said, will maintain a friendly attitude toward Turkey.

The present year shows an increase in Japanese exports of \$6,421,159, and in imports of \$10,080,597. During the same period the increase of exports in specie and bullion amounted to \$41,463,394, and the increase in imports to \$1,842,370. During the period exports to the United States were valued at \$33,898,622 and imports therefrom at \$19,719,486, showing, as compared with the same period of 1903, an increase in exports of \$3,919,277, and an increase in imports of \$2,702,538. Raw silk was the principal item of export, showing a marked increase. There was a reduced export of tea and coal. Kerosene oil, leather, rails, flour, and sugar were imported from the United States in larger quantities than during the same period last year, while raw cotton imports declined.

Information respecting the situation at Caracas received by the State Department is to the effect that President Castro has made a proposition for the settlement of the asphalt claims and other issues between the United States and Venezuela of such a nature that it is impossible of acceptance by the United States. President Castro, who has been so notified, has left the capital for an indefinite period, and the negotiations have for the present been suspended.

The Government of the Netherlands has selected the military parade ground near the Bosch as the site for Andrew Carnegie's Palace of Peace. The selection must be approved by the States General. The Bosch (or wood) is a park nearly two miles long, a short distance out of The Hague. It abounds in forest trees. At the end of the park is the palace known as the Huis Ten Bosch (the house in the wood) built in 1647, containing many valuable paintings.

The Embassies of Austria and Russia have submitted to the Porte a plan for the financial administration of the three Macedonian vilayets, providing for the control of the receipts and expenditures by financial inspectors and civil agents, and the introduction of a regular annual budget in each vilayet.

The American Chamber of Commerce of Berlin favors a movement looking toward a

reciprocity treaty between the United States and Germany.

Industrial and Commercial.

The Pennsylvania Railroad, acting under recommendations of a special committee of its transportation department, anticipating the growing scarcity of timber for cross-ties, is preparing to plant two hundred thousand trees in the spring and six hundred thousand in the fall. Two thousand acres of land along the various divisions of the road have already been selected for this purpose. This information was brought out in an address by the chief engineer of maintenance of way before the American Forestry Association of United States at the forestry conference at Washington last week. The railroad hardly expects to meet its full needs in these supplies, but it hopes to encourage others to engage in the business. The number of cross-ties in use in the United States is estimated at 620,000,000 and the annual consumption used for extensions and repairs is about 100,000,000, representing the product of about one hundred thousand acres of land.

Each year the supply of timber is further from the base of transportation, many of the former sources of supply having been exhausted. The Pennsylvania Railroad is now compelled to get its supply from inland Virginia, West Virginia, Kentucky, and other Southern States, says this official.

The annual consumption of cross-ties on the Pennsylvania Railroad east of Pittsburg and Erie, for repairs only, is estimated by this official to be 3,000,000. About 500,000 additional are required annually for new work. It is evident, therefore, he asserts, that all railroads must prepare for the future, for the supply will be exhausted soon. Especially is this true of white oak and yellow pine. The Pennsylvania Road has experimented with the yellow locust trees, and its plantings have all been of that kind. Ties made of this material are more durable and lasting. The trees planted have been seedlings two or three years old, and cost, including labor, about eight cents each. They were planted ten feet apart, averaging about four hundred to the acre, although 54,871 trees planted recently were placed six feet apart and 88,127 were set eight feet apart. The total number planted by the Railroad Company is 280,530. The land, except a tract of fourteen acres, is owned by the railroad. To supply the increasing needs of the Pennsylvania alone it will be necessary to plant 1,300,000 trees each year for a period of thirty years, the time required for a tree to mature. If planted ten feet apart, or four hundred to the acre, it will entail the continuous use of 97,500 acres, or 152 square miles of land.

The Fall River strike which began July 25, has been declared off. A proposition offered by Governor Douglas has been accepted and signed by both parties. The men are to return at once on the reduced scale of wages against which they struck, and they depend upon the Governor's finding as to the justification of increased wages. Whatever increase the Governor may decide upon shall be binding on the manufacturers only up to April 1, 1905. When the strike was declared about 25,000 operatives were involved, and seventy-one mills controlled by thirty-three corporations remained idle until the middle of November, since which time most of the factories have been running, generally with about one-half the usual force. The strike was directly due to a reduction of 12½ per cent in wages. The mills had reduced wages ten per cent eight months previously. The mills affected by the strike have a combined capital of \$25,000,000, and have 2,300,000 spindles. During the months the seventy-one mills were shut down the operatives lost nearly \$150,000 weekly and the corporations about \$23,000. The aggregate direct losses to all interests is estimated at fully \$5,000,000. A notable feature of the great struggle was the absence of disorder and lawless acts. The operators claim that the trouble lay not at present justly larger wages and that their books show it.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

About Counterfeits.

SAMUEL GREENWOOD.

THE Christian Science teaching that evil in whatever guise presented, whether physical or moral, is itself an error, may seem hard of acceptance by those who mistake appearance for fact. It is contended that evil is true because of its visible and tangible effects in the misery and crime of earth, although the Scriptures tell us that God is Himself too good to see it. It must be true that the divine Principle of being, the infinite creator, imparts no evil to His manifestation nor finds evil in it. Conceding this, human reason must eventually take refuge in the inevitable truth of Christian Science, that the sum total of evil is a huge deception, a self-destroying delusion, a counterfeit of all that is true and good.

The essential fact concerning evil is that it is not good, that it is bad, or in other words, spurious. It is not what it claims to be, hence it is a deceiver and a deceit. No one need go outside of his own experience to prove this, and once proving it he should recognize the truth of Jesus' statement that evil was a lie "from the beginning." Admitting that Jesus taught the truth, he who pleads for the real existence and entity of evil is in much the same position as the man who declares for the genuineness of bad money. Only a thief would venture to practise the latter theory, and a wicked man the former, so that neither position can be honest or good.

The man who has in his possession a genuine and a counterfeit dollar does not deceive himself that he therefore owns two dollars, unless he is ignorant of the nature of the counterfeit. A counterfeit dollar is not a dollar at all, despite its appearance. Its claim to be a dollar is a deception, an illusion. It may pass current among the ignorant, and for a time deceive many, but when its real nature is exposed its suppositional value becomes extinct. This value never existed, for it began as a counterfeit and at no point in its career was it anything else. Its purchasing power existed only in belief. A counterfeit dollar has but a false existence, for it begins as a lie and lies to every one who accepts it. To class it as a true dollar, or as having any claim to our respect, is a mistake. It is universally recognized as a cheat, an imposition, a crime.

If good money is good enough for evil to counterfeit, why is not a good man, or God's man? Why may it not be true that bad men, or the badness in men, are simply counterfeits of genuine men, or the good in man? The qualities which are the opposite of goodness are usually spoken of as worthless, and hence they form no part of God's genuine and real man. Is it not reasonable to conclude that they are not man at all, no matter what they seem to be? It is considered good sense to discard spurious money, and why not as good sense to discard the spurious qualities which a sense of evil would pass off on us as man? Why should we accept ungodlike qualities in man as genuine or legitimate while we deem it wise to apply the opposite rule in other things?

A simple, majestic account of the real origin and nature of man is given in the first chapter of Genesis, wherein

God is represented as making man the expression of His own goodness and perfection. This account is not denied by later inspired writers, but throughout the Scriptures is regarded as the supreme standard of manhood. In sharp contrast to this, and closely following it, is the story of Eden, wherein an evil intelligence is represented as having tampered with God's idea, or likeness, and produced a state of moral collapse. Was this corrupt product the genuine man, or a counterfeit? God's repudiation of this sense of man has stamped it as false and spurious, and should prevent its passing current as effectually as does the word "Counterfeit" when stamped on a bad dollar.

Jesus once, when speaking of the malice and hatred of the Jews, referred the origin of these qualities to evil and not to good, and further spoke of this evil, or devil, as the origin of lies, or counterfeits, having no truth in it, and as attempting to murder the true sense of man from the beginning. What language could better describe a counterfeit than the verse to which we refer (John, 8 : 44)? Jesus could not have meant that these Jews were wholly evil, but that the evil which they were manifesting was a lie and not a part of the true man. Is not Christian Science in accord with his teaching, and with the record of God's perfect creation, when designating evil, including all suffering and discord, as having no real relation to God or to His works, and therefore as having no rightful claim on man? Does not general Christian teaching embody the same truth, if it be followed correctly to its logical conclusion?

A counterfeit is not a debasement of the true but an imitation of it. They must of necessity be opposites from the beginning. The qualities of God wherever expressed must be beyond defilement or debasement, since their source is good and perfect. And likewise the bad qualities of mortals are not degraded good, but are evil from their origin down. Considered as man they are as worthless as a bogus dollar. Is it not strange that so many of those who have given their lives to the winning of men back to goodness and purity should defend as truth and reality the opposites of these conditions, though they would scorn to defend the genuineness of bad currency? But if one is falsity and delusion, why not the other?

The educated belief that the evil in mortals is as truly a part of man as is the good, is as illogical as would be the belief that counterfeit money is as legitimately a part of our financial system as is the genuine. But in what way is it more foolish for a man to believe that he has two real dollars when one of them is spurious, than for him to believe that he has in himself two real natures when one of them is bad?

Why may not Christian Science be right in teaching that sinful, sick, suffering, dying man is not the real but the counterfeit? (Science and Health, pp. 409, 476.) That is, that it is not the original and never was, and is therefore a deception. What possible relationship can good and evil have with each other, any more than good and bad money? One or the other must be false at the outset. The maker of spiritual, perfect man could not have been later deceived by a sinful man of flesh, and His condemnation has followed this evil belief all through its mortal history. Having no connection with the divine Principle of man, its whole

existence has been an error. Is Christian Science at fault for rejecting it as such? Is any one at fault for denying the claims of a bad dollar, for denying that it ever was a dollar, that it was ever anything else than a deception, a lie? Is any one at fault for treating the badness in mortals in the same way; that is, rejecting it as a pretence, a falsity? If this were done, would a man lose, or gain as the result? Would he become more, or less of a man? If we take away the vice and meanness and misery from mortals, is it the worth or the worthlessness, the reality or the sham that remains?

The Scriptural condemnation of the fruits of the flesh does not sustain the belief that they constitute the real man or any part of him; whereas its approval of the fruits of the Spirit supports the Christian Science teaching that the true man is spiritual and good only. Since all the evil in mortal man proceeds from the belief that he exists in and of the flesh, or matter, what is the good of such a belief? What value do we suppose God places upon this kind of man, manifesting qualities and attributes the opposite of His own, and the thought of whose heart is "evil continually"? Can we conceive of Him as accepting such a being as His own "image and likeness," that is, as the genuine man? If not, then why should we?

Are anger, fear, suffering, selfishness, dishonesty, malice, hatred, sorrow, poverty, disease constituent parts of God's man? Are they requisite to make up the whole of man, or are they manly qualities at all? Do they increase, or diminish as mortals grow more Christ-like? Have they any claims that we are bound to recognize, any more relationship to truth than darkness has to light?

As it needs no argument to prove the worthlessness of counterfeit money, bearing witness as it does to its own falsity and fraud, so it should need no argument to prove that the discordant and evil qualities in human nature are deception and not truth, that they are errors from their beginning to their end. Their evil influence upon those who accept them, the havoc they have wrought in the happiness and peace of earth, their degradation of the human ideal of manhood, should stamp them without reserve as counterfeits, and nothing more, of what God manifested and maintains in man.

There is no higher standard than perfection, and nothing further can be gained than the truth and reality of all things. If the terrifying manifestations of evil are true and real, what hope can mortals have of ever being freed from these conditions? If God has anything to do with their presence and perpetuation, if He recognizes their existence or upholds them in any degree, man must be doomed to an eternal round of woe; for mortals can never hope to attain to anything higher than that which is known to God. But if they are not of God, and hence not true, the acceptance and realization of this fact is our only refuge and escape from the miseries and delusions of mortality. Jesus demonstrated this truth when the manifestations of evil gave up their apparent reality before the Word of God; and through this same truth of the absolute infinitude of good, Christian Science will demonstrate in this and future ages that the reality of man from the beginning is perfect in God.

Confidence.

CORA P. HILL.

WHEN a girl, there came an experience into my life which I can never forget, and from which I have since drawn some useful lessons.

I was then living with relatives in Buffalo, N. Y., and on one occasion they took a party of friends, together with their own family, myself included, up the Niagara River in a small tugboat for a day's fishing. There were about fifteen on board, besides an experienced pilot, and two

skiffs were attached to the rear of the tug, for use by those desiring to go nearer shore. We steamed up river until we arrived at a suitable point, when those who desired to fish took to the skiffs, the pilot among them, leaving the tug in mid-river to drift. In an hour or so I noticed anxious faces about me; I saw all on board looking in one direction in great fear, and was told that the mist seen rising in the distance was the spray of Niagara Falls. I remember the thought uppermost in my mind was, that we would not be so far down river were the pilot not sure it was all right. I had all confidence in him, and seemed to know that he could easily get us back into quieter waters when it seemed necessary. Looking into the water, I could see it getting very swift and turbulent, and we were drifting very fast. Over near the shore, in a skiff alone, sat our pilot, and it took some time to attract his attention, although we shouted and waved furiously. When he came on board I remember with what caution he turned the little boat around, and how slowly he began to make his way back against the tide, for I was told when I arrived home that a break in the machinery, or a disabling of the boat, would have meant that we should drift into the rapids, and all be lost.

Since coming into Christian Science, I find that on every page of its text-book, "Science and Health with Key to the Scriptures," is emphasized the necessity of complete reliance on the omniscience of ever-present God, good; the assurance that where He leads us, we may follow in confidence. This is Immanuel, "God with us," indeed; it is a working and walking with Him momentarily which gives comfort and peace, even when mortal thought presents its most fearful pictures—illusions. If, when passing through a dark hour, we listen to the sense testimony, God, our pilot, may seem a great way off, even beyond our call, the surging, foaming thoughts of doubt, anxiety, impatience, and fear are rolling about our very feet, and our craft seems to be approaching nearer and nearer engulfment in the midst of false belief, but there still remains the child-thought, pure and confident, the thought resurrected within us by the far-seeing, faithful sentinel on the battlements of the world to-day,—our beloved Leader, Mrs. Eddy. Through the wonderful revelation of God's eternal purpose, in Christian Science, thought responds to the assurance of His eternal presence, and thus consciousness embraces truth, the things that be of God. Divine Mind is our pilot, and we may ever be sure that His leadings are safe. God can know us only in those qualities of Truth and Love which we are bringing out in our daily lives. If our desire is for His guidance alone, and our prayer is, "Not my will, but thine, be done," we shall find His will destroying error by uncovering it to us.

We need to be awakened from the mesmeric drifting with the currents of mortal thought, and to be lifted above any obstacle lying between us and good. There is never a time when it is possible for us to be otherwise than victorious, through the understanding of man as being, *note*, the perfect, sinless idea of infinite Mind, having dominion over all that is unlike God, and subject only to the perfect, spiritual law of infinite intelligence, which is immutably right.

It is a glimpse of heaven to have had one little demonstration of "God with us" in our common daily life, and this glimpse sheds a holy radiance on all our work, no matter how insignificant or menial, causing us to exclaim with Jacob, "This is none other but the house of God, and this is the gate of heaven." Here we begin our work of reversing the craft of thought, and head up stream to the source of all good. Each one must, individually, stem the current of human belief and make his way back to his rightful inheritance. The process may be slow at times, according to the turbulence of the waters, but the eager heart keeps the goal always in view. In his hand he carries the divine commission of all the heirs of God and

joint-heirs with Christ, and he presses on to the Holy City as did his Master, until the light of the Father's face, growing clearer and clearer as he advances, drives all the mists away. The goal is assured to the traveler who is ever striving to be earnest, honest, faithful, humble, loving, pure, unselfish, and obedient. The joy of unfolding spiritual truths belongs to this heir of God, leaving no room for complaint or discouragement, for with the eye single to the light, and gratitude therefor, there remains no dark thought; joy and gratitude, qualities of Truth annihilate it. This understanding destroys any sense of fear lurking in some hidden place, that there may be something which can harm us, for there is no place where God is not.—He fills all eternity.

"A Word in Season."

MARY E. CRAWFORD.

ISAIAH said, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

In a world where such wisdom is rare, yet so much needed, surely the gift is one to be desired, and also cultivated. This sweet, gentle grace which teaches us how to do deeds of kindness, and how, moved with compassion, to speak kind and encouraging words when they are most needed, is very often absent. And why is this? Many people show that they have genuine love, joy, peace, and faith, and yet seem to lack the wisdom needed for their application when some poor stricken one is disheartened over a mistake, or a failure to stand when tempted. Perhaps with the very best intentions, they say or do just the wrong thing. When these come near to one who has been tempted, who has perhaps fallen, and is chafing under the terrible thought of wrong doing, and feeling bowed down to the earth with shame,—then, instead of pouring in oil and wine, they, with perhaps the best intentions, but with mistaken views,—begin to probe the wound to its most sensitive depths. There are times, surely, when hurts need probing, but a gentle, loving, as well as an understanding touch, should do the work. The very keenest sting for the poor suffering one, is the conviction that the terrible suffering has all been brought on by his own wrong doing. To such an one, when utterly disheartened and discouraged, with seemingly no hope left, how like dew from heaven it seems, to have some cheering word of encouragement, especially from those who are endeavoring to follow the Master, and who should know how to speak a loving word in season. The wise Christian Scientist does not, in such a case, drag up from the mire all the mortifying reasons for the physical condition, but instead holds out the cheering, uplifting thought, and points to an inspiring outlook of great possibilities for the one who must pass through the fiery furnace for purification. We read, "Blessed are the merciful for they shall obtain mercy."

How Christ-like are loving words, how little they cost us, and how priceless their value to those who are stricken. All around us are those who need such refreshment, and may Love guide us all to understand and put in practice the prophet's teaching.

Little Things.

PRINTHIA T. MILLER.

So many people ask, How can I advance in Christian Science? and the response is that we can advance, and rapidly, too, if we are obedient and watch all the "little things" which go to make up true happiness. Says Dryden, "If a straw can be made the instrument of happiness, he is a wise man who does not despise it." It is the close observation of little things which is the secret of overcom-

ing self. We are told that human knowledge is but an accumulation of small facts made by successive generations, and these little bits of knowledge and experience carefully treasured up grow at length into a mighty pyramid. Christian Scientists work each day, trying ever to do what is right for right's sake. In doing all they can for the happiness of those around them, they are looking after each little thing that needs attention. We must not expect to do great things before we have proven that the little things have been done.

Discouragement is due to a lack of understanding and is not Christian Science. Isaiah says, "Precept upon precept; line upon line, . . . here a little, and there a little." Any one who learns a science must master it fact by fact. To write a book you must do it sentence by sentence. It is the minutes wasted over self-condemnation or in criticism of a brother or sister that hinders our progress. Christian Science is sure, and never fails for those honest, humble children who love good and live it in their every-day life. It is the every-day life, the daily watchfulness and prayer, the unselfish desire to do more for mankind that causes Christian Scientists to grow and be successful. We must love one another more and be loyal and honest, and then we are helping our beloved Leader in her great and noble work for mankind.

According to St. John.

EULALIA BENNETT.

Once in a temple a woman sat,
Guilty, deserted, and bowed with shame;
And she offered a prayer
To the priests who were there,
But they had no pity—naught but blame.

Into that temple a wanderer came,
A wonderful light in his fathomless eye,
And the woman looked up:
Her bitter cup
Long since was drained, 'twas parched and dry;

But something about the tender face
Bending above her, touched her heart:
Her breath came fast,
And tears, at last,
And the chains of sin were rent apart.

Slowly she stretched forth her trembling hands
To his spotless robe, and touched its hem;
And the priests looked down
With a sneering frown,
And questioned, and tempted, and scoffed at them.

And the Man turned away and spoke no word,
But wrote with his staff upon the sand;
Till the priests tried again
To tempt him; and then
Came that voice, so gentle, so mighty, so grand:

Let him who is sinless first cast the stone,
And he wrote again on the sand with his staff;
And the priests fell back
To their beaten track;
And the world grew silent—ashamed to laugh.

And all was still save the song of a bird
Far up where the eaves of the temple meet,
And the whispering breeze
Through the olive trees,
And the woman sobbing at his feet.

Selected Articles.

Medical Legislation.

THE following excerpts are taken from an article, written by Ezra W. Palmer, which appeared in the *Denver (Col.) Post* of December 11. It has more specific reference to a medical bill which has been zealously circulated throughout the state, with a view of predisposing judgment upon the subject.—Ed.

The Christian Scientists of Colorado assuredly have no desire or wish to interfere with wise legislation governing the practice of medicine, which confines itself strictly to such practice, but when, in the language of the author of this bill, the intention is to "make clear that the essential feature of the practice of medicine is not the administration of drugs, but that it is the cure of the sick or injured, irrespective of any particular method of treatment," and at the same time to require all persons, no matter what their wishes or convictions may be, to conform to a particular standard determined by nine *materia medica* practitioners, they must certainly protest most strongly and emphatically against this unjust invasion of their rights as citizens.

The methods adopted to secure the passage of this bill are unfair and unpatriotic. Quietly, without the knowledge of the public, the candidates for the general assembly have been subjected to the pressure of powerful organizations all over the state, and for what purpose? this namely, to place in absolute control of nine men the care of the sick and suffering and of the health conditions of every man, woman, and child in Colorado, these men to be of a *materia medica* standard and all others to be excluded as enemies of society. It is a significant fact that the righteousness of this bill has not been championed by a single newspaper in the state, so far as the writer is aware. Its authors have worked in the dark, because the bill will not stand the searching analysis of strict justice to all men. It is monopolistic and antagonistic to the liberties of the people.

Article I. of the amendments to the constitution of the United States states that Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof.

Article XIV., Section 1, also declares, "Nor shall any state deprive any person of liberty or property without due process of law, or deny to any person within its jurisdiction the equal protection of the laws."

The constitution of the state of Colorado is equally clear and emphatic.

Article XI., Section 3, asserts as follows: "That all persons have certain natural, essential, and inalienable rights, among which may be recorded the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property, and of seeking and obtaining happiness and liberty."

Section 3 of the same article declares, "That the free exercise and enjoyment of religious profession and worship without discrimination shall forever hereafter be guaranteed; and no person shall be denied any civil or political right, privilege or capacity on account of his opinion concerning religion." The section further states that the liberty of conscience hereby secured does not "justify practices inconsistent with the good order, peace, or safety of the state."

Our medical friends must therefore show, when attempting to exclude the practice of Christian Science from the state, and to make the practitioners thereof criminals under the proposed measure, that the practice of Christian Science is "inconsistent with the good order, peace or safety of the state." This they will be unable to do. Thousands of people in Colorado are living witnesses of its efficacy to heal disease after all material remedies fail and man's skill

becomes valueless. They testify that it regenerates physically, mentally, morally, and spiritually, that it has healed, and is healing, all kinds of so-called incurable diseases, after they have been declared hopeless by *materia medica*, and that its adherents are conscientious, law-abiding citizens, and have no practices inconsistent with public safety. The state constitution guarantees to all citizens the right "of seeking and obtaining their safety and happiness" and this privilege is all they ask.

Our medical brethren must further show that they have grasped the whole of the healing art, if they are to be given exclusive control of healing sickness and suffering. Great powers entail great obligations. The list of diseases declared incurable by *materia medica* is a long one and is constantly growing. What would our medical friends have us do with so-called incurable cases? Let them die without hope of succor when aid may be received from Christian Science? And yet this proposed bill would make a criminal of a Christian Scientist who prayed for an invalid abandoned as hopeless by *materia medica*. *Materia medica* has no consistent basis of practice; its methods are continually changing,—the remedy of yesterday being thrown aside to-day and that of to-day being found valueless to-morrow. Oftentimes, in the same case, diametrically opposite courses of treatment are employed by the same physician, showing that medicine is based on no truly defined law.

A few months ago there came to Denver a gentleman for his health. He was given all *materia medica* could offer, but to no avail. He grew worse, until finally a God-fearing woman, a Christian Scientist, who knew the power of rightly directed prayer to a loving God, was called. The man was dying, his eyes glazed, his limbs cold. Within twenty-four hours he was healed, and shortly afterward appeared on the street, to the utter astonishment of all who knew him. Would any fair-minded citizen, any man with a spark of justice in his makeup, dare suggest that this lady should be treated as a criminal? And yet this measure purposes such odious results. In another Colorado city a business man came to Christian Science a victim of morphine of fourteen years' standing. Shattered in body and mind, disgrace and death seemed inevitable. A lady, a Christian Scientist, took his case. The habit was entirely broken in four weeks and the gentleman completely restored to health, both bodily and mentally. Should fine and imprisonment await the practitioner for this notable victory? Such cases can be duplicated in almost every city and town in the state.

The attempt is made in this bill to make the receiving of compensation for services rendered the sick or suffering a crime. Would our medical friends who are pushing this bill so zealously, wish to have this feature of the bill become of universal application? The constitution of the United States guarantees to all citizens the equal protection of the laws. Would it be just to exclude one class of the community from receiving compensation for services rendered, while the others, including all mankind, applied the law of compensation to all the affairs of life? The act of receiving compensation for services rendered, of itself constitutes no offence. Jesus said, "The laborer is worthy of his hire," and this dictum has received the sanction of all mankind ever since civilization began. This feature of the bill is a mere subterfuge.

THERE is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith, floods may break on the foundations, but cannot move them; clouds may obscure the sun, but cannot destroy it. "You may kill us but you cannot hurt us," said one of the noblest of the early martyrs to his persecutors. "If God be for us, who can be against us?"—*Hamilton W. Mabie*.

Among the Churches.

Church Dedication in Kansas City, Mo.

The new church edifice of Second Church of Christ, Scientist, was formally opened Christmas day with four services.

The building is on one of the highest points in Kansas City. Its well-proportioned dome stands out clearly on the sky line and is visible for miles in every direction.

Second Church of Christ, Scientist, was organized February 18, 1898, with a membership of sixty-two. The present membership is three hundred and seventy, with a regular attendance of between six and seven hundred. The attendance at the Wednesday evening experience meeting, where cases of healing are related, is nearly as large as at the Sunday services.

The dedicatory services were simple and impressive. They consisted of the reading of selected texts from the Bible, with correlative passages from the denominational text-book, "Science and Health with Key to the Scriptures," by the Rev. Mary Baker Eddy. The congregational singing was far above the average.—*Kansas City Star*.

Through private correspondence we have learned that, "The services on Sunday last were the happiest of our lives. Four services were originally planned, but the immense throng in the evening made it necessary to hold a fifth service beginning at 9.30 P.M., while nearly a thousand went away without gaining admission to the main auditorium. It was a great triumph for our dear Cause. One of the collections, it was announced, would be for The Mother Church Building Fund, and our treasurer will, in consequence, forward Mr. Chase seven hundred dollars. We shall now be able to more fully discharge our obligation to The Mother Church Building Fund, knowing that our own prosperity depends on the discharge of this duty."

A Letter from Berlin, Germany.

Last week First Church of Christ, Scientist, Berlin, Germany, was privileged to celebrate her third Thanksgiving services with two overflowing congregations,—German and English speaking. A glad feature of each service was the spontaneity of the gratitude expressed. One indication of progress was the preponderance of testimonies showing the preventive as well as the curative efficacy of Christian Science in regard to physical health. Another sign of growth was the increased stress laid by most speakers on the spiritual benefits brought them by the Christ-Truth. Many rejoiced over their "clearer thought of God;" over their growth in Love, and over their increased understanding of what they had to be grateful for; and that this gratitude must be expressed practically. In three cases special thankfulness was voiced for the spread of Christian Science in this and other foreign lands, a phase of thanksgiving which appealed peculiarly to congregations like ours, in which, though they are mainly composed of Germans, Americans, and English, there come and go representatives of all European peoples as well as visitors from South Africa and Australia. Very significant were the expressions of love and gratitude toward Mrs. Eddy, our honored Leader, many of the speakers being unlearned Germans, to whom, from one to three years ago, the Discoverer of Christian Science and the author of its text-book was not even a name. Much heartfelt gratitude was expressed for our Christian Science literature in both languages; and the repeated allusions to the Publishing Society and the Lesson-Sermon committee, testified to an awakened appreciation of their loving labors.

ELLEN BENTINCK-BEACH, *Clerk*.

The Lectures.

Plymouth, Mich.

Rev. William P. McKenzie delivered a lecture in First Church of Christ, Scientist, Plymouth, last Sunday afternoon [October 23]. The church was filled with an appreciative audience. Mr. McKenzie was introduced by Prof. W. N. Isbell, who said,—

Kind Friends:—All of us who are Christians believe that Christ was the greatest teacher the world has ever known. I, as a teacher, recognize him as a Master. I believe in education. Christian Science, as I understand it, is educational. In just what way and how much it is educational we will learn more in the pleasant hour I anticipate for you this afternoon. I have the pleasure of introducing to you Rev. William P. McKenzie of Cambridge, Mass., who will speak to us on the subject of Christian Science.

Plymouth Mail.

Braintree, Mass.

A good audience assembled in the Town Hall, Braintree, Mass., Tuesday evening [December 13] to hear a lecture on Christian Science by Bliss Knapp of Boston. The lecture was given under the auspices of First Church of Christ, Scientist. The lecturer was introduced by Willis F. Gross of Roxbury, who said in part,—

"The earnest seeker for religious truth feels that he is justly entitled to what there is in another's faith that will increase his faith; that he has a right to know what there is in another's light that will help him to live a better life. The Christian believes that truth is one and universal, and that it belongs to no person or class of persons, to the exclusion of others, and he is ever ready to supply his brother's need so far as he is able. We have found in Christian Science that which has helped us in many ways, and we would gladly share it with you.—*Correspondence*."

Lectures at other Places.

- New Haven, Conn.—Judge Septimus J. Hanna, December 4.
- Elyria, O.—Frank H. Leonard, December 4.
- Dayton, O.—Hon. Clarence A. Buskirk, December 4.
- New York City (First Church). Judge Septimus J. Hanna, December 5.
- New Rochelle, N. Y.—Judge Septimus J. Hanna, December 6.
- Cranford, N. J.—Judge Septimus J. Hanna, December 8.
- Chelsea, Mass.—Bliss Knapp, December 8.
- Nyack, N. J.—Judge William G. Ewing, December 8.
- Walla Walla, Wash.—Bicknell Young, December 9.
- Laurel, Miss.—Edward A. Kimball, December 9.
- Oregon City, Ore.—Bicknell Young, December 10.
- Portland, Ore.—Bicknell Young, December 11.
- Washington, D. C. (First and Second Churches).—Judge Septimus J. Hanna, December 11.
- Atlanta, Ga.—William D. McCrackan, December 11.
- North Adams, Mass.—Judge William G. Ewing, December 11.
- Roseburg, Ore.—Bicknell Young, December 12.
- Springfield, O.—Hon. Clarence A. Buskirk, December 12.
- Council Bluffs, Ia.—Judge Septimus J. Hanna, December 13.
- Greenback, Ore.—Bicknell Young, December 13.
- Ashland, Ore.—Bicknell Young, December 15.
- Austin, Minn.—William D. McCrackan, December 16.
- Red Bluff, Cal.—Bicknell Young, December 16.
- Winnipeg, Man.—William D. McCrackan, December 18.
- Brandon, Man.—William D. McCrackan, December 20.
- Oakland, Cal.—Bicknell Young, December 26.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"Not as the world giveth."

THE summary of a letter written by General Nogi, which recently appeared in the news columns of the daily press, presents a welcome break in the monotony of the dispatches which have previously chronicled the death of at least seventy-five thousand men in the siege of Port Arthur, for it indicates that the generous courtesy which should ever govern the actions of a brave man has survived the carnage of one of the most sanguinary campaigns in history. The press dispatch to which we refer is as follows:—

"Nagasaki, Japan, January 16.—General Nogi has written to the governor here, commending General Stoessel to his consideration. Nogi points out that the former Russian commander at Port Arthur is now neither a prisoner nor an enemy, but a foreign gentleman who has meritoriously served his country."

Notwithstanding the credit due to the writer of this letter for his generous treatment of a vanquished foe, we must remember that war and the conditions entailed by it are not good, and no matter how chivalrous those who engage in war may be, nor with what courage they deport themselves, the entire system is wrong. It is but the perpetuation of the doctrine that "might makes right," which commenced with Cain and has continued throughout countless generations of mortals. So long as war is looked upon as glorious, and as being the final tribunal of nations, so long will it continue, but fortunately for the world there is evidence that the tide is turning. The great success achieved by the United States in its policy of negotiating arbitration treaties with the principal nations of the world, surely points to the coming of that reign of universal peace which the prophets foretold, and which must come at such time as the true concept of Jesus' teachings is attained.

One result of the war now in progress in the far East is the awakening of humanity to the utter folly and wickedness of such means of settling the differences of nations, and quite naturally the advocacy of international arbitration has been much to the fore in all public discussions of the subject. The letter of Governor Montague of Virginia, recently published in the *New York World*, is a strong and timely argument in favor of arbitration, and in calling attention to the "large class of controversies between nations" which have been settled by this means, the governor has done his share toward ushering in the reign of "reason, justice, and humanity" which should control the intercourse of nations. There is great significance in the declaration that "man must be greater than matter, and his standard must be the spirit and not the sword." Governor Montague's letter is as follows:—

"The settlement of a large class of controversies between nations by arbitration is one of the notable signs of our times. The boundary lines of governments should not be a barrier to the sway of reason, justice, and humanity. Man must not live against man, nor nation against nation; but man must live for man and nation for nation; for thus is heard the voice of reason and thus is seen the light of justice. Man must be greater than matter, and his standard must be the spirit and not the sword. Therefore, arbitration, and not war, is a note that harmonizes well with the celestial chant commemorated by this [Christmas] day."

We may be sure that the reign of universal peace is dawning, notwithstanding the "wars and rumors of wars" which mark these early years of the twentieth century, but this universal peace can come only in the way of God's appointing. Of this way, our Leader, Mrs. Eddy, recently wrote for *The Boston Globe*:—

"Peace is the promise and reward of rightness. Governments have no right to engraft in civilization the burlesque of uncivil economics. War is in itself an evil, barbarous, devilish; victory in error is defeat in Truth; war is not in the domain of good, it weakens power and must finally fall pierced by its own sword.

"The Principle of all power is God, and God is Love. Whatever brings into human thought or action an opposite element is never requisite, never a necessity, in so much as it is not sanctioned by the law of God, the law of Love. The Founder of Christianity said, 'My peace I give unto you; not as the world giveth, give I unto you.'

"Christian Science reinforces Christ's sayings and doings, its Principle demonstrates peace; and Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God. The first commandment in the Hebrew decalogue—'Thou shalt have no other gods before me'—obeyed, is sufficient to still all strife. God is the divine Mind, hence the sequence, had all peoples one Mind peace would reign."

We can but entertain the hope that the courtesy and kindness of General Nogi's letter may be the forerunner of that loving kindness among men and nations which will end all war.

ARCHIBALD McLELLAN.

Endurance.

It is generally conceded that, with the passing of the years, some of the old-time virtues which could ill be spared have been given a minor place in the estimate of mankind. Doubtless this is largely due to the fact that it is now comparatively easy to indulge all the reasonable demands of personal comfort without calling into exercise the more sturdy elements of character. Prominent among the Christian virtues is one which finds frequent and honorable mention in the Scriptures; namely, endurance, which the dictionaries define as the ability "To remain firm . . . to continue under pain or distress without being overcome." In the Bible it is made clear that the Divine name and nature,—all the Divine qualities,—shall "endure forever," and Christian Science teaches that in Divine consciousness there is no struggle with opposing elements, since God and His manifestation constitute and include the all of being. It is only in the knowledge of this eternal fact that we can properly understand and respond to the inspiring words of the Master and the apostles which make endurance an all-important factor in the emergence of the race from its self-imposed bondage to sin, disease, and death. The pity is that the real significance of the word is so generally misunderstood that it has almost come to mean submission to some phase of error. The Apostle James says, "Blessed is the man that endureth temptation," which clearly means that he is blessed who passes through temptation and is unaffected by it,—remains firm in his loyalty to right, and is able to give proof of its supremacy over wrong in whatever form it may assail him. "He that endureth unto the end, the same shall be saved," said Jesus, and he *knew*, because he had proved the powerlessness of evil to pierce the armor of him who is allied with Truth. To such as he the poet's words apply,—

Who seems a promontory of rock,
That, compassed round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffeted, citadel-crowned.

Christian Science not only teaches us how to "endure," it also shows that the assaults of error make no impression upon the one who is spiritually sustained in his struggle. The Bible tells of Moses who "endured as seeing him

who is invisible." We read of his long life of "endless toil and endeavor," of his untiring efforts to establish the idea of one God, one Mind, and then we are told that when he was a hundred and twenty years of age "his eye was not dim, nor his natural force abated." It ought to be clear to all that if the divine Principle who thus sustained Moses and enabled him to "endure" to the end of his earthly problem had been understood by mankind through the long centuries, as Truth is now understood in Christian Science, the moral, intellectual, and spiritual condition of humanity would be far different to-day.

At the close of the Sermon on the Mount, after the great Teacher had turned the searchlight of Truth upon all the errors of mortal mind, he pictured in vivid terms the storm which, sooner or later, overtakes all who have come into a material sense of existence. We here find outlined two widely different conditions of thought,—that which has accepted the truth and that which builds upon error, but to both alike, there come the rain, the winds, and the floods. At this point of their experience there seems to be no difference in their condition or prospects, but the difference is there, and it consists in the wisdom, or understanding, of him who builds upon the rock,—Christ, Truth,—and who proves by demonstration that it is the truth and no human opinion which insures the safety of his superstructure and gives endurance to his unfolding spiritual sense. When the storm is over the faithful find a strength unknown before. With St. Peter they now say, "The word of the Lord endureth forever."

ANNIE M. KNOTT.

The Gain of "Giving Up."

Nothing worth keeping is ever lost.

A REVELATION of truth is always indicated when the religious terms with which we are familiar come to have a more spiritual, more practical, more inspiring significance, and the application of this simple test brings satisfying assurance to every faithful student of Christian Science that this is indeed a divine light which has been thrown upon the erstwhile obscure pathways and problems of human life.

One of the multiplied subjects which have thus been made more luminous and intelligible for Christian Scientists is that of sacrifice, self-surrender for Christ and for humanity. Religion has always been associated with the thought of necessity for the giving up, not only of those things which are out of keeping with a high ideal, but of many others which have been thought of as good in themselves and which have yielded a degree at least of innocent pleasure and satisfaction. This idea has found its extreme emphasis in asceticism, to some form of which unnumbered heroic souls have ever been devoted. To-day, however, the dominant religious thought is far removed from the mediæval idea of sacrifice, and a great many Christian people are verging upon the world's contented indifference respecting the whole matter.

At such an hour Christian Science has come with its illuminating teaching that the indissoluble union between Principle and its idea, God and the true man, makes unfailing provision for his every need. He is linked to infinite good, and therefore the acquirement of the "riches of his inheritance in Christ Jesus" is but an awakening, not to what shall be, but to what is. Thus for the true man there is no possible "giving up" of any real good, since all things are eternally his by virtue of his relation to the source of being. His every reflection of good can but increase his own store; for everything he gives, there is an hundredfold return to him in the giving. Like the diamond, his worth is but magnified by the splendors of his radiation.

Sacrifice, when thought of as a voluntary parting with good for the sake of others, pertains, therefore, to the human concept alone, and they who with St. Paul have risen to a more exalted plane of spiritual apprehension, are coming to understand, as did he, that "the sense of sacrifice

is but the measure of incompleteness," and that no condition, experience, or demand is able to separate man from the love of God, which is revealed in Christ Jesus.

This higher point of view gives the true perspective to all our human sacrifice and service. Here we may make and maintain the true spiritual estimate of values, honor as did Jesus the lesser and incidental opportunities for ministry to our brother-man, upon the plane of his sense of need, and make that contribution of time, money, patience, and loving indifference to stupidity and ill desert, perchance, which may oftentimes prepare the way for an offering of the Bread of Life. Here we may understand the deeper meaning of the apostle's words, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ." He realized, as may we, that the things which are to be parted with for Christ are but the products of error. The requirement of Truth is that we give up our false sense of things, and this alone. God is not playing fast and loose with His children, bestowing upon them all good and then exacting from them, to their penury, but only urging them to quit the husks and the swine that they may possess and enjoy all the fulness of their patrimony as His own.

With the aspiring, the Christ-ideal is ever far ahead of achievement, the theoretical apprehension in advance of demonstration, and to such, sacrifice becomes an appreciable gain,—loyalty to the highest motive brings that reward which Paul describes as "peace and joy in the Holy Ghost." It is for others to learn that we can find no gain in giving up so long as false sense—the sensually satisfying—is retained in desire. We may yield the satisfaction, but we make no sacrifice, for it is our longing for it which links falsity to human consciousness. This is its point of contact and stronghold, and hence, the possibility of "giving up" our false sense,—of making the only true and divinely required sacrifice, is reserved for him who, through spiritual awaking, has come to see the utter undesirability of that sense and all it offers.

JOHN B. WILLIS.

Letters to our Leader.

Fall River, January 17, 1905.

Rev. Mary Baker Eddy.

Pleasant View, Concord, N. H.

Dear Leader:—It may please you to know how the money is coming in for The Mother Church Building Fund. The amount received for the month of December, 1904, was \$101,611.49. Total receipts for the Building Fund, from June, 1902, to January 2, 1905, \$712,832.04; paid out to date, \$386,041.12; balance on hand January 2, 1905, \$326,790.92.

The letters received with the donations show a beautiful spirit. Many of the branch churches have taken the money that was saved for their local churches and given it to The Mother Church, for, as they declare, if the Vine does not flourish the branches cannot. The Sunday School children, according to letters received, are very much interested, and are doing a noble work for our Cause. Many loving references have been made to your letter in the December *Journal*, which I feel sure would be exceedingly pleasing to you.

Sincerely your loving student,

STEPHEN A. CHASE.

Boston, Mass., January 18, 1905.

Beloved Leader and Teacher:—You will be pleased to hear that one of our members who attended the Wednesday evening meeting last week was healed, during the reading from Science and Health, of a stubborn ailment that had been troubling her all day. The selections brought out the fact that the Christ-healing is the foundation of our Church, and many beautiful testimonies were given. One lady told how she was healed at one of the services. She was scarcely able to walk, and came to church under great diffi-

culties, but she went home perfectly well. A lady recently wrote me gratefully of her healing during the service on New Year's day.

These experiences make me pray more earnestly that the divine Word may be uttered with understanding and accomplish the Divine purpose, and that it may not be hindered nor reversed.

Your loving student,
HERMANN S. HERING.

Chicago, January, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—We of Fifth Church of Christ, Scientist, Chicago, assembled in annual meeting, in recounting our blessings, are awakened to a deeper sense of gratitude to Him who giveth every perfect gift, for the appearing of Christ Jesus, and the second coming of Christ in His revealed word,—Science and Health,—God's most precious gift through you, His Revelator, to a suffering world. Your heaven-born ministry of love is beyond human estimate, and through it you have pledged to us the existence of Love infinite, awakening us from the world's sleep so that we are striving understandingly to keep the two royal commandments, "Thou shalt have no other gods before me" and "Love thy neighbor as thyself," and we humbly rejoice in progress. Two years ago, on January 8, this church was formed,—two hundred and forty-six going out from First Church to make room for the strangers seeking Christ's comfort. We have grown in unity and numbers; our membership is now four hundred and fifty-seven. In a few months our own church home will be ready for us, well located and with a seating capacity for one thousand. Our corner-stone is of granite from your home city, and with its contents was contributed by the children of the Sunday School. At this point our work stands for many victories won. The funds for The Mother Church and Fifth Church have been most happily accumulated together, the demonstration required for one being the avenue for a deeper interest in, and a fuller giving to, the other. We hear of cases of healing in our services, we see the signs of regeneration in our lives, and we know that thought is traveling heavenward.

Never will the medium of human words express our love, our hearts' deep gratitude to you who have defined infinite Love to us by living it. The influence of your teaching to-day fills the earth, rousing all nations and peoples, and this great work will never cease until all shall proclaim "God dwells with men." May our deeds, yet more than our words, rise up and call you blessed.

Lovingly yours,

J. U. HIGINBOTHAM,	MRS. FLORENCE T. PAGE,
JAMES H. DAVIS,	MRS. GERTRUDE S. ROSE,
ROBERT P. WALKER,	MRS. JEANNETTE R. GOODMAN,
J. PORTER JOPLIN,	MRS. CARRIE LOUISE DOTY,
W. K. DOTY.	MRS. MABEL BROWN CARRY.

Trustees.

Directors.

Denver, Col., December 21, 1904.

Rev. Mary Baker G. Eddy.

Beloved Leader, Teacher, and Guide:—The approaching Christmas-tide was never so dear to me as at this time, and it seems fitting that I should express it in a letter to you. The joy your letter gave me words can never express. The light of understanding that dawned upon me so feebly over nineteen years ago is growing brighter "unto the perfect day." My Bible and Science and Health were never so dear and clear as now. The months spent with you, dear one, have enabled me to meet the most difficult problems that have confronted me all these years, and it is being done with the light of Love.

My gratitude can only be shown in doing the work, and my prayer is, "Give me grace for to-day."

I am faithfully and lovingly your humble student,

ELLA PECK SWEET.

Testimonies of Healing.

Words are inadequate to express the blessings I have realized from the study of Christian Science. In childhood I was taught that God sent sickness as a punishment for sin. As I grew into womanhood my views changed; I joined an orthodox church, and for some years was devoted to its teaching. I was taken with a sudden illness which was pronounced fatal. The best of physicians hesitated to diagnose the case, but they finally agreed that it was purpura, and said that few such cases were reported and that they were considered incurable. In the face of all discouragement I still lingered for a year, when other complications arose and seemed to promise but one result. I had been limited to a certain diet, and during this time I practised gymnastics, tried the bran cure, in fact every remedy I could hear of was tried, including change of climate, but to no avail. The question arose, Why all this suffering, when I supposed I had been a Christian? Friends tried to console me with the thought that it was God's will, but this did not coalesce with what I considered a God of mercy to be. I pondered these questions hours and days, finally deciding to my own satisfaction that no one knew anything about it, it was all speculation, and I concluded that the atheist's theory was as nearly right as any other, and that I would take my chances.

One day a friend called, and during conversation said she knew of a lady who had been healed by Christian Science after the doctors had failed. I asked her to write her friend and ascertain if such was the case. In a few days I received a beautiful letter stating the facts, and it said very emphatically that Christian Science had healed her and she knew it.

I decided to send for a Christian Scientist and at least have a talk with her. She called promptly and I was ready with a volley of questions, to which she kindly replied that I had better wait until I could study out those things for myself. She, however, said it was not spiritualism, mesmerism, hypnotism, or any other "ism," but that it was the religion which Jesus taught and practised. I asked if she believed that God sent sickness. She replied, "God is Love and knows no evil." This was a different idea of God than I had ever been taught, and I felt—here is an anchor. I asked her to give me a treatment, and I fell asleep with a sense of peace, something I had not experienced for weeks, without an opiate. I awakened the next morning much brighter and happier. She brought some copies of *The Christian Science Journal* the next day, and I devoted all my time to the reading of the testimonies. I decided that I would get up, much against the wish of my nurse and family; and in a day or two I realized that I did not need a nurse and dismissed her. I asked for a cane and when left alone would get up and walk around the room. In a week I thought I would go down stairs, which I did. The family was frightened and thought I was surely losing my mind. I asked the Scientist if I could eat everything I wished, and she said that I could. I partook of anything on the family table, and for about three months I ate very heartily, for I had been starved.

I was then wearing glasses and had been assured by an oculist that I would always have to do so, but I decided that they would have to go with the other things already discarded. My healing was slow, but what an awakening it was, to know that God is Love. I read Science and Health a great deal, and have never doubted the truth of its teaching.

My husband was attending a college of dental surgery, and I feared his opinion of my new method of treatment, and for some time he did oppose it rigidly. The practitioner said it would be all right if I applied the little understanding I had, and I found this to be true. Little by little the stone was rolled away, and my husband also

recognized the power of divine Love to heal all our diseases. Eight years have passed and I feel that it has been the most profitable period of my life. I am learning the way of Life that brings peace and rest, here and now.

To our noble, loving Leader, Mrs. Eddy, I can best express my gratitude in three words: "God bless you."

To the one who piloted me through the storms and waves of error, I owe a debt that can only be paid by returning what she helped me to reflect; namely, love.

ROSELLA WILSON, Toledo, O.

About six years ago I was sick and miserable, and could see no end to my financial troubles. I never had any faith in medicine, and was dissatisfied with the orthodox teaching. I felt that I was the most discouraged person on earth, but Christian Science came to my rescue, and saved me from the grave. I was healed of many different ailments, but if there is any one thing that I am more grateful for than another, it is this: I used to be in constant fear of death, and now, I am thankful to say, I am entirely free from this fear. I am learning how to live through the understanding of Christian Science, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. A few weeks ago I was called to my sister's home. Her little boy, two years old, was taken with a severe case of pneumonia. My sister, being a student of Christian Science, telephoned to her teacher for help and the child was healed in a short time.

I cannot express the gratitude I felt at that time for this truth. It certainly seemed as if death had been overcome. I am thankful to Mrs. Eddy, and to my teacher for the understanding I have of Christian Science.

MRS. JOHANNA HARMS, Bloomington, Ill.

In looking back to the time before I began to study Christian Science, I find that most of my memories are associated with illness. My mother had been an invalid ever since I can remember; the doctor was a daily visitor; my sister, brother, and I had our full share of the ailments prevalent among children, while I can hardly remember a Sunday when my father was not suffering from a violent sick headache. It seems strange, now, that with so much to disgust us with error, so much to discourage us with medicine, we were so long in finding God. But at last, when my mother had no other place to turn to, no other remedy to take, she sought help from Christian Science, and it was the light that led us out of the darkness into an understanding of God which heals the sick.

Since my mother's healing, which was quite remarkable, Christian Science has gradually opened the eyes of the entire family to the truth about God and man. We have learned to know God as the ever-present, unfailing healer of all our diseases; we have learned to know God's law as a law unto us; and we have learned that all that was true, all that was possible, in the time of Moses, of the prophets, of Jesus, is true and possible now. Every day brings new proofs of the adequacy of Christian Science. One demonstration, which impressed me greatly, was made for me not long after I began studying Science and Health. Both of my ears were badly frozen one cold night about four years ago, frozen so that one of them had turned black and the other was badly discolored on the following morning, but they were completely healed within three days, and I suffered no pain from them after the first night. They have been exposed to the coldest weather there has been since then, but have not given me any further trouble.

Recently, I was healed of a dislocated bone in my foot, so that I was able to walk without pain and without limping, in six days, though the bone did not assume its normal position until later. About two months after the completion of this demonstration, a man with whom I was

walking slipped on an icy sidewalk and fell, violently striking the bone that had been dislocated with his foot as it slid out. He remarked that it wouldn't have hurt him so much if he hadn't fallen on his lame leg, and I was very glad to have occasion to give thanks silently that God does not heal by halves, and that I was not babying a lame foot.

There are many more instances of Christian Science healing that I might speak of, and much might be said of the continued health and strength which have taken the place of suffering and weakness in this family; and there is yet more,—Christian Science also heals sin. When I think of all the bitterness, the morbidity, the anger, jealousy, and discord of many names that have been wiped out of my life, and of the peace and content that Christian Science has brought me instead, I feel that I owe much gratitude to God that there lives in this age an individual so pure, so patient, so faithful, that her eyes could see the light, her ears hear the word, and as she received she freely gave to "the people which sat in darkness."

HELEN C. POTTER, Kalamazoo, Mich.

Having seen so many beautiful demonstrations in this truth, I deem it my duty to let others know what it has done for our family. About nine years ago, Christian Science found my wife. While she was visiting a friend in the country she heard of Christian Science and received it gladly, for she would have accepted anything that could give relief from her chronic headaches and defective eyesight. This friend told her that she should try Christian Science, and she talked with a practitioner who told my wife that she could be healed if she wanted to, and remarked that God gave man dominion over the whole earth. In this way the truth was brought to our family, and a tract was the only literature we had until we bought Science and Health, which we did not at first understand. Well do I remember the remark that I made in those days. I had bought Shakespeare's writings a good many years ago, and when I commenced to read, I found them too deep for me, so I bought a dictionary to help me understand them. When I commenced reading Science and Health, I looked to the dictionary in the same way, thinking more of the letter than the spirit, but we have gradually grown to an understanding of this truth and are very grateful. It has brought to our family what no physician had been able to do,—health and happiness. Our physician had told my wife that he could do nothing more for her, and that no medicine could cure her, if she would not stop worrying over those who had passed on from the family.

Our way in Christian Science was not carpeted with flowers, and so it came that one morning I had a very sick family, that is, to the senses. While I was getting ready for my daily work my family had to retire again. I thought I was brave, but I soon found that I was not spared, for I had not gone very far when an intense headache came on, accompanied with dizziness. We had been overcome with coal-gas during the night. Through Christian Science this manifestation was destroyed, and in the evening everybody was well again. And so one demonstration has followed another when we have been faithful to Truth. Many an ailment has been removed which had baffled the regular physician.

We certainly are grateful for this truth, grateful to those who have brought it to us, as well as to our dear Leader.—JOHN SCHOEN, Milwaukee, Wis.

About twelve years ago I graduated from the Nurses Training School in Newburyport, Mass. After following my profession several years, I broke down from overwork. My physician said that I was worn out, both mentally and physically, so I gave up my work and put myself under his treatment. Although he was very kind and did all he could for me, I did not improve, and he suggested my going

to a nerve asylum. I decided to do as he thought best, and I was there several months, but did not feel that I was gaining any, so I made another change. I went into the country among friends, where I had rest and pleasant surroundings, and while there I improved so that I was able to come home and start my work again in a small way. After working a little, the agony of mind returned; I seemed in despair: "the cloud hung thick around me, darkening the light of day." Still I kept on with my work, though feeling that if I did not get relief soon I should be obliged to give it up again. I knew that I could get no help from *materia medica*, and my heart cried out, "Where can I go for help?" when out of the silence a still, small voice whispered "Christian Science," and I grasped the thought as a drowning man would grasp at a straw.

I had heard very little of Christian Science, and nothing favorable, but I felt that it was my last resort, and I said, I will try it. Before many hours had elapsed I went to see a practitioner. She had talked with me only a little when the clouds seemed to separate and I saw a ray of light. Before I left her office I had put myself under treatment. I took Science and Health to read, and soon the clouds rolled away and the sun shone for me once more.

I began at once to attend the meetings when my work would allow. It was not long before I united with the church in this city and later with The Mother Church. I gradually stopped nursing under *materia medica*. I have been healed of a number of ailments, among which are neuralgia and canker in the mouth, with which I had suffered from childhood. My heart goes out in gratitude to God, and to Mrs. Eddy, through whom this wonderful truth has been revealed to the world.

EMMA F. ANDREWS, Newburyport, Mass.

To-day, with the sun shining in at my window, and a peace in my heart that can be naught but a ray from the "Sun of righteousness," I am impelled to reflect it in an expression of love and gratitude. Three years ago, what a contrast! Lonely, unhappy, suffering, submerged in a cloud of fear that seemed to preclude the possibility of sunshine. A well-known physician had informed me that a serious operation for an internal growth was necessary. In addition, I was enduring sleepless nights of pain from an enlargement in my breast which I had guarded from my friends with vigilant secrecy for several years. In an agony of fear, lest submission to a double operation be inevitable, I paced my room in the dead of night, one moment endeavoring to face the facts courageously, the next repeating, "No knife shall touch me; I'll die first." Tonics were administered to compel my nerves to be calm, but in vain, and when I failed to keep an appointment with my physician and a specialist who had been summoned, simply because I could not endure a reiteration of the verdict, a letter was received assuring me that I was taking my life in my hands by the delay.

At this juncture a friend suggested Christian Science. I thought it might at least allay the nervousness during the preparation for the coming ordeal. What it did prepare me for, was the reception of the truth, for I was spared the ordeal. I was completely healed by Truth as revealed in Christian Science, and with the marvelous healing was awakened the desire for an understanding of the Divine power which could be thus demonstrated. Gleams of golden light fleck my way in response to this desire, which grows day by day, constantly calling for more and more of the truth, and the demand will continue until the perfect knowledge of Christ is gained.

There are no words adequate to express my gratitude to God for the healing inspiration of Christ, Truth, and its revelation through the wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am most

grateful to her for enduring what no human being could patiently withstand unless upheld by divine Love.

SAIDEE VERE MILNE, New York, N. Y.

An instance of the efficiency of the understanding of Christian Science, even in a small degree, and a reliance upon Truth alone in the treatment of croup, may be of interest to some reader who has children. One evening last winter our little three-year-old boy manifested all the symptoms of a severe cold. Under the parents' Christian Science treatment he was put to bed early in the evening, and when the family retired at a later hour he was resting naturally. About midnight, however, the child's restlessness awakened the parents. The little one then showed those alarming symptoms of croup which have so often brought terror to homes where there are children. The sound of a loved child's labored breathing arouses that fear which is cast out only by divine Love. The truth was declared at once, and the treatment had continued not more than fifteen minutes when the little one showed evident signs of relief, and turned to his father, saying, "Papa, me sing 'Shepherd, show me how to go'" (Miscellaneous Writings, p. 397). He was told to do so. In his baby way he tried to sing it, but could not on account of the seeming condition in his throat. He was told to repeat the words, and thus completed the first verse of the hymn. Soon he went to sleep, and slept peacefully until morning. The singing of this favorite hymn was his baby concept of a Christian Science treatment. His first words after waking expressed his gratitude for relief, and all were thankful, though some of the family were very much surprised, to see the little fellow in his usual place at breakfast the following morning.

The practical application of Mrs. Eddy's teachings and the direct results gained therefrom, are the occasion of our inexpressible gratitude to her for all she has done and is doing for humanity through Christian Science. Much as Christian Science is to us as the only preventative and healing agent, it is vastly more to us as a religion. The incident above related, one of many which are similar, means much in the experience of a business man who is studying and trying to live the teachings of Christian Science.

A. L. MCBRIDE, Kansas City, Mo.

It is nearly ten years since I received my first treatment in Christian Science and was healed of chronic spinal-meningitis. The physician who had attended me through two acute attacks of the disease, said I would never be well or strong, and that I would be liable to repeated attacks as long as I lived and might at any time be rendered helpless. About two years and a half later, I met a lady who told me she had been healed of spinal trouble and heart disease through Christian Science, when five doctors had pronounced her case hopeless. She looked so well and happy that I asked her to explain it to me, saying that while I would like to be healed, I would rather suffer than accept anything which would lead me away from true Christianity. She explained enough for me to see that Christian Science was nothing to be afraid of, as I had thought, but was rather the higher understanding of the Scriptures which heals as Jesus did, and as he taught his disciples to do.

A month later I was visiting in the mountains and was taken with the worst attack I ever had. Medicine which had before given me relief had no effect and I was brought home and had an interview with the Christian Scientist (the only one I knew). She talked with me for a while, answered my questions, and then gave me a treatment. I was much relieved and was able to take a long car ride that evening. The next morning when I awoke, the pain seemed worse than ever, and it seemed that it would be impossible to dress myself, but I thought, Now is the time to prove what Christian Science can do for me. I began

to dress with much difficulty, meanwhile denying the evidence of the physical senses and declaring that God is omnipotent, omniscient, and omnipresent. I tried to realize the meaning of the words and that I was God's spiritual child, and by the time I was dressed all pain had left and I felt that I was healed. I went downstairs and prepared breakfast for the household. I gained strength rapidly and was able to do harder work than I had ever done before. When I had been under treatment a few days I discovered that my eyes were healed. I had worn glasses for nearly three years, and a specialist had refitted my eyes with glasses three months before. He told me that I would always have to wear these glasses, as I had astigmatism and muscular weakness, but I have never worn them since nor needed them. I was also healed of rheumatism of many years' standing, supposed to be due to heredity, and I was free from that trouble for several years, when there seemed to be a return of it but in a different form, and it was overcome through Christian Science. I received class instruction from one of Mrs. Eddy's students and it has been a great help to me.

For several years prior to my introduction to Christian Science I had felt dissatisfied with my religious experience, as a church member, and was earnestly seeking for more light, so when I began to read Science and Health it was a revelation to me, and I knew that I had found the absolute truth. I have had many trials of my faith, but God has been a very present help in every time of need, and the trials have only served to strengthen and purify me. I am deeply grateful to the one who first showed me the way and through whose efforts I was healed, also to my teacher, and to the Publishing Society for our literature, but above all to our dear Leader who has given to the world this great truth.—MRS. LENA WATERS, Denver, Col.

If the following experience should prove helpful to any who may be coming out of a like situation, the purpose of this writing will have been accomplished. I began the study of Christian Science five years ago, not at first for physical healing, but in the earnest endeavor to find spiritual light, the serious hope of finding something which would help me to be good. One perusal of Science and Health left me with the firm conviction that in Christian Science I would find the aid I earnestly sought. This conviction I could not define, but it was none the less firm, and every day since then a steadily increasing amount of time has been given to the study of Christian Science. In my early experience I was healed of a severe stomach trouble, which I was supposed to have inherited, and felt that some slight progress toward my desired end,—a good life expressed, was gained. The progress, however, appeared very slight, and for more than three years there seemed to be a very slow growth as a Scientist, though during the latter part of this time I was giving hours daily to the study of Science. I felt dimly that it was not legitimate for me to gain the truth and manifest it in good deeds and words so slowly, but I did not awake to the consciousness of one of the seeming obstacles until some months later.

During all my experience as a student of Science and Health, I had been an active member of a large and very reputable woman's club, had been an observer of the desire for office, the human sense of criticism, and other recognized factors of such an organization. Here I also found much good and much love, but about a year ago, after receiving class instruction, I felt impelled to withdraw from the club in order to have more time to study Christian Science. Then there came to me, and almost immediately, a larger, more operative sense of truth than I had ever had before, and this one year has given me more understanding and more ability to use this understanding than the four previous years had done. I had remained a club member

longer than I desired, because of the argument that the purifying thought of Scientists was needed there as much as elsewhere, but very soon after my withdrawal, many opportunities to give help through Christian Science were supplied, so that my sense of usefulness was greatly enlarged.

I feel deeply that the new By-law relating to clubs is one for which Scientists will find themselves increasingly grateful, and that it is another proof of the loving wisdom manifested through our Leader.

GENEVA MARY CLIPPINGER, Chicago, Ill.

I wish to express my gratitude for what Christian Science has done, and is doing, for me. About two and a half years ago Christian Science found me in a very bad state, both physically and mentally. I was suffering from insomnia in its worst form, having gone over two weeks without any sleep. I had one of the best physicians in this city, who tried all kinds of opiates, chloroform included, to put me to sleep, but nothing gave me even temporary relief. I knew I could last but a few days, and had given up all hope, when a friend suggested that I try Christian Science. I accepted it most willingly, and went to a gentleman who is a practitioner. He asked me if I was ready to give up doctors and medicine. I told him that I was, as they could do nothing for me. He gave me a treatment, and to my surprise I went home and slept. I have not suffered from insomnia since that time. This was to me a beautiful demonstration, and showed me that Christian Science is the truth Christ Jesus taught. Along with insomnia, I had a stomach trouble of eighteen years' standing, and this also was healed in three weeks. I have never taken a drop of medicine since, and am most grateful to God for these many blessings. I am also grateful to the practitioner, and to Mrs. Eddy who, through her pure life, as God's messenger, has brought to suffering humanity this glorious truth which does indeed make us free from sickness and sin.—J. W. MCGUIRE, St. Louis, Mo.

When I first met with Christian Science, the dear practitioner who had been so patient with me, told me of God as Mind. I could not understand, but I felt that she had something that I too wanted,—a better understanding of God. I was a Sunday School teacher, and was trying, to the best of my ability, to live a Christian life, and felt the responsibility of helping my scholars to do the same, but after reading Science and Health I saw that I was a blind leader of the blind. I had for a long time felt the need of a better understanding of God and had earnestly prayed to God to reveal Himself to me. I know now that divine Love was leading me all the way to Christian Science. I am reading Science and Health now for the third time and can understand the Bible so much better. In the old way, I used to be getting ready to die, but now I am learning how to live forever. I love to think of God as Love, Truth, divine Principle. I gain so much by reading the *Journals*, and *Sentinels*, also in a daily study of the Bible Lessons. I have experienced some healing, and I do not know what I would do now without Christian Science.

AGNES WALKER, Mitchellville, Md.

Living, as I do, away out in South Dakota, I seldom see any one but my own family, and no Christian Scientists. Our periodicals are beacon lights in the wilderness, and always bring the lessons I need. I have had many trials since coming into Science, but they are nothing to what I had before, for now, if I listen, I can hear the voice of Him whose power stilled the tempest, and all is harmony.

MRS. ZILLAH COOPER, Sturgis, S. Dak.

From our Exchanges.

A BUSINESS MAN'S NEW YEAR ENDEAVOR:—To be joyous in my work, moderate in my pleasures, chary in my confidences, faithful in my friendships; to be energetic, but not excitable; enthusiastic, but not fanatical; loyal to the truth as I see it, but ever open-minded to the newer light; to abhor gush as I would profanity, and hate cant as I would a lie; to be careful in my promises, punctual in my engagements, candid with myself, and frank with others; to discourage shams and rejoice in all that is beautiful and true; to do my work and live my life so that neither shall require defence or apology; to honor no one simply because rich or famous, and despise no one because humble or poor; to be gentle and considerate toward the weak, respectful yet self-respecting toward the great, courteous to all, obsequious to none; to seek wisdom from great books and inspiration from good men; to invigorate my mind with noble thoughts as I do my body with sunshine and fresh air; to prize all sweet human friendships and seek to make at least one home happy; to have charity for the erring, sympathy for the sorrowing, cheer for the despondent; to leave the world a little better off because of me; and to leave it, when I must, bravely and cheerfully, with faith in God and good-will to all my fellow-men—this shall be my endeavor during the coming year.—*The Congregationalist*.

President Wilson of Princeton says,—

"If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle. And you cannot shift this thing by sending your children to Sunday School. You may remedy many things, but you cannot shift this responsibility. If the children do not get this into their blood atmospherically they are not going to get it into their blood at all until, it may be, they come to a period of life where the influence of Christian lives outside of the home may profoundly affect them and govern their consciences."

The New Year will prove a truly happy one only to those who welcome it as affording a grand opportunity for doing for others. The selfish man overreaches himself even in his self-seeking, which can yield him no real joy, though it may seem to gain him various lesser goods and temporary gratifications of whim or appetite. The Christian altruist, on the other hand, not only lays up for himself a treasure in heaven, but even upon earth enters into the reward of a joyous satisfaction over duty well done, and into the glad consciousness of having improved the lot of some of his fellow-men, and rendered the world a bit brighter for his having lived in it.—*New York Observer*.

It is a misuse of terms to speak of "new truth." There can be no new truth. What is true has always been true, and always will be. There may be new understandings of truth, as there have been in the past. Wisdom did not die with the fathers, nor will it expire with us. Only care should be taken, when a new view is presented for our acceptance, to test it by the standard of truth that divine wisdom has given us. The "noble Bereans" took the right course when new views were submitted to them—they "searched the Scriptures daily, whether these things were so."—*The Examiner*.

Unless we mistake, beneath all these addresses about Christianity, and beneath much of the criticism of institutional and formulated Christianity, there is a strong movement toward getting down and back to the absolutely essential and fundamental things. There is a weariness stealing over the world at the substitution of the traditions of men for the commandments of God.—*The Watchman*.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

A protocol between the Dominican Government and the American Minister, Mr. Dawson, and Commodore A. C. Dillingham, United States Navy, in behalf of the United States Government, was signed January 21, at San Domingo. The principal conditions were that the United States Government guaranteed the complete integrity of Dominican territory, agreed to undertake the adjustment of all obligations of the Dominican Government, foreign and domestic, and thousands of payments, to adjust unreasonable claims and to determine the validity and amount of pending claims. The United States Government would take charge of the existing custom houses and those to be created. Out of the revenues collected at the custom houses of the Republic, the United States Government would deliver to the Dominican Government forty-five per cent for the necessities of the budget. Secretary Hay will send to the Senate a treaty to take the place of this protocol. Dominican exiles, headed by a former vice-president of San Domingo, have entered a national protest against the protocol. It is estimated that the first year \$900,000 would be receivable monthly. San Domingo's foreign trade amounts to about \$8,000,000 a year.

The Hepburn Railroad-Rate Bill, just introduced in the House, amending the Interstate Commerce Act, provides that upon complaint the Interstate Commerce Commission shall declare and order what shall be a just and reasonable rate, the same to take effect in sixty days, the carrier having an appeal to a Court of Commerce. Carriers refusing to obey an order of the Commission are subject to a penalty of \$5,000 a day. An appeal from the Court of Commerce can only be taken to the Supreme Court of the United States. The present Interstate Commerce Commission is abolished, and a new commission created, composed of seven commissioners at \$7,000 a year, the terms of the commissioners to be ten years. A Court of Commerce is to be composed of five Circuit Judges of the United States, to be appointed by the Chief Justice of the Supreme Court.

It is reported that a combination of the

forty-three leading telephone companies of the United States and Canada has already been effected and will be formally announced this month. The American Telephone and Telegraph Company is said to have engineered the deal and secured interests of forty-two other companies, which will be combined in a new concern, capitalized at \$250,000,000, to establish a trans-continental system.

Cambridge University, England, has unanimously decided to accept the challenge issued by Columbia, Harvard, Yale, and Princeton for another international cable chess match for the possession of the Rice trophy. Oxford is also expected to join in the contest. The dates named by the American colleges are April 14 and 15.

The river and harbor bill presented in the House carries cash appropriations amounting to about \$20,000,000 and authorizations amounting to about \$25,000,000 more. There has been no river and harbor bill since 1902. The bill authorizes no new projects.

Foreign.

Not only has President Castro terminated his negotiations with Minister Bowen relating to a settlement of the issues between the United States and Venezuela, but he has done the same with the diplomatic representatives of the European Powers also charged with negotiations touching claims of their own Governments of a like character.

At a recent meeting of the paper and wood pulp manufacturers of Canada it was unanimously resolved that in the interests of the Dominion every effort should be made to enact legislation to prohibit the export of logs and pulp wood, and a special committee was appointed to prepare a petition to lay before Parliament.

About five thousand tons of steel rails are being shipped to Swatow, China, for the building of a railroad from there toward Hankow. It is understood that an American Company has the contract for building the road and that orders for rolling stock are under consideration.

In the French Chamber of Deputies the Commerce Committee reported last week the Government proposition to create a universal exposition in Paris in 1920, to commemorate the founding of the French Republic.

Industrial and Commercial.

The introduction of improved machinery in its manufacture, says *The Scientific American*, has made the American cooperage business the largest in the world. There are upwards of 300,000,000 barrels and circular packages manufactured in this country annually, and the demand increases so that this output must be steadily broadened in order to keep pace with the growth of business. The largest consumption of barrels is in the cement business, which approximately demands 35,000,000 a year for the trade, while flour comes next with a demand for 22,500,000; fence staples, bolts, nuts, and nails require 18,000,000, and sugar 15,000,000. Roasted coffee, spices, crockery, and fruits and vegetables use up about 5,000,000 barrels a year each, while the glassware trade, baking powder companies, distilled liquor manufacturers, and candy, tobacco, and cheese packers are big users of barrels, averaging in each trade from 2,000,000 to 3,000,000 barrels. The consumption of barrels for molasses, oil, lard, and pork is also enormous, while dry paint, glue, snuff, oatmeal, screws, castings, and general hardware articles annually increase the demand on the cooperage supply.

The largest diamond ever heard of has been found near Pretoria. The stone weighs 2,032 carats, and is said to be a pure white diamond of good quality. It is locally valued at from \$3,500,000 to \$4,000,000. The biggest diamond previously heard of was the 971-carat diamond presented to Pope Leo XIII. in 1895 by the late President Kruger

of the Transvaal. The famous Kohinoor diamond originally weighed about 800 carats. When Queen Victoria came into possession of it in 1850 it had been cut down to 1861-16 carats, and it was afterwards reduced to 1061-16 carats. The Great Mogul, which mysteriously disappeared at the sacking of Delhi, is described as weighing 280 carats. The Orloff, mounted in the imperial sceptre of Russia, weighs 193 carats. The Regent, among the most perfect in water and cutting, originally known as the Pitt diamond, weighed in the rough 410 carats, which was reduced in cutting to 1363-4 carats. This stone, purchased by the Duke of Orleans in 1717 for the French crown, is now the property of the French Republic, and is valued at \$2,500,000. The Victoria, or Imperial diamond, weighs 180 carats, and was purchased by the Nizam of Hyderabad for \$1,500,000. The diamond just found in South Africa weighs nearly two pounds troy.

The Southern Cotton Association, just organized at New Orleans, calls upon the cotton planters of the South to hold their cotton on their own farms, steadfastly refusing to sell for less than ten cents a pound at the ports of Galveston, New Orleans, Mobile, Savannah, Brunswick, and Charleston; to co-operate with the Bureau of Statistics of the Department of Agriculture by furnishing accurate and reliable statistics of the cotton crop; to diversify their crops, to make cotton a surplus crop, and to place themselves out of reach of the one crop evil.

The Ansonia Brass & Copper Company of Connecticut has a contract for 4,500,000 pounds of copper cable for the Mexican Light, Heat & Power Company, a Canadian corporation. It is said to be the largest single order of its kind on record. Nexaca, where the power is to be generated to supply Mexico City with electricity for light and power, is 120 miles northeast of the capital.

Fourteen electric mountain railways are now under construction in Switzerland. Within the course of a few years all the leading Alpine heights can be reached by mountain railways. Switzerland is spending many millions on these enterprises. The Jungfrau and Chamounix railways will be open for passenger traffic by the summer of 1906.

General.

"The difference between the cities of Pompeii and Herculaneum," says Professor Waldstein, who is lecturing in this country in favor of excavating Herculaneum, "was that Pompeii, though much influenced by Hellenic culture, was never a real center of Greek civilization, whereas Herculaneum, a distinctly Hellenic foundation, ever was a representative home of Greek art and literature, as the spasmodic excavations already made have shown. Pompeii was a purely commercial town; not a single manuscript has been found there, while at Herculaneum the unsystematic excavations of the past have yielded from one villa alone 1,750 papyri."

At New York recently \$223,225 was realized by the auction sale of 43 water colors and 53 oil paintings, the collection of Thomas E. Waggaman of Washington, D. C. The highest figure of the sale was \$40,200 for Mauve's "Sheep Coming Out of a Forest." This picture, painted nearly thirty years ago, was sold to Mr. Waggaman in the early eighties for \$2,000. Other high prices of the sale were \$5,200 for Corot's "Lake Nell," \$4,500 for Corot's "Ville d'Avray," and \$4,000 for Daubigny's "Summer Landscape." A Van Dyck, said to have cost Mr. Waggaman \$50,000, went for \$1,500, and a Sir Joshua Reynolds, for which he paid \$7,000, sold for \$1,800.

A committee of fourteen persons, twelve artists and two critics, appointed to pass on the genuineness of the disputed Velasquez portrait of Philip IV. of Spain, recently purchased by the Boston Museum of Fine Arts, with one exception report strongly in its favor.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Silent Victories.

REV. MARTIN SINDELL.

THE Psalmist looked farther into the star-lit canopy than do people ordinarily, when he exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." People who have no knowledge of the infinite Creator, and who never have heard "the old, old story," may thoughtlessly tread upon earth's carpet of varied colors, or look in mute astonishment at the splendor of the heavens; but to him who has learned God's alphabet, and who interprets aright the heavens above and the earth beneath, all creation teaches grand lessons, and one of these is that its victories are stately and silent.

Each morning the darkness of the night is overcome, and that easily, because light is real (something), while darkness is unreal (nothing).

No sound of battle greets the ear,
And yet the forces fight;
No cries of pain or flights of cheer
Mark the defeat of night,—
'Tis silent victory!

How often have we watched for the coming of spring. The winter has been so long and cold, its hold so intense that it seemed quite impossible for anything to disturb it. The solid stream, will it ever flow again? The frozen ground, can it ever be clothed with flowers? The trees that now seem so dead, will they be again arrayed in beautiful foliage? In "still, small voice," the reassuring answer comes, "Yes, the sunshine of spring will produce a wondrous change." Summer's day will take the place of winter's night. "The earth, the air, the sky [will] teem with delighted existence." And this marvelous transformation will be effected with ease, in golden silence.

The Spring-time, clad in armor bright,
Fast conquers ice and snow;
Without a groan the Winter Knight
Accepts his overthrow,—
'Tis silent victory!

Rain, rain, rain! Days and days of cloud and storm! Will it ever cease? Will the sun ever shine again? Yes, and the clearing may take place so gently in the night that the sleeping infant is not awakened. If in the day the "conquering hero" comes, 'tis so noiselessly that we are not aware until a flood of sunshine fills the earth.

The clouds so dark, the sun beguiles,
To where we may not know;
The glory of dear nature's smiles
Sets earth and heaven aglow,—
'Tis silent victory!

How long the world had endured the dark night of sin and disease!—a darkness more than Egyptian,—until in the "fulness of time" the Light of the world appeared, the Sun of Righteousness, with healing in his wings. In him was no darkness at all. Silently, too, he came. The earth felt no jar. The heavens were still, save for the angelic refrain, "On earth peace, good will toward men." The presence of Jesus was needed, but though he came to

his own, his own received him not. There was a light in the midst of the darkness, but "the darkness comprehended it not." Here and there this light dispelled the darkness and healed the sinful, but very few had comprehended the truth in its beauty and fulness, otherwise the anguish of darkened rooms would have been lessened.

Nineteen hundred years is but as yesterday when it is passed. Once more the light has appeared, and by its radiance the way to eternal harmony is made plain.

When the Christian Science text-book appeared, it came gently. It was not thrust upon the world by our revered Leader. In the sick-chamber it silently made itself known and felt. It came in the fulness of time and in an hour of dire necessity. The night was black with materialism: clouds of human hypotheses left no opportunity for the Sun of Righteousness to shine in its fulness upon the sick, the diseased, and the dying. The winter of sensuality, avarice, inhumanity, and cold intellectuality seemed all too long and drear, but the dawn of a brighter day began to light up the pathway to health, holiness, and everlasting bliss. Christian Science, replete with divine wisdom, illumines the path more and more as we journey out of matter into Spirit, then "truly our fellowship is with the Father and with His son Jesus Christ."

Now on earth and sea the glad message of peace, good will toward men, once more breaks upon the waiting ear. The "little book" is read in the quiet hour and sheltered nook by the sick and weary children of earth, and from them the burdens of years are rolled away. The flush of health again appears; there is a silent victory.

The world in darkness long had lain,—
But see, the light appears!
The years of night have now been slain
By Love's defeat of fears,—
God's silent victory.

The Influence of Christian Science on the Home Life.

NANETTE L. LUTHER.

IN thinking of the many ways in which Christian Science is uplifting the human race, it seems to me that its influence on the home life is most significant and far reaching. Its purifying effect on the table talk, alone, is doing much toward establishing nobler ideals for our boys and girls, in leading their conversation away from the crimes and other sensational topics which occupy by far the largest, or at least the most prominent, part of the daily papers. Instead of this, thought is turned into more wholesome and instructive channels, toward the beauties displayed by nature in all her varied manifestations, and beyond them to a God of Love. This is certainly a noble work, and it indicates the happier trend of thought in a truly Christian Science home.

To attain the greatest results from Christian Science in the home-life, one must begin with the children. The thought of the child is very easily led, as is shown in the following incident. Two little ones were playing with blocks. One, a boy of seven, wished to fill their houses

"block men," and have these houses destroyed by fire, the people perishing in the flames, with the grand rush of fire engines so dear to the heart of a boy; but the little miss of four put her foot down very vehemently with,—"No, Christian Science does not permit us to play that way. What did mamma read us that Mrs. Eddy said about the way we should think? Let's have these people all going to the lake to a picnic, and this will be the house where they eat their good things." The boy waited an instant; then love prevailed, and he replied, "All right, here goes for a grand good picnic." Does not this little incident show mothers how much may be done with only a little effort? Who can tell the good results to be realized in after years for these children, by putting into practice the teaching of our Leader relative to the guarding of the thoughts of the children from all discordant beliefs.

Children are also very susceptible to the healing power of Truth. They have fewer doubts to overcome, fewer old beliefs to eradicate, ere they give Christian Science a trial. They enter into it with their whole heart. This is just what Truth requires, hence the rapidity with which they are healed from any manifestations of error. A little one went to bed with every symptom of croup, according to the old thought, and found on waking next morning that it had been entirely overcome by Truth, and that he had slept peacefully all night. He exclaimed, "Mamma, what a good God He is to keep me from the old trouble." Here was a ready acknowledgment that Truth can and will conquer all error.

Another result of this influence on the home life is the closeness with which it binds the members of a family together by the bonds of love. Where in the old thought, one rather prided oneself in the making of sharp or even cutting speeches, with a view to giving spice to the conversation, under the new law,—the law of Love,—all this is done away with, and each one vies with the other in bringing out only that which will add to the peace and harmony of the home. Such a life can but have a reflex action, even so far as the school, for children are great imitators, and are apt to reproduce all that their elders give out. Happy is that parent whose children prove by their conversation that divine ideas are being reproduced on the canvas of their thought.

Through right mental training the young may be brought to realize for themselves the need of obedience to God's law, and this lesson will come to them through their understanding of the law of Love. It will show them how much happier and freer life is, when lived under the knowledge that no change of atmosphere or clothing, nor any of the laws laid down by mortal belief, can have power to harm, for one is the lawgiver, even God, the loving Father, who desires for all His children the reign of peace and harmony. It is surely clear that children thus trained would be so protected that when they reached manhood the old beliefs in material law and its penalties would have no power over them. Then, too, this training in Love's school makes the charms of home so great to the boy or girl that the necessity for the gymnasiums, or for clubs of all kinds would be done away with.

An orthodox minister remarked lately, "Give a man or a boy a happy, well regulated home, where he can have his pleasures and comforts, and feel that he is understood and appreciated, and few, very few, will long for club life."

There can be no nobler work for the mothers of the land, than to realize and carry out this ideal of home life, and in no other way can it be done so effectually as along the line of Christian Science, for this is positively the line of true living,—the living of our life so as to reflect God who made man after His own image. Of course the attainment of such a home life takes time and thought, and plenty of it; but if the average woman will spend the same amount of time on the study of the Bible, and Science and Health by Mrs. Eddy, that she now gives to the study of

fashion, there need not be so many mothers with aching hearts, crying out after some way to reach their sons and daughters who are chasing after the illusive pleasures they never find; and these mothers will find their greatest happiness in a life which carries out the thought expressed in the following lines,—

My task—to love some one more dearly every day,
To help some wandering child to find its way,
To ponder o'er some noble thought and pray,
And smile when evening comes.

To follow Truth as blind men seek for light,
To do my best from early dawn till night,
To keep my soul fit for His holy sight,
And answer when he calls.

True Happiness.

J. I. L.

THE sorrows and disappointments of mortal existence show very clearly the awful unreality of what we term human love and affection, which for the most part is love inverted, and therefore beset by fear and hate. We may well ask, Why does mortal man continually seek pleasure and happiness through material sense, since he ever fails in finding it there? This question is one that requires deep study and an earnest effort to reach the metaphysical basis of life.

Ever since the beginning of the dream of material sense, of life in matter, mortal man has believed that he needed something outside of himself for happiness, instead of looking within his own consciousness for it. Now the true idea of man is in the Divine consciousness, and this idea is never dependent upon another person for its manifestation, and cannot, under any consideration, be materialized, or inverted, because it is complete and perfect, and it cannot be separated from God.

Christian Science teaches that man is spiritual now, always has been, and always will be. When, therefore, we claim our rightful heritage, in Spirit, we find that man is "complete in him,"—the Christ. In this complete, individual consciousness, man reflects God, the infinite Father and Mother. To find true happiness, therefore, man must first find that he is not separated from his own true nature, as he now believes he is, but that he is complete; that he can find in God all the sweetness of love and communion that his being craves, and finding it there, he finds his hopes abundantly satisfied. There is no fear of losing the ideal we love, for it is the expression of perfect wisdom, Life, Truth, Love, and purity, in which there is no shadow to mar perfect harmony, the blessedness of eternal happiness and joy.

We all know that even at its best the human sense of love is strongly impregnated with fear, and that fear rather than love is the motive which impels action. It is high time, therefore, that the veil of mesmerism which has so long held the children of men in bondage should be rent in twain, and the truth be known to every one, that the wheat be separated from the chaff, that men may gain the sense of love which is unalloyed, in the understanding of God who is perfect Love. To do this we must find the kingdom of heaven within us, as the Master has said, and when we find it there, we shall be made perfect in Love. What terrible inharmony the world has seen because of this wrong sense of man's true being, and how sad it is to see men and women wearing out their lives in the awful friction which comes through a misunderstanding of the true conditions.

When we master the mesmerism of mortal mind through the realization of our oneness with God, Spirit, in purity and holiness, we can then labor to dissolve the error and bring out the truth of man's nature as being inseparably united to God through Christ. With this understanding of man's true relation of God, and of his own wholeness, it

becomes easy for those who were once weak and dependent to realize the thought of strength, courage, and power that is reflected within their own consciousness, and it is most beautiful and reassuring to know that we cannot by any chance or circumstance be separated from this sweet sense of ever-present Love. Thus are our burdens made light, for we see that neither friends nor enemies have it within their power to harm us, to take away from us that sweet sense of union and communion with divine Love which we feel is so necessary for our happiness and well-being.

The Day Breaks and the Shadows Flee Away.

C. L. E.

THE possession of the complete Concordance to Science and Health has brought to my mind a clearer recognition of the place which the Christian Science text-book is destined to fill in the world's history. A certain amount of historical study shows me that all human opinions and plans have been impotent to solve the problem of harmony,—individual, social, political. All good that has been done is cause for gratitude and rejoicing, but individuals, societies, and governments need an absolute and immutable model whereto they may turn and whereby they may regulate every separate action. "Science and Health with Key to the Scriptures" supplies the world's need. It voices the truth, and in this fact lies its attraction and power. Incredible as it may seem to some, this little book lights the way to true harmony and explains the Principle which alone can effect this harmony. Many of its students have already gained an advanced understanding of Christian Science, but they have likewise discerned that they are but touching the hem of the garment. We, therefore, who are still very young students need not be discouraged that our understanding is not greater. We recognize that at this period we may rest in the acceptance of the inspired statements in that book, the full import of which we have not yet grasped.

Time-born experience will show all mortals that every human thought and thing is altogether vanity and vexation of spirit, because unsupported by God. Then divine Love will lead each one to where the young child lies: yes, to Christian Science as expounded in our text-book, through which divine Mind illumines consciousness, and Truth is perceived.

Let us rejoice over every indication that thought is active, weary of the past and the poor present, of all that is stupid, useless, and unjust. Thanks be to God who is creating and impelling the desire and guiding the research for a purer, happier sense of life. No one is more grateful than the Christian Scientist for every sign of the world's awakening; grateful to those men and women, be they Christian Scientists or not, who, in however seemingly small degree, are aiding in bringing about the kingdom of heaven on earth. We are grateful to God and to them for their honest efforts at well-doing, their patient research, their unselfish toil. It cannot return unto them void; for this we have Christ's word: "Seek, and ye shall find." Even though it be, for a season, merely the discovery of the falsity of material law, yet this is much. Though mortal mind may fancy that it finds ways of its own creation to alleviate and remove sin and suffering, the relief is but temporary. By induction and experience we may fairly conclude that it must eventually turn to Truth to find the only effective solution of earthly problems. Then will that unity of experience in the one Mind, which has already dawned among men, grow into lawful fulness. Then will St. John's definition of God as Love be more clearly understood. True love is coming to light, love free from all that degrades; without hypocrisy; love that is above all kind and just, giving unto all their due; namely, recognition as children of God; doing as we

would be done by; leaving to all liberty of action; resting in the sweet assurance that all live, move, and have their being in God. Then will be understood Mrs. Eddy's definition of God as Principle; the term will no longer seem cold, because we shall be proving in an ascending scale the loving character of Principle as the one cause, animating the countless manifestations of good—even of all. "The earth, O Lord, is full of thy mercy."

If Mrs. Eddy had enunciated only the great fact that all is Mind, she would have immeasurably blessed tired humanity by declaring this priceless truth. Spiritualization of thought follows the study of this truth, and such spiritualization is the great need of mankind, for spiritual thoughts are expressed in spiritual deeds and life. In a harmonious church, Christian Scientists should have a foretaste of the universal church, of divine government, of the establishment of law and order through love. Education, society, home intercourse are being spiritualized, and what if, to sense, chemicalization attend the process,—chemicalization is temporal, hence not to be feared. Let us rejoice that the world's long sleep is being broken.

Perfection.

A. B. MALLORY.

It is safe to say that the foundation of all our striving, of all our ambition and hope in Christian Science, is the desire for perfection; and those who are trying to be Christian Scientists should have, through its teachings, a larger conception of the inclusiveness and scope of the word. Some one has said that perfection consists not so much in doing extraordinary things as in doing ordinary things extraordinarily well. In this may be found a lesson for those who are working in Christian Science, and it may also bring consolation to those whose lot it does not seem to be to make so-called "great demonstrations." All would undoubtedly like to solve great problems, demonstrate marvelous healing, and do things which would illustrate the wonderful power of good, but I fear that some of us often sit still at our Wednesday evening meetings because we deem our own small experiences too uninteresting to be given, and yet we know that Christian Science has an especial claim to the earnest consideration of mankind because its teachings are capable of practical demonstration, and are serviceable in all the affairs of our every-day life. We soon discover that our problems are ever at hand, and they are never so insignificant that we can afford to pass them by. We also learn that if we do the work which comes to us, unselfishly, unflinchingly, and with fidelity to Principle, our progress toward perfection must be marked, and our contribution to the sum-total of the world's happiness and progress must be great.

The injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is not a meaningless phrase, nor a demand impossible of attainment, but one that teems with energy and inspiration. The hourly demonstration over self, over the myriad temptations that seemingly beset our path,—appetite, temper, pride, envy, gloominess, hatred, malice,—and the willingness to extend a helping hand, to give an encouraging word or smile, to dispel darkness and sorrow and replace them with the sunshine and the joy of Truth, to do these things in accordance with the leading of divine Mind, these are surely the means whereby we may do ordinary things extraordinarily well, and thus advance the work which will lead us to perfection,—the realization of our highest hopes.

Difficulty adds to result, as the ramming of the powder sends the bullet the further. I have heard, indeed, that when carrier wants to help his horse up hill, he sets a boy on his back.—GEORGE MACDONALD.

Selected Articles.

All who do not take medicine are by no means Christian Scientists. Healing as taught in Christian Science is practised upon the basis of moral regeneration which results in physical harmony. For, if "by sin came death," by sin must have come those accessories and preliminaries of death called diseases. As these are but effects, neither dieting nor fasting will change them until the producing cause is removed. It is the province of Christian Science to lift man higher in the scale of being, first morally, and as a result physically, and in this process of transformation its practitioners find laws of health, material remedies, physical culture and dieting to be hindrances rather than helps, and they very naturally have recourse to none of these in their system of treatment.

R. STANHOPE EASTERDAY.
Muncie (Ind.) Star.

Christian Scientists do not consider that the healing of the sick through divine aid is any more of a miracle than is the healing or reforming of the sinner through the same means. Jesus did not say nor imply that the healing of the withered hand was a miracle and that the casting out of the seven evils from the Magdalen was unnatural. Both were the natural result of his divine knowledge. He said, "I knew that thou hearest me always." And he also said, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" When we consider that a very large percentage of the diseases of the world are the direct result of sin, or sensual excesses, the Christian Church has in its reformatory mission accomplished a vast amount of physical healing; so that to deny Christian healing would be to deny its own works. Christian Scientists do not claim it as a special gift, but that all who will may avail themselves of it. The Bible makes healing a part of the Christian ministry. It is a matter of history that the early Christians healed the sick and even raised the dead during the first centuries of the Christian era.

C. F. HACKETT.
Utica (N. Y.) Press.

It has been urged by many among those who have not experienced the boundless joy of this spiritual healing, that it is not the Christ healing because not instantaneous and not always successful; and also that if Christian Science can heal one it can heal the world. The thought of Jesus was so imbued with the understanding of the divine healing Spirit, that he could so deeply and wisely plant in the ready human thought the seed of Spirit that it would spring at once into visible manifestation. Because this spontaneous fruitage did not follow the prayers and efforts of his disciples and followers in the same degree, because they could not walk the wave, still the tempest and heal the multitudes in the degree their Master did, can it be justly said of them that their light did not have the nature and essence of his light? Because the candle does not dispel as much darkness as the sun, can it be truly said that its light is unlike the light of the sun? The work of Jesus purified, uplifted, and healed the minds of men, and because he knew that God's healing was not partial and fragmentary, but full and complete, the physical healing followed as a necessary result. It has been argued that if Jesus could have healed ten lepers he could have healed all the lepers in Palestine, and that if he were the Son of God, and loved men as he professed, he would have done so, and that because many lepers existed during his time that he did not heal, the conclusion has been erroneously drawn that he did not heal any. He healed none who did not come to him for it, and with some readiness of thought to receive the healing word of God. As it was then so it is now.

JOHN CARVETH.
Maple Rapids (Mich.) Dispatch.

Among the Churches.

Prison Work in Canon City, Col.

I am sure the Field will be interested in the following letter from the warden of the Colorado State Penitentiary. This gentleman is not at all interested in Christian Science, so far as I know, but he is regarded as one of the best wardens the institution has ever had.

To the Members of First Church of Christ, Scientist,
Canon City, Colorado.

I wish to say that since the commencement of my term as Warden of the Colorado State Penitentiary, I have had occasion to observe the effects of the work of the Christian Science movement in the prison, both in the matter of holding services and the distribution of literature, and it certainly has accomplished much good for the inmates of this institution. It has a tendency to not only make them more tractable while inmates, but in my opinion it gives them more courage and ambition to strive to make better men of themselves when released. I certainly think the movement should meet with encouragement by the management of every penal institution in the country.

Respectfully,
JOHN CLEGHORN, Warden.

Christian Science services are held in the prison chapel on the first Sunday afternoon in each month. The attendance is from four to six hundred, and they tell us that no other service held there brings out so many. At the close of the service, *Sentinels* are distributed, but we have never had enough to meet the demand. We have a list of interested ones to whom we send each week a *Sentinel*, plainly marked with their name and number; these are also sent *Quarterlies*. We have twelve copies of Science and Health in the prison library.

Because of the law, that prisoners of the State Penitentiary cannot remain in Canon City, we cannot follow their lives when they are released, but we have many encouraging letters from the grateful ones who are living sober, industrious lives. We all feel that it is our splendid periodicals, more than personal work, that has interested so many within the walls in Christian Science.

MINNIE S. AVERY.

Central Reading Room, Chicago.

The following extracts from the report of the work of the Reading Room Association for the year 1904 will be of interest: Sales for 1904, \$22,847.54; sales for 1903, \$20,686.41; increase, 1904, \$2,161.13.

It may be remembered that something over a year ago, through the work of the Executive Committee of the Reading Room Association, Science and Health was placed in the library cars of some of the eastern railroads. It is of interest to note that of all the books thus placed only three have had to be replaced this last year. Books are placed in these cars with the understanding that worn or missing copies will be replaced by the Reading Rooms.

The Illinois Central Railroad recently called for six more books for new cars, and fourteen copies of Science and Health have just been placed in the library cars of the Rock Island Railroad.

The following is quoted from the report of the manager of the Reading Room:—

"There is a noticeable increase in the attendance of regular readers as well as of visitors and purchasers. During one week in August we counted 778 visitors, an average of 130 per day, and fully one third of the number were strangers.

"The increase in the sale of literature is also very marked. The sale of *Quarterlies* has greatly increased, 3,850 having been sold this last quarter. In fifteen days, seven hundred *Sentinels* of November 12, containing a reprint of 'What Our Leader Says,' were sold. The day before

Christmas sixty-one copies of *Science and Health* were sold.

"There were also sold during the past year, 3,152 copies of *Science and Health*, showing an average of 262 each month, a gain of 44 over the monthly average of the preceding year. The sale of "Miscellaneous Writings" also shows a gain, 509 having been sold since January 1, 1904, 94 more than the year before; 4,698 *Journals* have been sold, an increase of 720 per year; also 14,981 *Sentinels*, 4,228 more than the year before; and 15,174 *Quarterlies*,—a decided increase."

HARRIET R. WHITE, *Clerk of Executive Committee.*

The White Mountain Church.

It may be of interest to those who have contributed to First Church of Christ, Scientist, White Mountains, Fabyans, N. H., to learn of its recent gift to The Mother Church Building Fund.

After paying all expenses for the year just ended, there were one hundred and seventy-seven dollars in the treasury. From this amount the Advisory Board of White Mountain Church voted to send one hundred dollars to the Building Fund of The Mother Church.

The congregation of this church is drawn from the mountain hotels, and consequently services are held only during the summer months. The church has no local membership. It is an interesting fact that at least two thirds of those attending services at the White Mountain chapel are not Christian Scientists, and many have received their first insight of the subject there.

The church is supported by voluntary contributions from the Field, and this gift is the overflow of such contributions. It expresses the love and gratitude of this branch for The Mother Church, which stands as the landmark of man's mental, moral, and physical freedom.

EMMA C. SHIPMAN.

Iowa City, Ia.

October 25, 1904, dated our first anniversary. Prior to this time, Sunday services had been held for a few months in a public hall and the Wednesday evening meetings in a private home. Our hearts are full of thanksgiving to God for the manifestations of His goodness. Starting with a membership of twelve the year just closed has witnessed a substantial growth.

On the 18th of November, Mr. Edward A. Kimball delivered the first lecture on Christian Science ever given in this city. Being a university town, with three medical schools, a correspondingly large number of hospitals, and a large attendance of students from all over the state, we feel that this lecture has done and will do much for our Cause. The Opera House was well filled with a thoughtful, attentive, and appreciative audience, composed of the best class of citizens.—*Correspondence.*

Long Beach, Cal.

November 20 marked an epoch in the infant church at Long Beach, for on that day we held our first service in Chapel Hall, built with special reference to our needs, with a seating capacity of about three hundred and fifty. Every undertaking has found the means at hand; every need has been supplied as it has arisen, and our watchword is that of our dear Leader, "Hitherto hath the Lord helped us."

Correspondence.

A Correction.

In our reference to Kirksville, Mo., in the *Sentinel* of December 10, the statement respecting the organization of a "Society" should have read *Church*.

The Lectures.

Evansville, Ind.

A lecture on Christian Science was given at Evans Hall, Sunday afternoon [October 9], by the Hon. Clarence A. Buskirk of Princeton, Ind. The lecture was under the auspices of First Church of Christ, Scientist, of Evansville, and the subject was "The Provable and Practical Gospel of Love." The lecturer was introduced by Hon. F. B. Posey, the meeting was well attended and greatly enjoyed by those present.—*Daily News.*

Mr. Posey, in introducing the lecturer, said in part:—

Many fallacies have been universally accepted as true, and many truths have been condemned as error, so that when one comes to present what he sincerely believes to be true he is entitled to a candid hearing; for full and free discussion is the remedy for error. Especially when one comes with Christ's name on his lips is he entitled to be heard respectfully. I therefore take pleasure in presenting my distinguished friend, Hon. Clarence A. Buskirk.

New Orleans, La.

Under the auspices of Second Church of Christ, Scientist, a lecture on Christian Science was given December 4 by Mr. Edward A. Kimball, at Athenæum Hall, before a large, cultured, and attentive audience, the largest that has ever attended a Christian Science lecture in this city, which indicates an increasing interest locally.

The lecturer was introduced by Attorney John Alonzo Woodville, who said in part,—

We take it for granted that everybody wants to know the truth, and we should use the truth not only in religious matters, but in business and every department of life. Reason should not lead man from God, but bring him to the feet of God. If the teachings for which Christian Science stands can bear full light, then there is no doubt on earth that they are bound to succeed. About two thousand years ago Gamaliel said, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it," and what was true then is true to-day.—*Correspondence.*

Oregon City, Ore.

About three hundred people assembled at the Congregational Church on Saturday evening [December 10], to hear the lecture on Christian Science by Bicknell Young of Chicago.

The lecturer was introduced by Hon. H. L. Kelly, who said,—

A few years ago there were many people around who were sick; they looked sick, but now, through the help of Christian Science, they are well; they say they are well, they look well, and they are well. These people are numbered, not by thousands, but by hundreds of thousands. A few years ago I should have been ashamed to stand here in the capacity in which I stand to-night. But now I am pleased, nay more, I am delighted, to introduce to you the lecturer, Bicknell Young.—*Oregon City Courier.*

Lectures at other Places.

Norristown (not Morristown), Pa.—Judge Septimus J. Hanna, November 29.

Colorado Springs, Col.—Judge Septimus J. Hanna, December 30.

Madison, Wis.—Edward A. Kimball, December 30.

East St. Louis, Ill.—Edward A. Kimball, January 1.

Breckenridge, Col.—Judge Septimus J. Hanna, January 1.

New York, N. Y.—(First Church), Mrs. Sue Harper Mims, January 9.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

[Republished by Request.]

What our Leader Says.

Beloved Christian Scientists:—Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil-thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil-thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good will, health, and holiness.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

Christian Science Journal, March, 1899, Vol. XVI., No. 12.

By-law Amended.

ARTICLE XXVI.

PRIVATE COMMUNICATIONS.—SECTION 16. A strictly private communication from the Pastor Emeritus to a member of her church shall not be made public without her written consent. A breach of said trust, or disobedience to her special request, without her written consent, shall prevent a member teaching Christian Science, or holding an office in this church for at least seven years.

Our Literature.

We have been requested to say something further in the *Sentinel* regarding numerous books which, with those who know but little of Christian Science, pass current as authorized or approved Christian Science literature; but this ground has been covered so many times in our periodicals that there seems little more to be said, and we therefore take the liberty of repeating an editorial which appeared in our issue of December 3, 1904. It is as follows:—

"We are in receipt of a letter from one of our subscribers asking us to state what books may properly be called Christian Science literature, also to define the status of several books which she names.

"While it is possible to answer these questions in a very few words, it seems better to go into the matter in a more general way, because of the very considerable number of books of various kinds which have been issued by Christian Scientists within the past few years, and because of other books issued by persons who are not Christian Scientists, but who have mentioned Christian Science in a commendatory manner. As both these classes of books seem to be on the increase, and as they are being extensively advertised among Christian Scientists, it has become a fair question to ask whether any of these publications can be considered as having the official approval of the denomination, or as speaking for the Cause in an authoritative way. The answer which must be made to this question is that the only publications for which the Christian Science Church assumes re-

sponsibility are the writings of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, issued through her own publisher, and the periodicals, pamphlets, etc., issued by The Christian Science Publishing Society. All others must be considered as not being Christian Science literature, and as having no more authority to speak for, or bind, the denomination, or to represent the Cause, than would properly be conceded to a book, published by a lay member of the Methodist church, for instance, to bind that denomination, even though the book should set forth the author's views about Methodism, or attempt through fiction to present the doctrines of that faith, in an attractive manner.

"This statement must not be misconstrued to mean that we are passing judgment upon these books. It simply means that they are not Christian Science literature in the sense in which that term is used by Christian Scientists. One of the greatest dangers in their circulation is the inconsiderate acceptance of all their statements as synonymous with the teachings of Christian Science. Another danger is that they may be given out in substitution for the authorized literature which alone is representative of this great movement."

We are told that some Christian Scientists have looked upon these books as the most suitable literature to place in the hands of investigators or beginners, but this seems to us to be a subtle temptation to make Christian Science so easy for our friends that it will not grate harshly upon their established views regarding God, man, and disease. When we accede to such temptations we forget that many of these established views need to be overturned as speedily as possible if the individual is to be benefited; therefore the best service we can render our friends is frankly to take the ground that mortal and material concepts of ethics, economics, religion, and medicine have not saved mankind from the results of their self-imposed laws, and in doing this it is not necessary for us to prepare the way for Science by first presenting a diluted article.

ARCHIBALD McLELLAN.

"The Power of the Word."

AN interesting report of prison work may be found on another page, and perhaps the feature most deserving of notice is the fact that the workers wisely avoided the common mistake of attempting much in the way of personal explanation, and allowed the "word of life" to do its own work, as it surely will, sooner or later. This is not only commendable in prison work, but in all other that is undertaken by Christian Scientists. Mortals are often disposed to force upon others their own undeveloped knowledge of the truth, in an attempted explanation of the meaning of its statements, when it would be far better to let God be "His own interpreter." This does not mean that the eager enthusiasm of the beginner is to be stifled, but simply that it should be wisely directed.

"Have faith in God," said Jesus, a command which means much in Christian Science, and in obeying it we come to have a profound faith in the Word as well,—the truth brought to human consciousness. We should ever remember that the good we do is not the result of anything which originates in ourselves,—that we are not "sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Again and again do we find it stated in the Bible that it is the divine Word which heals and saves, and the great Teacher oftentimes reminded his students of its authority and power. He said, "I have given them thy word, . . . sanctify them through thy truth: thy word is truth." As Christian Scientists we have all seen remarkable demonstrations of the power of the Word of Truth, when scientifically realized and silently declared to poor sufferers who, when well-nigh in despair, have sought its divine aid. As Christian Scientists come to see the omnipotence of God's word, and are more content to let it do

its healing and regenerating work without their anxious aid, then there will be a wonderfully increased sense of the harmony which is inseparable from the Truth of being.

There are few, perhaps, who fully appreciate the far-seeing wisdom shown by our Leader in providing the best means whereby "the word of the Lord may have free course and be glorified" apart from the dangers which attach to personal opinion. In all personal statements, the mood of the speaker must be taken into account. Individual bias is usually very tenacious in its hold, and it necessarily finds expression in many attempts to "talk Science." In contrast with all this, we have, in our text-book and the other writings of Mrs. Eddy, statements of absolute and provable Science which will be found as available for human need, centuries hence, as they are to-day. In the Christian Science periodicals the aim is to frame statements of the truth, and of its applicability to human need, which are as free as possible from all personal bias, and which are calculated to appeal to the widely differing conditions of thought and culture on the part of those who seek truth through these channels. The utmost care is also taken to be fair and courteous to those who hold different views from us, and a little thought will disclose the advantage of having all statements thus carefully prepared and subjected to the most rigid criticism before they are sent out on their healing mission.

The message of the Christ is ever the same. It comes to "proclaim liberty" to all who are bound, and surely our utmost care is needed in order that the purpose of divine Love may never fail of its consummation through our distorted views or mistaken efforts; but that the "word of truth" may go to every imprisoned sense, to "bind up the brokenhearted, . . . comfort all that mourn;" and give them "the garment of praise for the spirit of heaviness."

ANNIE M. KNOTT.

A Warranted Optimism.

THAT was a very sensible and suggestive word which Professor James uttered recently, when he said that in the event of our inability to reach a definite judgment respecting any vital question, we would always do well if we allowed our hope and better emotions to tip the scale, and decide for us in favor of an optimistic conclusion. If this bit of practical advice were given the seal of authority, it would speedily banish many a prophet of the undesirable, and the world would be lighted up by a greatly increased number of cheery and helpful faces.

This question of the attitude we are accustomed to assume toward problems which have proved insolvable has very much to do with the peace, the sunniness, and hence the helpful influence of our human lives, and this is especially true of earnest, thoughtful people. The superficial and easy-faring may pass the deeper things with a light touch, but the more serious must wrestle with them, as did Jacob, "until the breaking of the day," and the temptation to which the wise professor refers is not a stranger to Christian Scientists. Their acquired understanding of the nature of substance, and of the relation between God and the universe, including man, has brought them face to face with not a few profound queries which are quite unfamiliar to common thought, and which call for an apprehension of spiritual truth that is far beyond their present attainment. They have the advantage, however, of having something more substantial and unvarying than "hope and good emotions," as the basis of their cheerfulness. Having learned in past experience that even at their best these are too closely allied to material sense to furnish a solid and satisfying ground for faith and joy, they are thankful to have found in the teaching of Christian Science that sure foundation which not only warrants a perennial optimism, but which makes its expression natural and spontaneous,—a foundation which is an irresistible inference from premises the truth of which each may demonstrate for himself.

When, through the solving of many of the lesser problems, the student of mathematics reaches the assurance that he is in touch with an all-embracing and eternal law, he is no longer disturbed by his inability to work out a problem involving facts and formulæ that are not embraced by his present knowledge. He knows that the conquering truth awaits his advancing command of it, and that the answer of every legitimate inquiry is his assured goal. Thus also, when through the healing of sickness, and of sin, the Christ-truth is shown to be present and available, faith has found the final authorization which Jesus named, and which is the true basis of Christian optimism.

We cannot escape the reminder that if Christian Scientists have this sure foundation for a joyous expectancy of good, they are derelict and unworthy indeed if they are ever found indulging the depressions of doubt or the forebodings of fear. It is theirs to realize and maintain unvarying peace of mind and cheeriness of face, and so become a comfort and encouragement to all,—a veritable "vision of gladness" as they go about among men. JOHN B. WILLIS.

Letters to our Leader.

[Telegram.]

London, January 24, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

First Church of Christ, Scientist, London, assembled in annual business meeting, sends loving and loyal greetings in grateful acknowledgment of your very beautiful and inspiring letter.

C. VIOLET SPILLER, *Clerk*.

New York, January 20, 1905.

Rev. Mary Baker G. Eddy,

Beloved Leader.—The annual meeting of the Central Christian Science Reading Room Association of New York City was held Tuesday evening, January 17, 1905, at Second Church. A good attendance was present, and after several short addresses as to the benefits received through the work of the Association, a motion was made and unanimously carried that the Association send to you, our beloved Leader, a message of loving thanks for making the work of the Association possible, and further, that a brief report of the meeting and the work of the Reading Room be sent to you.

The spirit of unity and harmony which you have always inculcated in Christian Science work was manifested at the meeting. A report of the work is enclosed.

On behalf of the Association, lovingly yours,

R. E. CAREY, *Secretary*.

The following report accompanied Mr. Carey's letter:—

New York, January 20, 1905.

The Central Christian Science Reading Room Association of New York City was formed in November, 1903, by representatives of Second, Third, Fourth, and Fifth Churches, and includes members of these churches and of other Christian Science Churches. A Board of Directors, consisting of two members from Second, Third, Fourth, and Fifth Churches was selected to carry on the work.

A Reading Room was opened at 23 West 23rd Street, New York City, on November 30, 1903, and the summary of reports as given below covers a period of thirteen months, from November 30, 1903, to December 31, 1904.—

Copies of Science and Health sold, 838; copies of "Miscellaneous Writings" sold, 137. In addition to these works of our Leader, Mrs. Eddy, a large number of the publications of The Christian Science Publishing Society were sold, the total sales of all literature being \$7,160.47. The smallest month's sales being February, 1904, \$323.10; the largest being December, 1904, \$1,347.80.

In addition to the sales of literature, the library of the Reading Room has loaned Science and Health 300 times; and "Miscellaneous Writings" 29 times. A large amount

of free literature has been distributed by the librarian from the Room and also by the Distribution Committee, among public and private institutions as follows: the local Fire Department, the Lighthouse stations, Home for Incurables, the Actors' Home, Home for Aged Shipbuilders, Actors' Society of America Professional Women's League, and several Christian Science churches where literature was needed for distribution.

The Room has been visited by Christian Scientists and others from all sections of this country and abroad, and a number of cases of healing have been reported from the reading of the Christian Science literature at the Room. Among the visitors have been representatives from all walks of life and of many religious beliefs, and every effort has been made to preserve the quiet and restful environment of the Room.

The smallest number of visitors was in the month of February, 1904, 652; the largest number in December, 1904, 1,678; total number of visitors for the year, 13,893. The President's report was a general summary of the work. The Treasurer's report shows receipts from all sources \$5,723.36; disbursements, \$5,149.70; balance, \$573.66. Assets (at end of year) which includes stock of literature on hand, \$1,300.26.

The Secretary's report shows a steady increase in membership during the year, about fifty per cent.

The Board of Directors have received several inquiries from the Field as to the work of the Reading Room, and have endeavored to reply to the same in that spirit of Love, which has made the Cause of Christian Science such a factor for the good of humanity.

R. E. CAREY, *Secretary*.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—It is with hearts filled with gratitude to God for His manifold blessings on our work, and to you, His faithful servant, for lovingly pointing the way wherein we appreciate and enjoy them, that we have listened to the very encouraging reports of our officers, showing a substantial growth numerically, financially, and spiritually in this branch of the "Mother-Vine." We hereby pledge ourselves to greater effort to follow in the way wherein you are being divinely led; to daily and hourly strive for that Mind to be in us which was also in Christ Jesus; to heal the sick quickly, in that humility, and loving obedience, so beautifully exemplified in your life-work.

Lovingly yours,

Members of First Church of Christ, Scientist, in Annual Meeting assembled.

MRS. EDNA NICHOLS, *Clerk*.

Ogden, Utah, January 12, 1905.

Tampa, Fla., December 7, 1904.

Mrs. Eddy.

Dearly Beloved Leader:—We are only a few loyal workers in the extreme Southern state, and we wish to express our thanks to God and to you, for Christian Science and what it has done for humanity, and is still doing. We have just received a copy of "Science and Health with Key to the Scriptures," ordered for a young man who was healed of several ailments by reading the book which was loaned to him by the Society. He said he must have one of his own. A gentleman attended our service when the subject of the lesson was Mind. After the service he came to me and said he had received most glorious, spiritual light during the reading of the Lesson-Sermon. I know your dear heart will rejoice with us in this. "In him was life; and the life was the light of men."

Love from every member of our association. We heartily approve of all the new By-laws.

Yours faithfully and loyally,

MRS. MATTIE BEACH, *First Reader*.

Testimonies of Healing.

While attending school I was often troubled by my defective eyesight. My eyes were very weak, and at times I was forced to remain at home and sit in a dark room, as the light aggravated the trouble and caused severe pain. One day, when my uncle was at home, I spoke of my determination to get a pair of glasses. (I had already been wearing blue glasses when out of doors to protect my eyes from the dazzling snow.) My uncle protested against this, however, for he had been reading the Christian Science text-book, and he gave me some very convincing illustrations to show that the mind ruled the body completely. His statements greatly impressed me, and shortly afterwards we received a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. One evening (I shall never forget it), I chanced to hear my mother reading selections from this book to my grandmother. In the part which she read, Mrs. Eddy spoke of the unreality of sickness. This appealed to me as such an original and beautiful idea that I resolved to read the book. From the very first I thought the logic faultless; the original and matchless manner in which the ideas were expressed gave me real delight, and I longed to prove the infallibility of the statements made. I had but a short time to wait, for before I had read Science and Health through my eyes were healed and I realized perfect freedom of sight. I had no occasion to use my blue glasses again, as the snow had no ill effects on my eyes. But this was not all, for not long afterwards I could not attend school as I was suffering from a very bad cold. No one in my home was yet interested in Christian Science, and my mother urged me to use the accustomed remedies. I refused, however, for I was convinced of the truth of Christian Science, and I thought "Now is my opportunity to prove this." The little knowledge which I had was applied, and the result was most satisfactory. In a much shorter time than usual I was completely cured. Now, as I look back to that time, so many physical demonstrations have since been made that I would require a booklet to enumerate them all.

I found Christian Science of inestimable value while pursuing my studies. It enabled me to demonstrate over fatigue so that, if the occasion required it, I could study until early in the morning with no ill effects. Spiritually, Christian Science has indeed proven itself to be a "pearl of great price." I used to read the Bible simply because I felt it a duty; now it affords me true joy to read it, for its meaning is lucid. Whereas formerly I used to be often overcome by the gloomiest moods, now I am learning that joy is permanent, and whereas I used to think mostly of self, now I am learning to think more of others. A thousand and one fears which used to assail me, have fled as mists of error before the sunlight of Truth. I am learning to love those whom, in the old thought, I would have been disposed to hate.

We as Christian Scientists may well love and reverence the one through whose unceasing labors we have been so richly blessed. We can never fully realize what Mrs. Eddy, as the Discoverer and Founder of Christian Science, has had to contend with, and we wish we could tell her personally just what the truth has done for us. There is, however, a better way of showing our gratitude, and that is by emulating her example—healing disease and destroying sin in ourselves and others.

AINSLIE G. McDUGALL, Dauphin, Man.

To be able to bear witness to the great healing power of Truth and Love is to me a positive proof that there is a God. I had been under the treatment of doctors for years, never taking a meal without first taking my medicine. I never traveled without a certain kind of medicine in my satchel, for it seemed at that time to be always needed. A

third operation was thought necessary in my case, since two others had proved failures, but the third one proved a failure as well, and then I said I was through with doctors, that this was the last one I should ever consult. I did not give him up though, until he acknowledged that the operation was not a success. After this I suffered greatly from an injury to my foot, caused through neglect on the nurse's part, but I got crutches and used them after I went home. The doctor called daily to attend to my foot, but I grew worse rather than better, and I finally said to the doctor that I thanked him for all his efforts but that he need not come again.

The day before I went to the sanitarium I had a talk with a Christian Scientist, the first one I had ever met. I had never heard of Christian Science up to this time. After the doctor went away I immediately sent for this lady, who gave me a treatment; that night I had a delightful sleep, and felt very thankful. I shall never forget the time the thought came to me to put on my shoe. I was alone in my room as I looked down to my swollen foot, and it seemed impossible to put on my shoe, but the third time this thought came, I got right up, put on my shoe, and walked several blocks, without crutch or cane; God was my support, the work was done. I have held to Christian Science ever since, and I have never been tempted to take any kind of medicine, or consult a physician since. This was ten years ago. My pathway has not been strewn with roses, but I have clung steadfastly to God, as all Christian Scientists do in the hour of darkness. As Paul says, When I was weak then was I strong. Many times I have found it so.

I am glad I have found God, and I am trying to get nearer Him every day by living the life shown by our Master and explained by Mrs. Eddy in our text-book. To feel that God has no consciousness of sin has brought me out of darkness into His glorious light. I feel a deep love for Mrs. Eddy.—MAY BERGER, Los Angeles, Cal.

I did not come to Christian Science for physical benefits, but through the healing work done for others, which I had seen. I became interested, and saw that while I had no physical ailments I much needed the truth to heal me of pride, envy, jealousy, and especially sensitiveness. From childhood I had been extremely sensitive and at times suffered very much from hurt feelings, but after coming into Christian Science I found that sensitiveness is selfishness and self-love, and through the understanding of this wonderful truth these evils have been in a measure overcome. I wish to give an experience I had recently along this line. One day, while talking with a friend, I was much surprised to hear her make unkind remarks about one who was dear to me. In an instant I felt very rebellious, and while I remarked in a calm tone that she did not understand this person, I was having a severe inward struggle to keep from hating her. Although I tried earnestly to destroy this discordant feeling, it did not seem to yield, and the next day found me with a very severe sense of physical suffering. Error suggested a physical cause for the pain, but that evening, while in conversation with a Christian Scientist, this suffering was mentioned and she said, "How easy it is for us to look for a physical cause. You have admitted a power apart from God." The instant she spoke the word "power" it aroused me to see what I had been doing. Instead of keeping my thought pure and full of love, I had allowed thoughts of hatred to creep in, and this physical manifestation was the result.

The next morning the pain had entirely disappeared. This was a beautiful lesson to me,—a proof that we must pray without ceasing, lest we enter into temptation. Christian Science has done so much for me that I feel the only way I can express my gratitude is by living the truth revealed to us through our dear Leader, Mrs. Eddy.

MRS. EVA B. YATES, Chicago, Ill.

I feel it is my duty to express my gratitude for the many rich blessings received through Christian Science. I have had many proofs of the power of Truth to destroy error. One night as I was preparing to retire, I felt a severe pain in one hip. I was standing near the center of the room when the attack came on, and I tried to get to a chair, but could not take a step, so great was the pain. The thought of calling my husband came to me, but it seemed best to tell no one. The more I tried to voice the truth the more real seemed the error, and for a time all was confusion, till I began to declare God's ever-presence. I then worked my way as best I could to a lounge, and lay down, still declaring the truth. I soon went to sleep, and when I awoke, some time in the night, I was free from pain. The next day, Sunday, I walked to our service, about a half mile, and felt no pain. I rejoice and praise God for the gift of His word,—that "healeth all our diseases," and I also desire to thank our dear Leader, Mrs. Eddy, for all she has done in giving us so many helps in the way.—MOLLIE J. BARNARD, New Virginia, Ia.

It is a little over five years since I became interested in Christian Science. A few months after my healing, which was the cause of my coming into Christian Science, my twelve-year-old daughter was taken to a dentist to have two teeth extracted. The work seemed to be quite difficult and she was restored to consciousness only after a hard struggle. After this she seemed to be greatly changed, and suffered at times with attacks of extreme nervousness. This soon developed into the disease known as St. Vitus' dance. For several months she was a great care, having to be watched constantly day and night, and to be led around and fed by some one. We consulted several physicians, who could do nothing for her and gave her only a few months to live. It had always been difficult for her to talk plainly, as she had stammered considerably from the time she learned to talk. After having been attacked by this nervous disease one could scarcely understand her at all, and at times she would be unable to speak. This was pronounced tongue paralysis. After learning that the physicians could do nothing for her, we decided to try Christian Science. The first few treatments she received at home, as she was unable to go to the practitioner's office, but after a few days she could walk quite a distance without falling. At the end of three weeks she was cured, not only of St. Vitus' dance, but also of stammering.

The case was, of course, watched closely by physicians and neighbors, who knew that the child was in a very critical condition. When they recognized the improvement they were very much astonished, but were unwilling to give Christian Science credit for the healing. I feel very grateful for what Christian Science has done and is still doing for me and my family. Language seems inadequate to express my gratitude for this wonderful truth which has been revealed to us by our dear Leader.

MRS. HENRY KANE, Toledo, O.

The revelation of Truth has come to me through the understanding of Christian Science, and where there was once a wilderness of disquiet, disease, discouragement, and discontent, there is now a haven of rest, peace, and joy, with increase of confidence and courage. Since coming into Christian Science, almost two years ago, many problems, physical and mental, and several diseases, chronic and acute, have been overcome through the knowledge of divine Truth, as revealed in Christian Science. For this my heart goes out in loving gratitude to our beloved Leader, to my dear teacher, and to our regular publications, for an enlarged understanding of God, as well as to every friend who has lovingly given me a "cup of cold water" in His name.

I will relate a case of physical healing which, at the

time, seemed very wonderful, but now only divinely natural. My little girl, then four years of age, had a severe and painful swelling on one side of her neck. At first I paid but little attention to it, thinking it was what is commonly called "a crick," produced by sleeping in an uncomfortable position. This was before I knew anything of Christian Science, and I immediately, upon complaint from her, applied the remedy I had at hand, which was camphorated oil, it being at that time deemed an indispensable article in our home.

The oil, however, failed to alleviate the pain or decrease the swelling, and, becoming alarmed, I called in our physician. After examining her, he pronounced it "swelling of the glands, caused from having contracted cold," and said he could not tell exactly, but it might develop into an abscess, and if so it would have to be lanced. I had always had a horror of any kind of surgery, and determined I would not allow it, if it could possibly be avoided. For a week she was under his treatment, growing worse all the time, having high fever, eating very little; in fact, looking and feeling quite miserable. When the doctor saw that he was not meeting the case, he suggested that I take her to a specialist, who was a mutual friend.

The verdict was that this manifestation should have immediate attention, or it would result in a chronic state of disease, coming and going, and would leave great depressions in her neck. I was quite desperate then, and knew not whither to turn, for I could not reconcile myself to the danger of an operation. "Man's extremity is God's opportunity," and the truth of this statement was certainly made apparent to me, for just after that, another friend came, but with a different message and a different verdict. She told me of the bread of Life, of "the substance of things hoped for, the evidence of things not seen;" she told me of Christian Science, and what it had done and was doing for her; she assured me my child could be healed, and without surgery.

Like a drowning man grasping at a straw, I listened to her words of comfort and assurance, and immediately applied for help. In one week my child was entirely healed, and has remained so to this time. That was two years ago. After this beautiful demonstration of healing I felt that I must investigate its cause; and by so doing I have found the pearl of great price, which has disclosed to my understanding the ever-present divine Principle governing all reality.—C. A. HUTCHINSON, Houston, Texas.

With gratitude to God I acknowledge my lifelong debt to Christian Science. In 1895 I attended my first Christian Science meeting, and was deeply impressed with the earnestness of the people and the love reflected, but as for the spiritual healing of the physical body, I did not believe such a thing to be possible. I bought "Science and Health with Key to the Scriptures," and studied it with the sole purpose of being able to dispute intelligently with the supposedly deluded followers of Christian Science. I pursued the study carefully and thoroughly, and I have had abundant reason since to be glad that I did, for through this study, and the resultant understanding of my relation to God, I was healed of a disease with which I had been afflicted since childhood and for which there was no known remedy. Surely my experience has been the fulfilling in part of the Scripture: "He sent his word and healed them, and delivered them from their destructions." I believe that Science and Health reveals the word referred to by David.

I am thankful that I have learned of divine Principle, and that, in His goodness and mercy to us, He has made it possible, through our beloved Leader and Teacher, Mrs. Eddy, for the world to know that its Redeemer liveth.

CHARLES A. B. BAKER, Kansas City, Mo.

I have been enjoying the fruits of Christian Science for nearly five years. I was brought into the true fold through the healing of a dear friend. I was sadly in need of something better than the old way, as I had been a church member for years but had failed to understand the meaning of the greatest commandment, "Thou shalt have no other gods before me." I had gods many, and was suffering the consequences; but when I commenced to read Science and Health, that wonderful book, I began to see more clearly. I could then read my Bible and understand it better. I was healed by reading Science and Health of an ailment that dated from childhood, and this proved to me that I had found the perfect way. It has been proven to my entire satisfaction that Christian Science heals both sin and disease. I have been, to sense, through deep waters, but divine Love has guided me safely. I know that I am only started on this perfect way, but I am started right, and that means much to me. I get so much comfort and help from our literature that I can never express my thankfulness. My love and gratitude go forth for what Mrs. Eddy has done for me and is doing for humanity. God does bless her, for she dwells in the secret place of the most High.—MRS. A. DRAKE, Republic, Wash.

About three years ago I became acquainted with a Christian Science practitioner. At that time I was badly afflicted with eczema in my feet. I had been troubled with it for eight years and at times I could scarcely walk. I had consulted the best doctors, but they could not do anything for me, so I had made up my mind that I would never get any help; but God sent this dear friend, who gave me Science and Health to read and afterwards gave it to me as a present. I am sure if I had had it ten years ago I would then have been a strong woman. I had not read this dear book long before I could see a great change in my feet, and now they do not trouble me at all. I am very thankful for this great blessing, and the more I read in Science and Health the more I understand the Bible.

MRS. CASSIE ASHLEY, Iroquois, Ill.

I have just finished the reading of Professor Hering's letter to our dear Leader in the *Sentinel* of December 24, and the thought came to me to give to the Field my experience with the Lesson-Sermon mentioned in his letter. I had struggled for a week or more with an old trouble, and it seemed at times as if I must ask for help. On Sunday night, a week before we were to have the Lesson referred to, I sat down with my books and began its study, and it seemed to me that during the five years in which I had known of Christian Science, I had never realized so clearly the meaning of the spiritual creation, nor seen the nothingness of the material, as I did at this time. It was simply a revelation, and after studying this Lesson I was so interested that I went over it all again. I am happy to say that when I arose next morning the old trouble had disappeared.

I find it impossible to express in words my gratitude for Christian Science. I had suffered from stomach trouble in one of its worst forms, also nervous prostration, before knowing of this glorious, new-old truth, but I found that my greatest need was, and is, to be healed of sin, of hate, self-love, and self-will, and to know only one self and that the reflection of infinite good. Christian Science has certainly done wonders for me. My father and a number of our family had passed away with lung trouble, and this fear was suggested over and over again to me, during a struggle, until our Leader's words in "Miscellaneous Writings," page 151, line 24, were discovered, and they met my need. I want to close this testimony with gratitude to the one who was pure enough and brave enough to make it possible for me to know my relationship to God.

LOUIE M. SLAGHT, Los Angeles, Cal.

Even after I became a member of the Christian Science church I did not fully realize what a wonderful, priceless possession was the knowledge of this healing, saving truth, to my family and myself, until an accident occurred which showed me how futile are all devices except reliance upon God. I accidentally burned my little daughter's eye while curling her hair, so that the entire sight was covered with coagulated albumen. Then the thought came to me, How thankful I am for Christian Science.—“With God all things are possible;” whereas, if I had had to depend on material means, I should have despaired of her ever being able to see again. I immediately took her to a practitioner, and the demonstration was completed in less than twenty-four hours.

Another priceless possession is that state of mind which eliminates a mother's fear. Since knowing of Christian Science, the care of my children has been a pleasure, as I know that God protects them from all evil, while before I used to worry constantly for fear the children would fall a prey to the numberless ills which error imposes.

There is much of which I could write in gratitude, for daily help in all our needs, but will close with one more illustration of the power of Truth. At the birth of my last children—twins—I had Science help, and in contrast with my previous experiences, when I was months in recovering, I was well and strong in less than two weeks, with no pain or misery afterward, and the children are manifesting health and harmony. Our thought goes out in love to Mrs. Eddy, and to those who were instrumental in guiding us to the truth.—ANNA C. PARRETT, Goldfield, Col.

For three years Christian Science has been the only physician in our family. Being the mother of four small children, I find it the quickest, safest, and surest remedy for all the diseases which children are supposed to have, according to mortal sense. My youngest child was born under Christian Science treatment. The suffering I had previously gone through, both before and after birth, was entirely overcome. The baby was the picture of health, except that the eyes were so sore they could scarcely be opened, and there were several deep blue marks above and below them. To say that I was distressed by this does not half express it. I could see that the practitioner was working faithfully, and I realized that my fear was growing less, but at the end of five days the marks were more distinct than ever. Then it came to me that some time before the birth there had been a slight explosion when I was lighting a gasoline stove and the flames had set my hair and eyebrows on fire. I told this to the Scientist. She quieted my fear by saying that we must not look to the senses, or to the law of mortal mind, but to God's law, and if we would only believe we would see the glory of God manifested. Each day the birthmark grew lighter and the eyes opened a little more, until at the end of two weeks one could not tell there had ever been a mark on the face. The child is now over a year old, and when I see her running around the house, with her bright, laughing eyes and clear, happy face, I thank God again and again for the great blessing given us through His name. I send this testimony, thinking it wrong to withhold such blessings from those in need of help, and to prove the saying of the Scriptures that we are made “clean through the Word.”

MRS. MINNIE THOMSON, Atchison, Kan.

Jesus fed the hungry, walked on the sea, commanded the waves, and because of this his followers should realize the power of Truth over error of every kind. The world does not acknowledge that the sick are healed to-day as Jesus healed them, yet it is our duty to know the power of divine Love. Once, when I was facing a severe north wind, I found myself freezing because the thought had

come to me that even if I did realize the truth the storm would rage just the same. Then, with many other poor sufferers, I was placed where I had to “know the truth,” and after realizing the allness of good as ever present, I was able to go on my journey without suffering. This showed me that the storm was not in divine Mind, as Jesus proved.—MARY E. WATKINS, Lincoln, Neb.

[Translation.]

Having waited for so long, it is now clear to me that I should relate my experience in Christian Science, and I hope that others may derive benefit therefrom.

One day, while out hunting, I fell and injured my leg, but did not tell my parents of it. A few weeks later the pain became so intense that I could no longer hide it, and went to a physician. He said that the bone was injured, and tried to help me, but in vain. Years passed during which I suffered intensely. I had physicians, but my leg grew worse. It was then decided that it must be amputated, but “Man's extremity is God's opportunity.”

A lady told us of Christian Science; we considered the matter for several days, and then decided to go to Sheboygan to speak with a practitioner there. My mother told her that we had tried so much and had always been disappointed, and begged her to tell us whether I could be healed or not, as we did not wish to hope in vain. The practitioner answered, “Not I, but God, can heal him.” My mother then said, “You may treat him, I will put my trust in God.” The physicians had declared my trouble to be caries of the bones, but in three weeks I went home without crutches, for I needed them no longer. The news of my healing spread swiftly through the town, and how often I had to tell that I was really healed through Christian Science. Six years have passed, and I am well and strong, and can do hard work in the country.

If I were asked to say how grateful I am to God, to Mrs. Eddy, also to the practitioner, and to the lady who told me of Christian Science, it would be impossible for me to express my gratitude in words. Christian Science is very dear to me, it is indeed the light that shines in darkness and brings blessings to every one who will accept it.

HERMANN ULERICH, Plymouth, Wis.

It is with much gratitude to God that I acknowledge some of the benefits received since taking up the study of Christian Science. Five years ago I was perfectly healed of catarrh which the doctors pronounced incurable. Since then we have had many beautiful demonstrations in our family of the power of Truth over error. In cases of accident, the grip, tonsillitis, and other ailments, we have proven that God is an ever-present help. I feel more and more thankful for our Lesson-Sermons, which give us thought for each day.—JENNIE BAYER, Toledo, O.

[Written for the *Sentinel*.]

Retrospection.

J. EDWARD SMITH.

WHEN day is done, dear, can you see
Upon time's page just turned by thee,
One deed of love or mercy traced
By willing hand? or did you waste
Your golden opportunity?

When day is done, doth Sun's decline
Leave darkness in lone heart of thine?
Or doth the light of Truth and Love
Shine brightly? Doth the Heavenly Dove
Brood gently o'er light heart of thine,
When day is done?

From our Exchanges.

If at this Christmas season those men and women upon whom fortune has smiled during years of great prosperity feel moved to make the occasion as joyous as it can be made for their less fortunate fellow-beings, let them consider the wisdom of converting the old spirit of feudal patronage into the living, modern spirit of democracy. Let them resolve to be fair and just first, and generous, if they may be, afterward. Let them determine to take no grasping advantage of opportunity, but rather to extend opportunity to those whose need is not of gifts but of a chance and encouragement to help themselves. For this is the way, and the only way, and, we add, the Christian way, in which, under modern conditions, the reign of peace on earth and of good will among men can be realized.

The Independent.

The Christian is not a foolish optimist. He does not fatuously shut his eyes to the existence of stupendous evils, numerous and widespread. But he believes in the promises of God; he is convinced that there is more good in the world than bad, and that the good is constantly increasing and conquering. The verdict of history and of all common-sense observation is that the world is growing better all the time. Man is getting complete control of his animal appetites, his selfishness, and his passion. He thrills to the exhortation of God, "Be ye perfect," and struggles ever toward the infinite Ideal. The kingdom of God, for whose coming Jesus bade us pray and work and live, is being daily and predominately realized.

Western Christian Advocate.

Nothing is easier than talk and nothing can be more absolutely worthless as a test of life. Phrases that were born of a mighty emotion are caught up and sounded forth by others who have nothing but the phrases. "Sweetly saved" and "precious" and "praise his holy name" furnish no accurate measurement of the user's piety. The man who talks much of the "old Book" may have an unusual love for God and the revelation which God has made, or he may just be talking shop. It is certain that a spirit of charitable judgment furnishes a clearer evidence of the presence of Jesus Christ in the heart than does any amount of pious phrasing when unaccompanied by that charity which "boasteth not itself, is not puffed up."—*The Standard.*

President Merrill of Colgate University, after describing the changed demands which bring the minister's work down from a spiritual and scholarly service to the level of a business calling for organization and all sorts of secular activity, says, "I often hesitate myself to advise the most able young men to enter a calling in which it is probable that their usefulness will be thus curtailed. This result is chargeable to the frivolous character of our churches, which demand variety and entertainment rather than weight of character, experience, and wisdom in their preachers."

The Congregationalist.

To dream through the hour that should be filled with doing is one of the snares and delusions in life. When a noble deed or a clever one is announced as accomplished, what a chorus goes up to the tune of "I thought of that years ago!" And the difference between men who do things and men who do not, lies very often in the mere fact that one goes ahead into action, while the other doesn't, rather than in any superiority of vision. Doing the good deed one thinks of, filling the moments with what one's thought is urging—that is the path to service.

Sunday-school Times.

Look for the best in men and that will bring out the best in yourself.—*The Watchman.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The United States Supreme Court, in a decision written by Justice Oliver Wendell Holmes, has unanimously decided in favor of the Government in its case against the Beef Trust. The decision of Judge Grosscup of the United States Circuit Court, granting a permanent injunction, is sustained. Attorney-General Moody argued the case less than three weeks ago. The decision prohibits the continuance of a combination to suppress competition in the purchase of cattle in the stock yards; forbids the combination to maintain uniform prices in meat; and prohibits any combination between the parties involved to obtain discrimination in railroad rates.

President Eliot of Harvard, in his annual report, states his objections to the game of football. He mentions extreme publicity, the large proportion of injuries, the absorption of the undergraduate mind in the subject for two months, the disproportionate exaltation of the football hero in the college world, and mutual distrust and hostility between colleges. The main objection to football, President Eliot says, lies against its moral quality. The undergraduate body, it is reported, recognizes the fairness of the objections, but thinks they can be remedied by proper rules of play.

It has been announced that the sum of \$100,000 allotted by the trustees of the Carnegie Institute to Luther Burbank, the California agriculturalist, will be paid to him in annual instalments of \$10,000. This sum will enable him to devote his entire attention for that period to experiments with new grasses and vegetables. Many important discoveries have been made by him at his home in Santa Rosa during the past twenty-five years.

The California Assembly has passed a bill re-ceding the Yosemite Valley to the Federal Government. The Yosemite Valley was placed under the care of the California State Government by Congress in 1864, thirteen years after its discovery, and provision was made at the time for the eventual return of the land to the Federal Government. The

State made a park of it. This park is now enclosed by the Yosemite National Park, of which it will become a part.

On January 31, the public debt of the United States amounted to \$989,925,619. The deficit for last month was \$6,784,183, and for the seven months of the fiscal year ending January 31, \$28,596,000. Last year at the same time there was a surplus of \$1,574,000.

Foreign.

As a result of the failure of the mining operators to reach an agreement with the striking miners in the Rhenish-Westphalian and Silesian regions, the Prussian Government has intimated the possibility of its nationalizing the mines.

The ratification of the treaty of peace and friendship between Chile and Bolivia at La Paz, Bolivia, and at Santiago, settles all questions between Chile and the neighboring republics with the exception of Peru.

Following the uprising of the Russian workmen in St. Petersburg and the massacre by the troops of a number of them while on their way to petition the "Little Father," the Czar last week met thirty-two of their delegates, representing the leading industrial pursuits of the city, and promised to take steps to meet their desires. The Committee of Ministers to whom was referred the petition of the Zemstvos have reported important recommendations, especially in regard to increasing the powers of the Senate over the Ministers, safeguarding its independence, and enlarging its rights of legislative initiative. The concessions made indicate a realization of the gravity of the present situation. The uprisings of workmen in other parts of the Empire are subsiding. M. Bouligan has been appointed Minister of the Interior to succeed Sviatopolk-Mirsky.

Industrial and Commercial.

The United States Consul at Kehl reports that it has been discovered recently that the slime or residuum from the thermal springs at Baden Baden, Germany, contains very powerful radium. Professor Gertel of Wolfenbittel, Germany, says this radium is forty times more powerful than that found in the residuum of cold water springs or in mud baths. Previously the residuum from the water at Baden Baden was considered worthless by the scientific world, but it is now carefully collected and sent to laboratories.

The total imports into the United States in 1904 were \$1,035,909,197, an increase of four per cent over 1903. The total imports from Cuba in 1904 under reciprocity were \$74,950,992, an increase of about 31 per cent over 1903. The total exports to all parts of the world for 1904 were \$1,451,355,645, a decrease of 2.03 per cent compared with 1903.

Aroostook County, Maine, manufactures annually 175,000,000 feet of long lumber and 250,000,000 shingles, giving employment at the mills to fifteen hundred men, besides thousands in the woods. Its yield of potatoes in 1904 was nearly 10,000,000 bushels.

At Ormond-Daytona Beach, Fla., an 80-horse power De Dietrich car won the 100-mile race for the Vanderbilt trophy last week in 1 hour 18 minutes 24 seconds. The previous record was 2 hours 52 minutes.

General.

Herodotus says that Hecataeus saw in Thebes the statues of 345 high priests of Amon, who had followed one another in regular succession. The story seemed incredible, but it is probably true, says *The Independent*. If true the value of it is that it would give scholars of ancient Egypt a connected chronology, and would justify lists of dynastic kings. These statues, and a multitude of others, Mr. Legrain has found. He has been engaged for some years in repairing and strengthening the famous Temple of Karnak at Thebes. In his work last winter he hit on a great pit in which were heaped pell-mell

hundreds of statues. With them were over a thousand gilded bronze statues of Osiris. Before the season was over he had recovered 450 statues, and he expects to recover as many more. Among these is a great number of priests of Amon. In one case sixteen generations of a priest have been recovered. But the most remarkable statues are those of kings; and they go back as far as the second dynasty. One can easily see the value of such an inscribed Valhalla for chronology and history. There is a statue of Cheops of the great pyramid, of the fourth dynasty, and two of the fifth; also five statues of the twelfth and thirteenth dynasties, including some kings previously unknown. The chef d'œuvre of the whole is a statue of Thothmes III. of the eighteenth dynasty, and it is particularly interesting because the profile of the face is European rather than Egyptian, and reminds one of the statuary of ancient Greece. The statue of the "Heretic King," Amenophis IV., is in fossil wood, and evidently a portrait. There is a good statue of Tithakali, mentioned in the Bible. A valuable result is the proof that the twenty-first, twenty-second, and twenty-third dynasties were contemporaneous. The probabilities are that these statues were regarded as too sacred to be destroyed, and were thrown together at the time when the Ptolemies were repairing the temples.

To those connoisseurs who evince great pride in their collections of Dresden china, says *The Scientific American*, it will come as a great shock to learn that to-day there is no such product under this name, although sold as such. In the course of a prosecution in London, where a firm was prosecuted for selling ware as Dresden and marking the goods as such, it was stated that no china is manufactured at Dresden. The name is applied to the products of the royal factory at Meissen. Furthermore, many pottery decorators at Dresden work upon china that is manufactured at different places, is transferred to that city, receives its imprint, and is then disposed of as Dresden china.

We are glad to announce, says *The Independent*, that the Austrian excavators at the ancient city of Taanach, in South Palestine, have found several tablets with cuneiform inscriptions which go back to the time of the Egyptian rule in Palestine, some 1,400 years before Christ, perhaps of the period of those at Tel-el-Amarna in Egypt, which have thrown so much light on the condition of Palestine before the Israelites entered the land. They have not yet been published, but will be soon. Only one such tablet had ever been found before in Palestine, that found by Mr Bliss in Lachish.

The steamship City of Sydney, from Central American ports, brings news of a violent eruption of Momotombo volcano, which is six thousand feet high and whose base forms a promontory in Lake Nicaragua. On January 16 thick vapors were seen rising from the top of the mountain, and that night Momotombo's summit was a blazing torch, lighting the land as far as the coast and casting the glare of its fire far out to sea. Momotombo was in active eruption about fifteen years ago. It is surrounded by valuable coffee plantations.

Engineers of the New York Department of Bridges are reported to have determined that the Brooklyn Bridge ought to be almost completely rebuilt in order to insure complete safety. The bridge has been subjected to strains which were not contemplated when the structure was planned. To do this will require at least two years.

The total number of admissions to the Museum of Fine Arts, Boston, in 1904 was 248,235. Of these 21,119 were paid admissions. The average number of Sunday visitors was 2,239.

The latest bulletin issued from the Lick Observatory contains the account of another hundred new double stars discovered and measured there.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, WATCH." Jesus.

From our Contributors.

The Pearl of Great Price.

JOHN CARVETH.

"AGAIN the kingdom of heaven is like unto a merchantman seeking goodly pearls; who when he found one pearl of great price went and sold all that he had and bought it."

What is the pearl of great price to-day? Is it not the scientific Christianity that heals the sick and sinful beliefs of mortals through the spiritual understanding of God and man,—the Christianity which rejects all finite premises, and accepts the divine Mind as the only Cause and basis of every real effect? Surely every parable of Jesus indicates that on this basis alone can scientific Christianity be attained. He also declared and demonstrated that this pearl had within it all the elements of substantial wealth. The true, the real, the spiritual church may be said to embrace the ideas of infinite Mind in action, manifesting life, love, health, holiness, harmony,—divine beauty and sweetness. As human consciousness, through the invincible activity of scientific Christianity, recognizes even in a degree this divine energy, thought opens to the bountiful fruition of this Christ-awakened sense of church. Through the scientific demonstration of health and holiness, thought is ever ascending the mountain slope for higher gleams of deific light and Love. As this quickened and quickening thought begins to build in human consciousness a type of divine health and purity, so likewise it begins to build in this consciousness a type of the true church, whose members may represent in ever-advancing degree the mental healing of our great Master, who was the highest earthly type of the spiritual idea.

Recognizing at this hour the divine wisdom which has guided our Leader, we also recognize and gratefully accept her counsel that, in this day of its infancy among us, the Cause of Christian Science needs church edifices, wherein the healing gospel of Truth may be preached to the poor in spirit,—the meek and ready hearts of our fellowmen. Spiritual healing, church building, and church maintenance are inseparable links in the chain of scientific Christian work to-day, as our Leader has shown us, both by example and precept. It is therefore highly important for us to see that all these means of grace are of vital significance to us at the present stage of our spiritual growth, and that if we fail to take the steps which they demand we are likely to lose some valuable lessons without which our future progress will be uncertain and unsatisfactory. It is often observed that when a person opposes one of these means of progress he will ere long oppose all.

To be lukewarm in respect to one invariably leads the way to lukewarmness respecting all. The law of the unity of truth is often counterfeited in the so-called law of the unity of error. We, therefore, of this fold and faith go forth in the might and majesty of Truth to undertake, willingly and gladly, our Master's work in these varied avenues of activity.

To-day scientific thought beholds the crumbling walls of all forms of theology that are built on material foundations. The atomic theory of creation, including man, which Christian scholars and ministers have in recent years so largely

and generally sanctioned, is apparently severing the life-arteries of religious thought and action, and for some it is robbing the Scriptures of their blessed light of truth and making them but the wordy history of tottering error. The bugle call of Christian Science bids us go forth, in the panoply of Love, to redeem needy humanity from perishing beliefs which are permeated with materialism and vain human philosophy. Fellow-workers in the vineyard of God, let us awake to the demands of the hour and march in the armor of that Truth that heals and saves, bearing each other's burdens, and showing to the world a light which it may safely and joyfully follow. This is the opportune time. Our work is as grand as it is great. Let us continue to remember that the truth of Christian Science which is at work to-day moulding and chiseling human character, is the grandest manifestation of being. It is the soil of hope, the root of true love, the cement of families, and the only safe and permanent bond of social and national union. It is the Rock of Ages, the pillar of progress, and the beacon light to high and holy activities of mind and heart. It calms the turbulent waters of human ambition, stills the tempest of revenge, arrests the hand of greed, stops the headlong cataract of material pomp, and spreads the mantle of loving charity over the sinful acts of the returning prodigal. It breaks the chains of oppression and sets the captive free. It fills and refills the empty hand of want, and adorns the splendor of wealth with the munificence of kindly and benevolent giving. It returns the wandering and wayward and lifts and relifts the sorrowing and heavy laden.

Whatever would dim this blessed light is the arch-enemy of the race, even though it come in the name of scholarship and science. Human learning may rock the earth to and fro, in the vain attempt to sully this healing and saving truth, yet in the years to come men will listen for its advancing tread, as it draws near to make all men free. In this light of scientific Christian faith we come to understand the Pauline declaration that "the wisdom of this world is foolishness with God," that every human fabric reared on the foundation of material belief and human philosophy is naught but darkness as compared with that wisdom whose basis is the one eternal divine Mind.

From this infinite Life-fountain only streams of living waters can flow into the heart of humanity. Love's dew-drops, falling here and there on humble thought, refreshing the earth with gladsome cheer and hope, give gleams of matchless beauty and glory. This divine understanding goes to the bed of pain and with the silent whisperings of Love's message it stills the turbulence of hate and fear and enthrones the harmony of gentleness and peace. It raises the fallen, comforts the broken-hearted, and dries the tears of grief. At the midnight watch it rekindles the ebbing embers of earthly light with the immortal sparks of divinity, and at the last it closes forever the open gate of death through the abounding presence and power of Life. The promise that the Comforter should come to abide with us forever is fulfilled, the dawn of an eternal day is at hand.

What a treasure is ours, and the best of all is that its attainment is within the reach of all who are willing to follow the way which is pointed out by the spiritual sense of Scripture as revealed in our text-book, "Science and Health with Key to the Scriptures."

A Divided House.

REV. T. HOWARD WILSON.

To those who acknowledge God as the one supreme creator, the following proposition will be self-evident: God is the author of evil, or He is not. If God is the author of evil, then evil is an essential part of His creation and is indestructible. If God is the author of evil, it would be irreverent and sinful in man to attempt its destruction. If God creates sickness, man should not attempt to remove it, either by prayer or drugs. If God sends affliction to make us better, then the thing we should pray for is more affliction, inasmuch as spiritual development is what we should desire at any cost. If some cases of affliction are sent to reprove and make us better, how are we to determine these specific cases? If we pray for the sick in any case where God has sent the affliction, we are manifestly intruding our finite sense of things within the Holy of Holies, and what possible faith can we have in our prayers, if we are always conscious that what we ask may not be God's will? To say "Thy will be done" means that the finite human sense yields to the infinite, spiritual sense, that the human will is lost in the divine. This is in nowise a passive resignation to sickness or sin or death, but it is a submission to God's will that these very things may be overcome. Men do not glory in tribulations to which they are passively submissive, but they do glory in them when conscious of that God-given power which enables them to overcome and make these tribulations "stepping-stones of their dead selves to higher things."

If God, the only creator, did not create evil, then evil does not exist. All that evil ever is, is a false sense opposing the true sense, and when the true sense is discerned, the false sense disappears. It should be clear that God cannot be the author of good and evil any more than the same fountain can send forth both bitter and sweet waters. Omnipotent good cannot be opposed by any degree of evil whatsoever, else omnipotent good becomes less than omnipotent. Omnipresent Love cannot be opposed by any degree of hate whatsoever, else omnipresent Love becomes less than omnipresence. The admission of any power opposed to God would deprive God of His power over all and make Him less than All in all.

From the gospels we learn that Christ Jesus was never obedient to so-called material laws. He walked on the waters, hushed the winds, healed the sick, and raised the dead in opposition to these laws, but in entire obedience to spiritual law. He healed the sick and saved from sin through the consciousness of man's unity with God. He depended constantly upon spiritual law, and proved it un-failing.

Christ did not die to teach us how to die, he overcame death and thus taught us how to live. It is from the graves of carnal consciousness that we are to be resurrected. With the embrace in our consciousness of the truths which Christ taught, our resurrection is becoming a fact of constant unfoldment.

If God ever bestowed upon inanimate drugs a healing efficacy, then drugs should heal in every case where they are applied. If God made drugs to heal sickness, He must have been conscious of all the ills that flesh is heir to, else how could He have provided remedies for them? If God were conscious of all the diseases in the earth, they could not be cured, for they would be facts in the unchangeable divine Mind. Whatever God knows is an eternal fact, otherwise God must at some time lose a part of His intelligence. If God is omnipotent, why should we use drugs to assist omnipotence? If God can heal the sick, why should we depend on any lesser power? Can we put faith in material drugs, and in God at the same time, and expect our prayers to be answered? Can a house be divided against itself and stand? Does God wish His servants to go forth and preach the gospel while burdened with disease? If

God intended that we should be aided by material remedies, why did not Christ Jesus reveal this fact and give some knowledge of *materia medica* laws for our use, instead of depending solely on Spirit, God? Thousands of Christian Scientists depend absolutely upon God for health and strength: and do they do wrong?

With St. Paul, Christian Scientists "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." To a materialist these statements may appear unreasonable; contrariwise "the wisdom of this world is foolishness with God."

If it is true that Christ is always with us (Matthew, 18 : 20), then it is evident that we must interpret our own lives in the light of the divine presence, for eternity is now, and we should know that God's kingdom is come, and that the rule of Truth and Love is to be established in consciousness by ceasing to yield obedience to the carnal mind. Christian Scientists accept as a proof of Christ's presence the test which he himself gave to John the Baptist, viz., by the work of healing. That Christian Science is accomplishing this work, none can doubt who will take the trouble to investigate the facts. If any one believes in the reality of evil, it is evident that his faith is built upon physical sense testimony, and this same sense testimony would eliminate God from His own universe, for God cannot be known through the physical senses. To know Spirit, we must be spiritual, and that Mind must be in us which was also in Christ Jesus.

Lesson from the New Church Building.

OLIVE F. HUMPHREY.

ONE day, in passing the new edifice for The Mother Church now being built in Boston, it was observed that each stone was numbered so as to show the builder its proper place. This brought out the thought that each individual has his rightful place in God's universal temple, and no matter how small the stone may be, it is essential to the building, and the work cannot be completed until each stone is found and placed in its proper position. It was also noticed that some of the smaller stones seemed to add the most of beauty, bringing out the perfect lines and giving the finishing touches to the design. A few days later, while watching the workmen as they placed a large stone in one of the columns, I noted the care which they exercised in getting it true. It seemed to be perfectly set in its place, but just then the overseer came, and taking his rule measured it on all sides, and I heard him say, "About a sixteenth of an inch," and the workman, by striking it with a heavy timber, got it into its exact place. Here, then, was a lesson in exactness. We not only have our rightful place in the "building of God," but we must be in our exact place, or the perfectness of the entire structure is not demonstrated.

It is in the building of the true church, the Christ-consciousness, that we are most concerned. We should strive to have divine Principle,—the one Mind,—guide and govern our every act and thought, so that when "judgment" is laid "to the line, and righteousness to the plummet" we may be found, not only in the right place, but exact and true; and when this effort is honestly and persistently made we are able to reflect to others the redeeming, saving power of Truth and Love.

It is interesting to note that Isaiah foresaw the time for this exact measuring and judging to be in connection with the coming of the Christ. Through the "new spiritual idea" which has come to the world in Christian Science, God is revealed as divine Principle and man as His idea. This gives us the perfect model, and as the walls of our ma-

terial structure are being reared, may we not with profit watch more closely the building going on in our own consciousness, to see that each thought is fit to be judged by the great overseer and found to be true to Principle?

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies. . . . And your covenant with death shall be disannulled, and your agreement with hell shall not stand."

The One Hundred and Nineteenth Psalm.

L. M. C.

THE 119th Psalm is the longest of the sacred songs. It has a hundred and seventy-six verses and is divided into sections of eight verses, each section being headed by a letter of the Hebrew alphabet. This Psalm was written by Ezra, the "greatest teacher of the Scripture," to be sung by the captives on their homeward journey from Babylon to Jerusalem. It is an elaborate apotheosis of the law of God, and is intended to show the blessings which spring from piety and obedience. The word "law" occurs twenty-five times; "statutes," twenty-two times; "judgments," twenty-one; "commandments," "precepts," and "testimonies" are each used more than twenty times. This reiteration seems intended to show the need of constantly recalling the laws to mind.

"O how love I thy law! it is my meditation all the day." "Great peace have they which love thy law: and nothing shall offend them." "I have inclined mine heart to perform thy statutes alway, even unto the end." "Thou art good, and doest good; teach me thy statutes." "Seven times a day do I praise thee because of thy righteous judgments." "Thou hast commanded us to keep thy precepts diligently." "I will delight myself in thy commandments, which I have loved." "Blessed are they that keep his testimonies, and that seek him with the whole heart."

Law, as here employed, is a generic term, and denotes whatever is commanded by one who has a right to require obedience. "Statute" refers to a particular law, and precept evidently indicates some direction or rule which was authoritative. The "commandments" referred to undoubtedly point to the Decalogue as given to Moses, while "testimonies" are in reference to the "Two tables of testimony," written with the "finger of God," which were brought down from the mountain and kept so sacredly in the ark.

Christian Scientists who are endeavoring to find their way out of the mazes of mortal mind, may learn a lesson from the Israelites of old, who sang and sang again of their laws, precepts, and commandments. Thus should we perseveringly seek to have all of God's laws impressed upon our thought, and in so doing we should include the by-laws and rules contained in the Manual of The Mother Church, which are given us by our beloved Leader as a guide through perplexing situations into the promised haven of harmony. We should each consult the Manual and become familiar with its contents, and prayerfully meditate upon all its requirements. Thus, by a better acquaintance with its counsel and requirements, we shall be prepared to take the requisite steps in patience, humility, and self-abnegation. We shall also be forearmed with the true defence against malice or strife, we shall be enabled to give prompt and scientific replies to questions regarding our rules and regulations, "and be ready always to give an answer to every man that asketh" us a reason of the hope that is in us, with meekness and fear. In Christian Science we can indeed say with love and gratitude, "Thy word is a lamp unto my feet, and a light unto my path."

Harmful Negation.

REV. WILLIAM P. MCKENZIE.

THE public teachers, pastors, and others who decry Christian Science, have need to be careful lest the arguments they use wrest from them historical Christianity as well as practical and operative Christianity. Taking the authentic testimonies in regard to healing, such as maintain their proof in lives devoted to higher ends than formerly, a larger number may be known than are recorded specifically in the New Testament. To deny the hand of God in practical and present Christianity, to deny the continuance of God's power to heal, is close to denying that such power was ever manifested. If the testimony of living men healed of incurable diseases, redeemed from atheism and despair, re-born by purification of mind and revelation of spiritual truth,—testimony sometimes given under oath, and unshaken by all the subtle or brutal cross-examination of adverse attorneys,—is to be rejected, how shall we be assured of the credibility of those who testified so long ago? We agree to Euclid's propositions because we find them provable now. If it be found that the Science of Christianity is provable now, and this is the experience of Christian Scientists, how satisfying and faith-inspiring becomes the record which tells how the sick were healed in past times when God was revealed by Jesus to his disciples as the healing and saving Mind.

Gulliver and the Lilliputians.

ALICE L. HAMILTON.

WHEN looking recently at a picture of Gulliver bound by the Lilliputians, the thought of its meaning in the light of Christian Science came to me. Gulliver seemed typical of mortal man, and the Lilliputians of the little errors which bind and oppress him. In the story we are told that they were only able to tie him with their little threads (which to them seemed strong ropes) because he was asleep. If he had been awake and watchful he would have laughed at their belief that these threads had power to hold him, but in his sleep he had let them creep all over him and bind him securely, as they thought. In the picture, even his hair is fastened to little pegs in the ground, so that he had to make a mighty effort to get free. Each little thread alone could have been snapped at once, but a mighty and prolonged effort was needed to break so many. Thus it happens that, if we are dozing and not watchful, we will surely find that numerous threads of error have been fastened upon us, and it will require much faithful work to break or undo them.

[Written for the *Sentinel*.]

There is a Land.

YSABEL DE WITTE KAPLAN.

THERE is a land where Truth abides,
And Love, and Life, and harmony.
Ah, trav'ler on your weary way,
Tarry not, tho' skies seem gray,
And rough and long the road may be!

Let not the barriers o'er the path
Hinder our journey towards its goal.
Know that, surmounted, they will mean
A brighter sky and fields more green.
Courage, and onward, then, my soul!

There is a land where Truth abides;
The road is straight, and broad, and free.
Lift but your eyes from off the sod,
And know that you are one with God,
And Love, and Life, and harmony!

Selected Articles.

The Spread of Disease.

The free and unscrupulous advertising of disease symptoms is conceded by most people to be harmful, yet very little is said against such practice, and few note to what extent disease becomes prevalent because of it. When we consider the robust health which our ancestors possessed in the days when less was known of disease, we are obliged to admit that with the increase of material knowledge has come an increase of maladies. Many types and symptoms of disease exist to-day which were not known in earlier days, and it might be well to study the cause of this condition.

It is claimed that physicians are better able to cope with certain forms of disease than in former years; that they deal more effectually with contagious diseases. This may be true, since fear is a great factor in the production of disease, and especially those of infectious and contagious types. It is probably easier for the kind, assuring physician to heal acute sickness than to overcome chronic troubles. This can be accounted for on the basis that all causation is mental, that disease operates in the mind of the patient before it is manifested on the body. Though a patient may not be conscious of any fear of specific disease, his fear of the general uncertainty of health and the laws of contagion places him in a position where he has a standing invitation to all sorts of trouble. He should dwell in the consciousness of the omnipotence and omnipresence of God, and thereby close the door against the intrusion of disorder. It is reasonable, therefore, to conclude that much ado about disease and trouble tends to keep the mind filled with prospective calamity, and not only fosters unrest but makes the individual a more easy prey to disease and trouble. Even accidents and catastrophes more readily reach the fearful than those who are calm and composed. Sensational stories about casualties, vivid pictures of disease in its varied symptoms, are not healthful, for the reason that whatever is entertained in mind is likely to be expressed in body. They tend to obscure exalted ideals. We should keep in mind the thought of God's child as protected, sheltered, and sustained by the divine presence and power, if we would be free from fear and anxiety. Thus we would conform to the requirements set forth in the Scriptural text, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

There is no promise in the Scriptures of safety and rest in the contemplation of evils, discords, imperfections, and diseases. This is the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Many an individual, after the careful study of a specific disease, has contracted a well-developed case of that disease. Many a person, by the careful study of symptoms in a medical advertisement, has planted seed from which he has developed the very symptoms and disease which have been so vividly portrayed to him. How often a retrospection of one's troubles has brought about their renewal. In the writing of news reports, and in the recounting of dangerous experiences and horrible conditions, the temptation is to indulge in a vivid portrayal, if not an exaggeration. Even Christian Scientists, in their effort to make a good impression by presenting a striking contrast between the "before and after taking," sometimes enter altogether too much into the horrors of disease; they thus make it seem the more real.

I am sure Christian Scientists intend to be honest, and I am equally confident that if their portrayals of disease are presented in a simple, conservative way, they will still be sufficiently marvelous and impressive. We may assume that all speakers and writers desire to present a fair and honest statement of facts, but unless they are restrained by a knowledge of the harm which is produced by evil tongue and pen pictures, they are likely to yield to the

temptation of exaggeration, and thereby effect unnecessary ill.

We are of the opinion that this practice, in itself, is more conducive of disease than the much-dreaded contagion, and the mere fact that it is encouraged by the very men who pretend to be philanthropists, and to be aiming at the protection of the community, betrays a lack of consistency and indicates a straining out of gnats and a swallowing of camels. It is strange how some people, under the pretence of being public benefactors, are guilty of the grossest violations of the public welfare. Some spend a lifetime complaining about the selfishness of those politicians who are in power, simply because they desire to be in their places and in turn exercise their selfish authority. What we need is to know that divine Principle governs man. When it is understood that the same power which protects and saves from disease provides for all our wants, and when mankind is governed accordingly, then disease, poverty, trouble of every description will begin to be permanently destroyed.

ALFRED FARLOW.
Boston Times.

Science and Immortality.

Dr. William Osler, in his Ingersoll lecture on "Science and Immortality," finds nothing in scientific discoveries to buttress the idea of immortality. But, on the other hand, he finds nothing which disproves it. The most that he can say for himself is that he would rather be mistaken with Plato than be right with those who deny altogether the life after death.

But it need occasion no surprise that modern science finds no proof of immortality. The processes and the instruments of science are not fitted for such an investigation. It remains forever true that the things of the spirit are spiritually discerned. It is not to the telescope and the microscope but to the human consciousness that the appeal lies. The soul is not less real because its connection with the outward physical frame and its control over it remain inscrutable mysteries.

It is upon the sense that God is good and just, that this life is incomplete and full of inequity, that the soul has too great dignity and value to be extinguished at death, and that the craving for immortality would not have been implanted in the human heart if it were not to be satisfied,—upon these and upon whatever revelation is made to men through written words or spiritual communications, upon these and not upon the processes of science, the hope of immortality must rest.

Editorial in *The Boston Journal*.

Another Physician becomes a Christian Scientist.

Evanston people were surprised this week to hear that Dr. F. H. Edwards, 1562 Maple Avenue, had joined the Christian Science Church. According to members of the church congregation, Dr. Edwards was made a member of the church Sunday morning. While Dr. Edwards' action was a surprise to many of his friends in Evanston, it had been known for a long time by members of the Christian Science Church that he intended joining that body. Dr. Edwards is a well-known physician and has enjoyed a lucrative practice in Evanston for years.

Dr. Edwards graduated from Rush Medical College and later from the Chicago College of Homœopathy. He studied at Vienna and other places in Europe, and has practised medicine ten years, six of which have been spent in Evanston. Much of Dr. Edwards' time has been given to scientific and philosophical research, and he began the investigations about fifteen years ago which culminated in his joining the Christian Science Church.

Evanston (Ill.) Index.

The Lectures.

Little Rock, Ark.

Mr. Edward A. Kimball of Chicago gave an able lecture last night [November 28] to a good audience at Old Concordia. The speaker was introduced by Gen. B. W. Green, who said in part,—

Ladies and Gentlemen:—We may not comprehend the teachings of Science and Health, but we appreciate the lives of its followers. There are in our city many living epistles of this faith, known and read of all men. It is gratifying to me to be able to testify to their good work, their pure and useful lives, their long suffering, kindness, gentleness, meekness, temperance, faith, joy, peace, and love. We are told in the Scriptures that these characteristics are the fruits of the Spirit, and they add to this summing up of character, obedience to the divine command, heal the sick.—*Arkansas Democrat.*

Aberdeen, Wash.

That Bicknell Young is an interesting speaker was evinced by the attendance at his lecture on Christian Science at the Congregational Church last evening [December 4]. His address was a most notable one. He was introduced by J. B. Bridges of this city, who spoke in part as follows:—

It is my belief that the breadth and depth of a man's education, intelligence, and thought is measured largely by his willingness to hear and heed the arguments of others. He who confines himself to his own narrow life, he who is not willing to become acquainted with children other than those of his own thoughts, he who would compel all others to learn from him and who will not be taught by others, he who lives in the satisfaction of his own learning and wisdom, has not and will not accomplish much good in this world.

An idea should not be refused admission simply because it is new, or startling; an argument should not be rejected simply because it is novel and does not follow the usual beaten path which our minds are accustomed to follow.

We know this, that Christian Science has such wise and learned advocates that we may well hesitate to reject it, without first having given it due consideration. Of this one thing I am convinced: that the ideas, the sentiments of this church are as grand, as beautiful, as sublime as the human mind can conceive of or the human heart encompass. Whether these beautiful ideas and sentiments can be made to materialize, and be made of practical use in this cold, complex, and doubting world, I do not know.

Aberdeen Bulletin.

New York, N. Y.

On Friday evening, December 9, Judge Septimus J. Hanna delivered a lecture on Christian Science at Second Church of Christ, Scientist, New York City. He was introduced by Mrs. Laura Lathrop, who spoke in part as follows:—

My Friends:—For twenty years I have been proving that Christian Science can heal the sick. I have seen shortened limbs lengthened, crooked spines made straight; I have seen the worst forms of heart disease, scrofula, cancer, tumors, and other severe diseases entirely healed; but, better than all this, I have seen the wonderful regenerative powers of Christian Science. It is a great deal, my friends, to have Christian Science bring to you the hope that it does, to tell you that good is the only substance, that joy and happiness, health and strength are the great realities, to tell you that sorrow and suffering, sin, sick-

ness, and death are the unrealities; but it tells you more than this. It tells you that by studying the Bible and "Science and Health with Key to the Scriptures" written by Mrs. Eddy, you can prove this statement, and through the proving of it, lift your burdens.

Jesus came to bring full salvation, and salvation would not be full did it not heal the sick. Jesus understood this, for he not only saved the sinner but he healed the sick and raised the dead. Christian Science teaches us how to acquaint ourselves now with God and be at peace. It teaches us how to understand God and thereby find life eternal. It teaches us to love Him with all our heart, our mind, our strength, and to love each other as Jesus loved us.—*Correspondence.*

St. Louis, Mo.

Hon. Clarence A. Buskirk, former Attorney General of the State of Indiana, delivered a very able and most interesting lecture at the Olympic Theatre, January 15, on the subject of "The Provable and Practical Gospel of Love," under the auspices of Second Church of Christ, Scientist. The house was packed, there being from two thousand to twenty-two hundred people present. The lecturer was introduced by Judge J. E. McKeighan of St. Louis, who said in substance,—

A few weeks ago, in a lecture in a neighborhood of this city, it was truly, as well as wittily, said by one of our Christian Science lecturers, that "Christian Scientists do not profess to be better than others, but they do profess to be better than they were before they accepted Christian Science." Those of us who have been fortunate enough to have derived the benefits which follow Christian Science study and experience, know that it brings to its followers improved physical health as a sure and certain companion of increasing spiritual understanding and growth.

Correspondence.

Lectures at Other Places.

Sedalia, Mo.—Edward A. Kimball, January 3.

San Diego, Cal.—Bicknell Young, January 6.

Parsons, Kan.—Edward A. Kimball, January 8.

Sandusky, O.—Hon. Clarence A. Buskirk, January 8.

Growth in Chicago.

ANNUAL meetings of the six Christian Science churches in Chicago and one in Evanston were held last night [January 12] and officers were elected for another year. All of the meetings were well attended.

The last year has been one of great growth for the denomination. Although definite figures were not available yesterday, it was estimated that the increase in membership in this city since the last annual meeting has been between twenty and twenty-five per cent. The Evanston church has had an increase in membership of about twenty per cent. The growth of the denomination since the first church was established, almost a score of years ago, has necessitated, from time to time, the founding of new churches. To accommodate the increased membership, Fourth and Fifth Churches have constructed magnificent new homes, the former at Harvard Avenue and Sixty-eighth Street, and the latter in Madison Avenue near Forty-ninth Street. These are now under roof and will be ready for occupancy in the spring.

Membership in First Church has increased to such an extent that the organization of another church in a comparatively short time is being discussed. The percentage of increased membership has been evenly divided between the different organizations.—*Chicago Record Herald.*

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

From the Isles of the Sea.

Nassau, N. P., Bahamas, January 16, 1905.

Reverend Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—We, the Christian Scientists in Nassau, wish to convey to you our thanks and gratitude for your kind thought expressed in sending copies of "Rudimental Divine Science" for distribution here. We feel sure that they will bring a blessing to those who receive them. We are endeavoring to show forth in our lives our gratitude to you for the understanding of Truth which your pure life has enabled you to receive and give forth.

We remain, dear Leader, in the Christ-love.

T. H. C. LOFTHOUSE.

On behalf of the Christian Scientists in Nassau, Bahamas.

MRS. EDDY'S REPLY.

Christian Scientists, Nassau, N. P., Bahama Islands.

Beloved Brethren:—May you in a distant isle of the sea know "no night there," no sorrow, no pain. May His peaceful presence guard and guide you.

Lovingly yours,

MARY BAKER G. EDDY.

"One thing is needful."

THE prominent place which the healing work of Jesus and his immediate followers occupies in the New Testament record of our Master's earthly career, justifies the emphasis given by Christian Science to the need of similar work to-day, and those persons who have criticised the amount of space which our periodicals devote to testimonies of healing should bear this in mind. The fact that Jesus gave so much attention to this work, and commanded his followers to do the works that he was doing, leaves no room for doubt as to his estimate of the importance of spiritual healing as an integral part of his gospel, an essential of the Christian life. His answer to John's messenger certainly showed that by his "mighty works" he hoped to establish the truth of his claim to be the Messiah.

That Christian Science is Apostolic Christianity must be established by practical results obtained in healing the sick and reforming the sinful, and it is our duty to make known these fruits of its teachings. No matter how pious Christian Scientists may be, or how regularly they attend the services in our churches, they differ but little from other good people unless they are able to show forth in their lives some measure of the healing gospel commended and commanded by our Master.

Rev. William J. Dawson, the well-known English evangelist, who is now in the United States, recently said in a sermon, "If Christ had remained only the poet of the Galilean Lake, there would have been no redemption for you and me. He would have added something to the world's wisdom, but he never would have broken up the depth of the world's heart. . . . We are at the end of a great many things. We are at the end of materialism as a philosophy, if not as a practice, for thinking men have given up materialism as a theory of the universe. We are at the end, also, of the theory that human salvation can be obtained by purely social means. We have tried it. Some good has been done, but it has not gone very deep.

We have come to the end pretty near of our faith in culture as being able in itself to do all that is necessary for the redemption of mankind. It can do a great deal, no doubt, to help us, but culture can prove just as hostile to virtue as is ignorance."

These words indicate a recognition that mere intellectual or perfunctory theology is not doing the work of Christianity, and that something more and better is needed if humanity is to be saved. Christian Scientists feel sure that this something is the healing of sickness and sin, and the testimonies of the thousands who have experienced the blessings of this latter-day revival of Apostolic Christianity surely point to the ultimate salvation of the race, as the works of the Master are given equal recognition with his words.

ARCHIBALD McLELLAN.

Law and Testimony.

IN every legal trial the essential elements of law and testimony must be considered. To both of these, frequent reference is made in the Scriptures, and since the earliest days mankind has had, perforce, to give heed to them, for the false sense of law and the overwhelming weight of false testimony concerning man has made of mortal existence a long and hopeless trial, in which equal condemnation has seemingly been meted out to the just and the unjust, and because of this many have cried out in the poet's mournful strain,—

Why urge the long, unequal fight,
Since Truth has fallen in the street,
Or lift anew the trampled light,
Quenched by the heedless millions' feet?

That such a suggestion should come to those who accept as true the testimony of material sense, with its terrible evidences of sin, disease, and death, is little wonder, indeed the belief in their reality explains, if it does not justify, the despairing outburst of Job's wife, "Dost thou still retain thine integrity? curse God, and die." How great, then, must be the glad surprise of those who grasp for the first time the full import of the apostle's words,—*"If ye be led by the Spirit, ye are not under the law,"* and his triumphant declaration of the annulment of the supposed law of sin and death by the operation of *"the law of the Spirit of life."*

When a litigant knows that he has the law on his side he is prepared to abide the final issue, regardless of the adverse testimony which may be presented. Such was the attitude of Christ Jesus towards the opposing material sense of the world which denied his declaration of the reality of spiritual law and rejected the evidence of its power which he offered. He said to Nicodemus, *"We speak that we do know, and testify that we have seen; and ye receive not our witness."* John said, *"He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony."* How unspeakably sad are these words, and how we should rejoice that they no longer apply to mankind at large, as they did when they were uttered. To-day there are thousands who not only accept every word of his testimony and seek it as men seek for "hid treasure," but who also offer their own corroborative testimony of the truth of every statement he made,—testimony which proves indisputably that the law which heals the sick and the sinful is still in force. These have learned, in Christian Science, that spiritual law and testimony may not be divorced, inasmuch as, together, they constitute our sure defence when we are charged with contempt of that mortal opinion which arrogates to itself the sacred name of law.

In the preparation of our defence against error we should never forget that the character of a witness is always taken into account, hence the necessity for living the truth we profess to love. This done, we shall hear the grand chorus of triumph over all evil, *"now is come salvation and strength,"* for the accuser that has so long denied the testimony of Truth, the accuser that would have us believe we

can neither heal nor be healed by the law of Spirit, is "cast down," and how? A mighty voice from heaven answers, "By the word of their testimony." Are we fully aroused to the deep import of this Apocalyptic prophecy, and are we, as individuals, aiding to the utmost in its fulfilment? If our supreme desire is to do this, we shall find countless opportunities to prove our sincerity. The law which sets free has been made known in our text-book, Science and Health, and although its validity is denied by the carnal mind, the evidence of its operation is now overwhelming. We need to testify, however, not only by our faithfulness to Truth and our fearlessness in telling of its power, but by extending the protection of a tender Christ-like love to all "our brethren" who, by their testimony, challenge the world, that together we may rejoice in beholding "the kingdom of our God, and the power of his Christ."

ANNIE M. KNOTT.

"Whom ye ignorantly worship."

To determine the "hidden influence" of a life, one need but acquaint himself with the law which that life honors. Whether the homage be conscious or unconscious, we aid in the fulfilment of that law whose sovereignty we recognize, and its moral quality is invariably disclosed in the effects of our thinking.

At an early date in their experience most Christian Scientists awaken to a realization of the fact that, however worthy their conscious motive or instinctive impulse, they have, in truth, been giving effectiveness to the most cruel and unjust mortal laws by consenting to and declaring their authority and power; and the exceeding sinfulness of sin is revealed to them, as never before, when they perceive that it is constantly converting human sympathy and would-be kindness into instruments of torture, and of death perchance, for those most tenderly loved.

All thoughtful people recognize the causal relation, in human belief, of the laws of heredity, contagion, decrepitude, the incurability of disease, etc., to human sorrow and suffering. All know that, by their heartless and unjust edicts, the little ones have been beaten with many stripes and the aged burdened with a weight of woe; that their rule has defeated hope, shattered faith, dried up the fountains of joy, and filled the centuries with the outcries of agony. And yet men have not simply tolerated the outrage of these impositions, they have insistently affirmed the legitimacy of their sway and the inevitableness of their scourge. More than this, Christian people have dignified their rule by recognizing it as an ordering of nature, even a part of the divine provision, and under these circumstances is it any wonder if many have questioned the loveliness of a God who is thus accredited?

To human sense the rule of these mortal laws is subtle, insidious, irresistible, and utterly unfeeling. They ask no vote of confidence and are not honored or sustained by an open ballot, they find their sufficient basis and support in the world's erroneous beliefs, superstitions, fears, and false sympathies. To illustrate: Some months since a group of teachers were talking in subdued tones of the sad lot of an associate who had recently suffered the amputation of a limb, and one was overheard to say, "The trouble began in his foot, and as soon as I learned the nature of the sore, I was sure that he would lose his leg if not his life!" "Yes, poor fellow," answered another, "and this is but the beginning of the end. The disease is liable to break out again in the other foot, and then—" the voice grew inaudible, but a murmur of sad assent passed over the company as they turned, with heavy hearts, to their several tasks. The listener had learned somewhat of Christian Science, and was made very thoughtful by the incident; doubly so, a few months later, when it was again brought to his remembrance by one who said, "The Professor has gone. You know he lost a leg some months ago, and his friends all feared then that the trouble would soon

break out again, and so it did. How dreadful these things are,—and the poor wife, how my heart bleeds for her!"

They were all kind, loving men, and gladly would they have made any sacrifice for their suffering friend, and yet in their thoughtless assertion and support of the mortal laws which brought him to an untimely end, they were not *for*, but *against* him.

An awakening to the startling truth respecting these things, which is revealed in Christian Science, will bring to every thoughtful heart an uplifting appreciation of the significance to human history of Mrs. Eddy's life-work and ministry, for all must see the completeness of the transformation of thought and habit which is to be effected in the life of every true Christian Scientist, when the laws of God—of eternal and unchanging good—alone, are honored, and every thought is brought into captivity "to the obedience of Christ."

More than this, every awakened man will be humbled by the realization of what his past ignorance and false beliefs may have signified in fastening affliction upon the innocent and the well beloved. As he sees the little children whose wan faces and deformed limbs tell of the cruel dominion of the mortal belief he has so long honored as law, and so often buttressed by thought, word, and deed, he will voice as never before the publican's humble cry, "God be merciful to me a sinner!" And as he rises from his knees, it will be to swear eternal fealty to—

The chivalry
That dares the right, and
Disregards alike the "yea"
And "nay" o' the world.

It will be to consecrate, as never before, his every moment and his every power to the realization of our "high calling of God in Christ Jesus," to resist every wicked and cruel thought or thing, as he serves and asserts, against every assault of temptation and of fear, "the law of the Spirit of life in Christ Jesus" which alone maketh free "from the law of sin and death." JOHN B. WILLIS.

Letters to our Leader.

Southsea, England, January 26, 1905.

Dearest Sister:—A few days ago Mrs. Bannon, Queen's Gate, London, S. W., showed to my husband and myself an original Icelandic Bible, printed at the time of the Reformation. Remembering your reference in Science and Health to the Icelandic translation, I looked up the passage in Genesis,—Good creating man after His good Mind,—and found God called "Gut"* (good), all through the first chapter. And where it reads in the Common Version in second chapter, "Lord God," I saw the words "Gut DROTTER" (Good BEAST OF BURDEN). Tier is a German word as well, and means beast or animal. Jesus must have referred to this in saying, "Come unto me all ye that are burdened and heavy laden," also St. John in speaking of the image of the beast. In St. John's vision of creation I read again "Gut" only. I should like to mention that I am German by birth.

I am happy to have had this opportunity of writing to you, to be able to express the unlimited gratitude of my husband and myself for the revelation of Truth through you, and that you have thus been the means of our awakening out of a dark sense of materialism into a glorious and infinite light.

Yours lovingly,

HELENE HEUGH.

*Spelled in German and pronounced long u.

Philadelphia, Pa., December 16, 1904.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—A friend who recently became interested in Christian Science, had occasion, a few days ago, to visit a local second-hand bookstore, one of the largest of its kind in America. While there, it occurred to him that he might be able to procure a used copy of Science

and Health. He made known his desire to the manager of the store, who replied, in substance, as follows:—

"That is one book, which, though it has had a very large issue, is rarely sold at second hand. We seldom have one offered to us."

On every side, tiers upon tiers of shelves and racks were piled high with the works of thousands of the world's writers, ancient and modern, great and small, profound and shallow, representing well-nigh every shade and phase of literary expression in the realms of philosophy, poetry, science, art, fiction, and religion, but among the almost innumerable volumes, was not one of the more than 300,000 copies of the Christian Science text-book.

Lovingly yours,
FRANK BELL.

Appleton, Wis., December 15, 1904.

Dear Leader:—To-night, while comparing your present edition of Science and Health with the edition of two volumes, I realized in a measure the labor that you have had during these twenty years. After reading the chapter called, "Demonology" (in the edition of two volumes), I felt that I must express my gratitude to you for opening this silent mental seal, making plain the working of mortal mind, and also how to attain the Christ Mind which obliterates the human or mortal mind. You were, indeed, brave. To-day, your book speaks for itself in the good that it has done, for all who have caught even a gleam of its truth. It has helped me in every way, and surely for this I am grateful. My desire is ever to realize the Christ Mind in myself and others, and thus to aid you.

Lovingly, your student's student,
WILLIAM C. KAUFMAN.

London W., England.

Beloved Leader:—For nearly seven years Science and Health has been to me a pillar of cloud by day, and of fire by night, lighting the way of truth, making the Bible clear, and enabling me to understand, in a small degree, the One "altogether lovely." It has been to me, and to members of my family, a very present help in time of trouble. The blessings we have received are countless. May we express to you our deepest, heartfelt gratitude and love for your unselfish labor which is blessing the whole world.

Lovingly yours,
G. ALEXANDER.

A Pearl from Abroad.

London, S. W., January 10, 1905.

Rev. Mary Baker Eddy, Concord, N. H.

Dear Leader:—The workers in the Sunday School of First Church of Christ, Scientist, London, England, have asked me to express to you something of the gain that has always come to them in striving to follow, with absolute loyalty of thought, your loving guidance. It is a great pleasure to them to know that, in their endeavor to put the teaching of our text-book into practice, they were led to anticipate the new by-law, and so were found teaching in exact accordance with its direction. Even when they have not clearly understood the guidance you have given them, they have realized how, in your own words, they were ready if they were but willing to obey, and in their conscious loyalty they have gained some perception of that law of obedience which made our Master "as a little child."

You have shown us that to become as little children is to gain the highest qualification we can have as workers in the Sunday School, for as we begin to understand how to be simple and faithful, as are they, we begin also to understand and to possess that which is the chief glory of childhood, the power to keep ourselves "unspotted from the world."

FREDERICK DIXON.

Testimonies of Healing.

In my old thought I believed that to help one's fellow-man in every way, but more especially in a religious way, was a part of each one's duty. Now the sense of duty has slipped away, and in its place I find a longing, oh, so great, to have every one share with me the knowledge of this beautiful truth. I think I am right when I say that no one but a Christian Scientist can appreciate the joy, the peace, and the freedom which I have felt ever since I became interested in Christian Science. I had never been a strong girl, but in the winter of 1900 I became so ill that I had to give up my studies and many other duties. Extreme nervousness and melancholia were said to be the trouble. My doctor gave me first one kind of medicine and then another, and ordered me to walk as much as possible. I can truthfully say that I followed his instructions as closely as I could. The walking I could not always manage, for at times I was very weak and often suffered great pain. My appetite left me, and I was subject to long crying spells which were most distressing to my kind relatives. I was under the doctor's care from January until the middle of July, when I went to the seashore, well supplied with medicines and with the doctor's words ringing in my ears: "If you are not better when you return, you may need to have an operation performed, and even after that you must not expect to be entirely free from nervousness."

I spent six weeks at the seashore, living most of the time out of doors and doing all I could to grow well and strong; but, I must also add, living with the dread thought that I had inherited melancholia from my father, and that I had it in an exaggerated form. I shall not dwell on the misery of those awful days and nights, for on my return to Brooklyn in September my aunt told me of Christian Science. She knew very little about it, but we agreed that at any rate it would do me no injury. The blessed relief that came to me almost immediately, has come to many through Christian Science, but no one, I am sure, is more grateful for it than I, though I did not seem so at first. I thought it was all very well that I should be healed by Christian Science, but that I should attend the church services, or read what seemed to me the dry literature, was quite too much to expect. But again I was led to it, this time to gain relief from a trouble which I now know to have had no more reality than the envy and jealousy which caused it. It seemed that an irreparable breach had come between me and one whom I loved dearly. Again my troubles dissolved, as darkness before the light, and now I am thankful for the understanding which enables me to know that they can never return, for they were nothing but bad dreams and, as we all know, a dream is but a phase of belief which vanishes when one awakes. I am awake now, and I am striving to show others the beauty of this glorious truth which makes free. I have proved in many ways that the Principle of Christian Science is perfect, and that the truth never fails when it is strictly adhered to. Discord in my home was one of the errors I had to meet, and I have had many beautiful demonstrations of the power of Love over selfishness and inharmoniousness.

Until I came to St. Johns nothing was known of Christian Science here, as there was not another Scientist on the island, nor within two and a half days' journey. Now one of my friends is reading our literature and trying to become a Scientist, and another friend has accepted the faith and has proved its truth on several occasions. We two read the Lesson-Sermon on Sunday. Here, on the most easterly point of land on this side of the ocean, where we can see the broad Atlantic, we read the same Lessons that our fellow-Scientists all the world over are reading. We who are in the isolated places of the world have indeed reason to be grateful to our Publishing Society for its noble work. To the friends who have so kindly helped me, to my patient teacher, and to that dear one who

made known to me this glorious truth, I would show my gratitude by earnestly striving to let my light shine before men, humbly knowing all the while that of myself I can do nothing, but I can apply, every hour of the day, the knowledge that it is God who worketh in me, "both to will and to do of His good pleasure."

BESSIE BERWICK, St. Johns, Newfoundland.

I beg to enclose a testimony from a lady residing in this Field, whose healing has occurred recently. The writer of it will be very grateful for its publication in our periodicals. I myself am writing to you because I can vouch for its truth.—W. W. WILDING, M.R.C.S., L.R.C.P.

The writer of this letter, which refers to the following testimony, was a practising physician for twelve years and is now a Christian Scientist.—[ED.]

I feel very grateful for the help Christian Science has been to me, as I was under the doctor's care for nearly twenty years. My trouble centered in the brain and spinal cord. I suffered great pain in my head and yet more dreadfully in my back, and began to have shaking attacks in one arm, which gradually reached all my body. At times my head, arms, and legs would all be shaking, and these the doctor called spasmodic attacks. The shaking was followed by the cramping of my limbs, and then loss of power. I tried going away for change of air, and all the other means that the doctors could suggest, but with very little benefit. If I did gain a little, I always soon lost it. Music had a strange effect upon me,—I lost consciousness if a band was allowed to play in passing my home, which was a great trial as I was very fond of music. For six years I was not able to walk, or move my legs at all, and for the last three years, after an attack of influenza, I was in bed most of the time. My back was so stiff at times that it could not be bent, and for eight or ten days at a time my arms became like my legs,—perfectly powerless. I was not able to move even a finger, having to be both washed and fed. For ten years I was not able to move my back or even turn myself in bed. The doctor plainly saw that my body would be completely powerless, and at this time advised me to try Christian Science, since it had come to his knowledge that a case had been marvelously healed by it.

I did so, and am thankful to say that in a few hours after treatment I regained power in my legs, and now have recovered completely from all signs of paralysis. My joy at regaining my liberty, after being helpless so long, was very great. Soon after, however, I fell and broke my leg, but that has been healed, and I am truly thankful to God for His healing love revealed to me through Christian Science.—E. TWEEDALE, Rochdale, Lancashire, England.

It is with gratitude that I write of my healing in Christian Science. I was wholly unable to do anything, except to walk the floor and rock in a chair, and the physician called my sickness nervous prostration. At the time I was taken ill, my husband, who is a physician, was out of the city, and not knowing how bad a condition I was in, he wrote me to call in another physician,—a friend of his. After examining my case, this doctor told me that if I was not very careful I would lose my mind. I could not sleep and did not care to eat. I was steadily getting worse, and thought of committing suicide, for it seemed utterly impossible to live in the conditions which then existed. On my husband's return he was very much alarmed, and met the attending physician in consultation, but without any relief to me. He then took me to Toledo, O., to a brother of his, also a physician, who tried to cure me, but without any avail.

One day I cried out in my agony, Oh, if there were only something to cure one who cannot stand the suffering any longer. A short time after that my sister-in-law said to me, "I would not give up hope; I do not care if we both have

husbands who are physicians, I would try some one else." She then mentioned Christian Science (I had never heard the name before), saying its followers did not give any medicine, and that God did the healing. It was not very hard for me to give up the medicine, for I had seen that there was nothing in it for me, and when she told me of a lady who was being treated in Christian Science, and who was getting along nicely, it awoke an interest, and we went and I took treatment. I was not healed right away, however. I would get discouraged, and say I was not coming back any more for I was not getting better, though my friends saw that I was. Then my sister-in-law would go to see the practitioner, and I would always go back. Through the Christian Scientist's understanding of the power of God to heal the sick, I was healed, and now my life is full of hope and cheer.

I feel that words are empty to express what Christian Science has done for me, and is still doing. I have a heart full of thanks for our Leader, Mrs. Eddy, for the self-sacrificing life she has lived, which has enabled her to be the Discoverer of this wonderful truth.

MRS. ELIZABETH A. GEORGE, Dayton, O.

A little over a year ago I was suffering greatly with an inherited trouble,—salt rheum,—and my hands were raw, itching, and bleeding. Medical treatment having no effect whatever, my husband, who had looked into Christian Science a little, asked me why I did not try it, consequently I called on a practitioner and commenced treatment. At the time I was wearing eyeglasses for farsightedness, as without them the pain was always intense. At my second call the practitioner suggested that I take them off, which I did, and have never needed glasses since.

A stomach trouble which had existed from birth also disappeared, and I ate whatever I wanted and all I wanted without thinking that it might distress me. The salt rheum hung on, however, and with my many doubts and fears it grew worse; but I had a strong feeling that God was able and willing to heal me, and the practitioner was very patient and kind. It took a year before the healing was done, but to-day my hands are clear and entirely healed, and I am most happy that I kept on in Science.

Christian Science has helped my husband and myself in many ways, and the beauty of Science is that it helps in the smallest needs of our every-day life. Only those who have tasted and seen the goodness of God as revealed in this teaching can appreciate the love and gratitude that Christian Scientists have for their beloved Leader, Mrs. Eddy, and to all the kind friends who have helped them in the way to a realization of Immanuel.—God with us.

PAULINE E. BIGELOW, Boston, Mass.

I did not come into Christian Science through physical healing, neither had I any religious belief to give up. Through reading and thinking, my mother had left her church when we were children; but she always held a belief in a Supreme Being, who was not the cause of all the ills of the world. I grew up in the same thought, but I see now that it was a belief without understanding. When I first heard of Christian Science, over eleven years ago, I knew scarcely any English, and the dear friend who told me of it had but a limited knowledge of French. Her part was made still harder because I did not want to hear the Bible mentioned at all, nor even the name of God. In spite of these hindrances, my friend succeeded in explaining, half in English and half in French, what Christian Science is. I understood a little then, in a theoretical way, and I remember exclaiming, "How beautiful! How grand!" What I grasped of it that winter was very, very little, as I see it now, and for the three following years, during which English grew more familiar, what served to prove to me the truth of Christian Science was, that I had a few small demonstrations with my limited understanding of it. I

kept reading the few passages of Science and Health which I could understand well, and added some others all the time.

During the winter of 1894-95, I read Victor Hugo's "William Shakespeare." In it, he speaks of the great poets,—men of genius who lived through all the ages,—including Job, Isaiah, David, Ezekiel, and since he spoke of them so highly I felt that I must know them,—read them. My prejudice toward the Bible was the prejudice of ignorance. I opened the Bible, and saw how foolish I had been. I have always read the Bible in English as I do not realize the same benefit from the French version. My growth in Christian Science has been rather slow, because I firmly believed that I was good, and that I had very little to do to stay so, but under the searchlight of Truth I had to learn that this was not the case.

My gratitude for Christian Science, to Mrs. Eddy, and to the friends who have helped me along, is both deep and sincere.—F. DUCLOS, Evanston, Ill.

I have been relieved of fear and hate through Christian Science. I had a fear that threatened to terminate in insanity, as I worked in an asylum at the age of fifteen, and had some vivid pictures of insanity in my thought. I found that the study of Christian Science brings light instead of darkness. Not only was my fear of insanity overcome, but I have been helped and strengthened in many ways. I used to have dreadful headaches in which I seemed to lose my memory, whereas now I never have those headaches and there is an increasing clearness of memory. As the mental strength has increased, the physical has proportionately improved, till I feel that nothing needs to be done in a slack manner for need of strength. When I first began to demonstrate the power of Mind over the body, it seemed impossible to drag myself around, but I remembered the teachings of our Leader, and was thereby strengthened to do my duty. Instead of being faint and tired when I started my work, I felt strong and rested when I had finished it, which proved to me that Truth gives us all the strength we need. Many other ailments were overcome, such as hernia, backache, toothache, rheumatism of my right shoulder, etc. The last-named trouble seemed to follow disobedience in my children or their disregard for what I told them. When I took it home to myself, and corrected it by obedience to my Divine parent, I was pleased to see the children lovingly listen to my instructions and carefully carry them out.

I desire to give most loving thanks to God, and to Mrs. Eddy for all the help I have received through her. May all the dear ones through whose influence I have been helped receive a blessing in return.

ANNA E. PAULSON, Genoa, Neb.

I would like to tell, if I could, all the good that has come to me and my household through Christian Science, and give expression to the love and gratitude I owe to God for the blessings bestowed upon us and all the world through our Leader, Mrs. Eddy. The first demonstration of physical healing in Christian Science that I saw convinced me that this Science is the truth, and I was not long in trying it for myself, though the operation of putting off the old that I might put on the new, puzzled me sorely. I dreaded the criticism and opposition of those who saw not as I saw, which meant at that time practically every one I knew, and for a while I was depressed thereby, though I did not give up. I came, however, to understand something of how it is that with God all things are possible, and that I did not need to cover the whole ground at one step. My liberation from illness was rather slow, and really came only as my understanding grew. All who knew me were amazed at the change in my appearance, many telling me that they had supposed I was "not to be here long."

I am truly thankful for the bodily aid, but that is not

all. The study of Christian Science, as revealed in its textbook, "Science and Health with Key to the Scriptures," has given me a spiritual knowledge of God and of man's relation to Him that I would not exchange for anything earthly. There are struggles yet, in my endeavor to overcome sin and sickness, but the Master's words, spiritually understood and scientifically applied, in keeping with the teaching of Christian Science, have not failed me, and have enabled me to help others out of bondage.

SARAH J. BAILEY, Kansas City, Mo.

I wish to tell what Christian Science has done for me. A dear friend was helped by it many years ago, after suffering untold agony at a surgical institute. She often used to make her home with us for months at a time, and so led my mother and myself, also some others, to study and love Christian Science. I was troubled with catarrh, and it seemed impossible for me to breathe at all through one nostril, and I was constantly troubled with a cold. Besides this a serious stomach trouble had tormented me since childhood. In later years it grew worse, and the pain after eating seemed so unbearable that I finally feared to eat.

Our Christian Science friend was visiting us while I was thus suffering, and my mother asked her to take my case. She had helped me with headache, toothache, etc., but the catarrh and stomach trouble were slow in yielding, and as I was an only child there was much fear expressed by near relatives, besides many fears of my own to overcome. She asked me to study especially the third paragraph on page 462 of Science and Health, also to study in the Bible daily. Now I know that I am healed of both the catarrh and stomach trouble, for I can breathe freely through both of my nostrils, also eat and drink anything I like.

May God bless dear Mrs. Eddy and all loyal Christian Scientists.—CLARA HENNINGS, Chicago, Ill.

Two years ago I was an invalid, suffering from chronic ailments of eighteen years' standing, one of which was consumption. I had also suffered terribly for years with neuralgia and a nervous trouble my physicians had given up as incurable. I had tried many medicines and remedies without getting relief. Finally, our kind family physician, who had done all in his power to relieve my great suffering, told my husband that he could do no more but that change of climate might help me. I felt that I was doomed to suffer always. My life was so full of pain that I did not desire to live. When I had given up all hope, a kind friend begged me to try Christian Science. I took absent treatment and in three months I was healed, and now I know the truth that has set me free from all my suffering. I am well and strong and can do all the hard work I want to do without feeling hurt by it. The world seems new and God now seems very near to me always. I am happy and free and I give God all the glory. I also feel that I must tell of all the happiness and the good which I have received through Christian Science.

MRS. MARY F. PHILPOTT, Mount Ida, Ark.

I deem it a great privilege to testify to the merits of Christian Science. It has been my constant companion for nearly seven years, and I have seen some very beautiful demonstrations brought about by the understanding of this truth. I have been healed of epilepsy of several years' standing, after losing all faith that doctors or medicines could cure me. I found that I had not only been healed of epilepsy, but that a great mental change had taken place, and I began to realize that life had a different view for me, a view more beautiful and grand than I had ever anticipated. It opened up my true consciousness, and gave to me the thought, "Thy will be done," in terms that I never knew before. Though I have walked through deep waters, I

have stood firm to Christian Science, simply because I knew it to be the truth.

May God bless our Leader, Mrs. Eddy, more and more, is the sincere desire of multitudes who have accepted the truth that she has so nobly promulgated to a hungry and waiting world.—W. F. GUNSON, Brantford, Can.

It required disease, suffering, sorrow, a desolate home from which my wife had passed on, to lead me into the truth. Although an officer in an orthodox church for many years, and a firm believer in its teaching, I had not found rest for my heart until Christian Science dawned upon me. A few years before I came to any knowledge of the truth, I made application for a pension under the claim of "Malarial poisoning and its results," which, according to the doctor, included stomach, liver, and kidney trouble, supposed to affect my heart, together with frequent rheumatic conditions. My pension of fourteen dollars per month came to me about the time I began to look into Christian Science, and my diseased condition began to disappear on receiving class instruction from one of Mrs. Eddy's students. In a little while I felt that I was no longer an invalid, and each time my voucher came I was putting my signature to a lie. I tried to talk to my teacher about it, but could not express just what I felt; so I had to work out of this error myself. I debated for a long time, and had a fearful struggle. Mortal mind would say, "The money belongs to you, and you ought to have made application at the close of the war and had it long ago; you were paid in money not worth thirty-three cents on the dollar, and in justice it is yours." And what a time I had for many months. I began to go backward, became very depressed, and old ailments came up again in the struggle. I was losing my sense of the healing power of Truth which had come to me with class instruction. In the midnight of the tempest, Love whispered, "Lo, I am with you alway," and again, "God shall supply all your need according to his riches in glory by Christ Jesus," and again the clear teaching of our text-book, *Science and Health*, with assurance of the divine supply for all our need. These came to me over and over again with clearest tone. Finally I caught a great light from these words of Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation," and in the resolve which followed it I had rest. I then declared, "Pension, you must go." I returned my certificate of claim and voucher to the department, stating that through Christian Science I had been healed of my diseases, and that I wished my claim immediately cancelled. After a time a special examiner came to see me, to find out if I was in my right mind; but after a very pleasant visit he took my deposition and departed much pleased and surprised, he said, at the case. My request was soon granted. A deep, glad satisfaction came to me immediately; my work in Christian Science became more marked with wonderful demonstrations of the power of divine Love. Truth provides and protects with the same hand. What pleasing views we have from the writings of that wonderful woman—our Leader. I thank God that we are thus learning to know divine Love. I trust this may help some wrestling fellow-sufferers.

ROBERT WADDELL, West Mitchell, Ia.

I wish to tell what Christian Science has done for me and my family. It has been a great spiritual uplift to me, as I was subject to down-hearted spells which would last three and four days. My life then seemed miserable, but the truth has made me free, and such thoughts never enter my mind since learning of Christian Science. Through the reading of the good literature of Christian Science my

husband was healed of typhoid fever, in four weeks. He was never confined to his bed and never took any medicine, but walked a distance of one mile to a doctor's office to be convinced of what was wrong to the mortal sense. He was told it was typhoid fever, and that he would do well if he was able to go to work in two months. He was able to go to work on the Monday following and has been in good health ever since. We are very thankful to the dear practitioner who has been so faithful and kind to us. Our three little children have been healed of scarlet fever, whooping cough, measles, and other ills through Christian Science. We feel very grateful to Mrs. Eddy for this blessed truth.—MRS. HENRY GARRETT, Lancaster, O.

For the revelation of Christian Science to this age through our beloved Leader, Mrs. Eddy, our measure of indebtedness to God is, as the years pass, continually filled to overflowing. During the last seven years our text-book, "*Science and Health with Key to the Scriptures*," has unfolded to my vision the purity, perfection, and grandeur of God's creation; and has led me to see the Christ, made manifest in the flesh, reconciling us to the Father. Christian Science came to me when I had given up all hope of finding health, peace, or happiness in this world, and found me waiting with much curiosity to see what would be the outcome of the whole jumble of human thought and experience through which I had passed. But instead of passing through death, I was brought unto the portals of Life. My progress in Christian Science has been slow, and some of the old chronic ailments have yielded only by degrees; but strength and courage have been constantly given to me, while peace and happiness are becoming the realities of existence. Three years ago I married, and came out to start a new home in the West. Guided by divine intelligence, difficulties have been met and overcome, evils seen to be powerless, and mortal mind theories proved to be without foundation.

Living at a distance from other students, the Lesson-Sermons and the *Sentinel* and *Journal* have been of untold value to me. Words fail to express my gratitude to God for these and all other manifestations of Love. I rejoice to think of the true meaning of Church as given in *Science and Health*, and feel grateful for the privilege of membership within this church.

MRS. E. SIMPSON, Poplar Creek, B. C.

[Written for the *Sentinel*.]

The Awakening.

FLORENCE V. EDDS.

As wakes a babe from sleep, to lift glad eyes
And eager hands unto some best-loved face,
So woke I to the truth of paradise,
Dear Father-Mother God. Thou good and wise,
Impart to me Thy perfect strength and grace.

Backward I trace, thro' all the heavy night,
Signs of Thy patient watching. Thou hast healed
My weary doubts and fears. Before Thy might
The darkness fled, and all is rosy light.
Morning and Love have come! Thou art revealed!

Ay, Thou dost fill my life! No passing breath
Of seeming wrong can harm Thy very own.
Thou art omnipotent! No sin nor death
Is here. "I am the Life," Christ saith.
Daily I share with him Thy mighty throne.

God's child! the heir of God! O high, sweet thought!
To serve Him in the temple, and to prove
The steadfastness with which my soul is fraught.
How wondrously the perfect Mind hath wrought!
And I, the living image of His love!

From our Exchanges.

We are so conscious that our own purposes are not always the noblest and the best, that we are very apt, in seeking to interpret the will of God, to assume that His purpose in these respects is a counterpart of our own. Some have not hesitated to attribute to God a caprice, and sometimes a malignity, that, if manifested in man, they would unequivocally condemn. They recognize that the use of power is one of the severest tests of manhood, but they find it difficult to believe that the employment of omnipotence is controlled by the finest and noblest moral dispositions.

Certainly one of the most wholesome things that we can do, as we enter upon the new period that opens with the year, is to emancipate ourselves from unwarranted and ignoble conceptions of the relation of God to men. There is a great deal of preaching about the divine love, but very often the main thought of that great revelation of God's nature is completely missed. It is assumed that the divine love is practically synonymous with an easy overlooking of sin, whereas the contrary is the truth. If the love of God means the highest and greatest things, it means that God constantly and energetically desires that men shall have the best things in the universe and be fit to have them. It means that the life of every one of us is encompassed by a spiritual atmosphere and influence that are working for the highest realization of every kind of good for us.

The Watchman.

As one surveys the world of religious belief and ritual, one naturally turns to the ancient faiths that preceded Christianity. The significant fact in connection with them is that they, too, like Christianity, are in a stage of unrest, of dissatisfaction with institutional forms, and are convinced of the inadequacy of the older forms of statement. Throughout Asia, in India, Japan, China, Persia, reform is the watchword with an ever-increasing minority of intelligent Buddhists, Brahmins, and Zoroastrians. The coming of Christianity has forced a reformation movement in all of the great ethnic faiths, that is leading them to make aggressive missionary efforts in their own behalf, to expressions of greater regard for the welfare of the masses, to hearty identification with the patriotism of the hour in all its phases—as in the Japan of to-day.

The Congregationalist.

So the "Light that lighteth every man that cometh into the world" was always in the world, and always will be in the world as long as God is love and man has need of Him. The coming of Christ to the Church was in order that we might know that God is. It was the revelation of a perpetual incarnation; the revelation of an unseen but eternal presence. Too long we have stood at the foot of the cross or at the door of the tomb, and not seen the stone rolled away and the triumphant Saviour emerging. Too long we have thought of the life of Christ as ending with his passion and death, but the greatest part of his life is his post-resurrection life.

LYMAN ABBOTT.

The Outlook.

"But if he came to-night," we fondly say, "the guest-rooms would gladly be opened for him." Would they? Is it proven? He has come repeatedly and found no room. How many the homes and churches that will be filled with feverish, fretful men and women next Sunday, we know not. We do know that because of inability to distinguish between things eternal and things temporal many have left no room in their lives for what is most worth while.

Pacific Baptist.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Steps to compel the removal from the New York subway stations of the advertising signs which have given so much offence to the artistic tastes of many of its patrons, have been taken by Mayor McClellan. The Mayor's action followed the receipt of an opinion from the Corporation Counsel stating that the operating company had no legal right to use the subway stations for the display of advertisements and advising the Mayor that he had the right to remove the objectionable signs by force. Accordingly, the subway company has been notified that the signs must be immediately removed. This action has been followed by the issuance of temporary injunctions restraining the city from removing the signs, slot machines, and newspaper stands.

The President has arranged for the following transfers in the high European diplomatic posts, which he contemplates putting into force March 4, or soon after: Ambassador McCormick, now at St. Petersburg, to Paris to succeed Ambassador Porter; George von L. Meyer, Ambassador to Italy, to St. Petersburg; Henry White, Secretary of Embassy at London, to be Ambassador to Italy; Henry L. Wilson, Minister to Chile, to be made Minister to Belgium, succeeding Lawrence Townsend of Pennsylvania, who retires from the diplomatic service. It is generally understood that Whitelaw Reid of New York will succeed Ambassador Choate in London.

The plan for an annual exchange of professors recently agreed upon by Harvard University and the Prussian Ministry of Education, has been put into effect by the appointment of Francis Greenwood Peabody, D.D., Plummer professor of Christian morals, chairman of the Board of Preachers and dean of the Faculty of Divinity, as Harvard lecturer at Berlin for the first half of the next academic year.

It is said that much of the opposition manifested in San Domingo to the proposed American fiscal protectorate, springs from the desire of many Dominicans that the United States should take entire charge of

their Government, instead of the customs revenues alone. They prefer that the Washington Government should occupy the Republic as it did Cuba, and set it, too, upon its feet.

Harvard alumni have undertaken a movement to raise a fund of \$2,500,000 to be turned over to the College at its next commencement for the specific purpose of allowing the college to increase the salaries of its teachers to a point where offers from without will not draw away its valued men.

The House, February 9, by the decisive vote of 326 to 17, adopted the Esch-Townsend combination railroad rate bill, which had been endorsed by the Administration and is a substitute for the Hepburn bill. The final vote showed that it was practically considered a non-partisan measure.

A bill has been presented in the House providing a government for the Panama Canal Zone. The bill abolishes the present Panama Commission without casting any reflections upon that board. Its object is to separate the administrative problems from the engineering problems.

The Senate Committee on Foreign Relations has authorized a favorable report on the bill providing for the appointment of a minister to Morocco.

The Kansas House, by a vote of 65 to 49, has passed a bill permitting women to vote for Presidential electors.

Foreign.

The British Government has decided to withdraw all the infantry battalions from the West Indian colonies at an early date. A high officer is reported as saying: "It appears to me that the British Government has determined to take President Roosevelt at his word and accept his definition of the Monroe Doctrine. If the United States is prepared to prevent any territory in the Western Hemisphere from falling into European hands, if it is already under government by Americans, and, in case of territory now owned by European Powers, from being taken over by other Powers in Europe, then the necessity for Great Britain's maintenance of ships and troops in the West Indian possessions ceases, at least to a very large extent. Why, for example, should we be at the expense of keeping soldiers at Barbados, Bermuda, and Jamaica, when those islands are quite as secure from foreign invasion as is Cuba or Porto Rico?"

Foreign Secretary Lansdowne has proposed to the concert of Europe the appointment of a Christian Governor General of Macedonia, with powers and responsibilities similar to those of Prince George in Crete. Thus far little sympathy has been expressed with the British proposition, with the exception of Italy. The British Government opposes the Austro-Russian scheme for financial control, considering that the finances of Macedonia should be controlled by an international commission of all the Powers signatory of the Berlin treaty.

Considerable interest has been manifested in the coming ocean yacht race from Sandy Hook to the Lizard for the cup offered by the German Emperor. The trophy offered by the Kaiser is a magnificent one. A number of entries have already been made and more are expected before the time limit, April 1.

King Oscar of Sweden has for the second time handed the reins of government over to the Crown Prince Gustavus.

On February 6 a year had elapsed since the breaking off of diplomatic relations between Russia and Japan.

Industrial and Commercial.

The new Brown wire bound gun now being tested at Sandy Hook is guaranteed by its inventor to have a carrying range of fifty-nine miles. It has a tangential strength at the muzzle capable of withstanding a

powder pressure of between 90,000 and 100,000 pounds to the square inch, or about 30,000 pounds more than any other gun in existence. The new gun in the tests thus far has developed a velocity of 3,200 feet a second, or fully 300 feet a second more than any gun of similar calibre.

Keokuk, Iowa, has been authorized by Congress to harness the immense water-power of the Mississippi River at Keokuk Rapids, a few miles above the city. The bill authorizes the construction of a \$5,000,000 dam. The proposed dam, as a power producer, will take rank with the works at Niagara Falls and the Assuan dam in Egypt, and is expected to produce enough power to operate all the manufactures of south-eastern Iowa and the adjacent parts of Illinois.

The total production of Bessemer steel ingots and castings in 1904 was 7,859,140 gross tons, against 8,592,829 tons in 1903, a decrease of 733,689 tons, or over 8.5 per cent. The production in 1902 was the largest in its history—9,138,363 tons.

The working force at the Baldwin Locomotive Works at Philadelphia has been increased to 13,500 men, and a night shift of about 5,000 men keep the plant in operation from nightfall to daylight.

The value of india rubber imported into the United States has grown from \$10,000,000 in 1884 to \$44,000,000 in 1904.

General.

Within sight of Victoria Falls, says *The World's Work*, is the most wonderful bridge in the world, spanning the Zambesi River at a point where the river disappears into a deep cañon and zigzags its way through the cliffs for a mile. The peculiarity in the construction of the bridge is that, owing to the great height above the water, the depth of the stream, and the precipitous banks, no staging or scaffolding could be used. Accordingly, a cantilever structure is being built simultaneously from each end until the sides of the arch, 500 feet long, meet in the centre. The total length of the bridge will be 650 feet. A rough measurement calculated from rail level to low-water level showed a height of 420 feet. The high-water level will be about forty feet less. The bridge will be the highest in the world. The nearest to it is the Viaduct du Viar, in France, which is 375 feet above the bottom of the valley it crosses.

Sir William White, former director of naval construction, at the recent Motor Show at the Crystal Palace, London, pointed to the economies in weight which will follow the adoption of the explosion, or motor engine at sea. The reciprocating steam engine, with the necessary boilers, fuel, and water, weighs six times as much as the explosion engine, with its fuel, for the same power, speed, and range of action. If it is possible, he said, to combine the turbine principle with the explosion engine, all the anticipations of the past will be exceeded and express speeds at sea can be attained.

Gainsborough's "Duchess of Gloucester" and Andrea del Sarto's "Holy Family" have been brought to New York by a member of a London firm. The owners estimate the value of these paintings at \$60,000 each. The pictures are at the Metropolitan Museum of Art. It is said that the Museum has the refusal of the del Sarto.

There are several wooden railroads in the United States and Canada. One is in the Province of Quebec and is twenty-four miles long. The rails are of maple and the trains run smoothly over them at the rate of twenty-five miles an hour.

With the temperature at Rome this winter reaching five degrees below zero, and with snow in North Africa on the same day that it was 39 in the Arctic Circle, the winter is considered a freak.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Right of Inheritance.

HAYNE DAVIS.

THERE is a provision of law under which if one who has no right to land occupies it, adversely to the true owner, for twenty years, this gives him a better title to it than the true owner. But if the owner be under age during this period of occupation, a higher law comes in, annuls this law, and restores to the child his rightful estate.

Suppose a case in which the true owner is a child during the time of adverse occupancy, and when he claims his inheritance the occupant asserts his right because he has been in possession for the required length of time, and points to the law which sustains him in his position. Unless the child asserts his childhood, and relies on the higher law, the decision of the court would be given according to the lower law, because only those facts to which it applies have been brought out. The child would, therefore, lose his inheritance, though there existed a law under which he would be able to regain it, simply because he did not assert and maintain the facts which call into operation the higher law. This may illustrate what we must do to come into our inheritance as children of God.

Impostors, false beliefs, claim to be in possession under authority of material law. The heirs are deceived as to their origin and birth in the first place, and as to the law in the second. They do not realize that they are sons of God, and because sons, "heirs of God, and joint-heirs with Christ." In the second place, they have been deceived as to the spiritual law under which they are entitled now to the possession of their inheritance. Ignorant of the spiritual facts of being, ignorant of the inheritance to which this entitles them, and of the way of coming into it, men remain inactive while impostors, false beliefs, continue to deprive them of their inheritance.

Jesus Christ taught that all men may become sons of God, also what their inheritance as sons of God is, and he demonstrated how they may come into it. He calls upon them to follow him, not only in conduct but into the kingdom of God. Many devout Christians, touched by his word, that we are sons of God, may question and fear lest they detract from his divinity by overestimating the significance of this word respecting themselves. Those who obey his call, and do in his name the works he did, as he commanded, are best able to say what relation he bears to them. Any questioning is apt to prevent the response to his call, if it does not make us doubt the fact of our being sons of God.

At Jesus' baptism, it is written, there was a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." And when he had fasted forty days and forty nights, he was an hungered. And when the tempter came to him, he said, "If thou be the Son of God, command that these stones be made bread." And again he saith to him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee:

. . . . Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

Not once, but more than once, the temptation to doubt his sonship assailed Christ Jesus, and how, therefore, can we expect to escape the temptation to doubt our sonship?

We have St. John's statement for the fact that we are sons of God, and his revelation of the inheritance to which this spiritual fact entitles us. In order that we may come into this inheritance, we must assert the fact most vigorously when the greatest cry of material sense is raised against it. Otherwise, though sons of God, and joint-heirs with Christ Jesus, the enemies which he overcame, and which he will enable us to overcome if we follow his commandments, will continue to keep us out of our inheritance, and we will be held under the material law of sickness, sin, and death, instead of the spiritual law of health, holiness, and life in God. Though entitled to say with St. Paul, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," we will continue to submit to the law of sin and death until we realize that, having once had a revelation of this truth, we must claim our inheritance, and continually prove that we are sons of God, and entitled to dominion over every material sense.

In our case against material sense, which claims a perpetual right according to the material law, we have a cloud of witnesses. The son of Abraham was born contrary to material law. The holy men of God, through many ages, lived contrary to material law, having come into a large part of their inheritance as sons of God. In the fulness of time Jesus Christ rose above every material law, declared the spiritual law and demonstrated the allness of Life according to it, so that no man need remain in doubt as to his ability to enter into his rightful inheritance. There is, moreover, a great cloud of witnesses about us, each of whom has come into some part of his inheritance as a son of God, thereby proving our right to come into ours, and also disclosing to us the way to gain the mastery over the temptations which would keep us out, contrary to the command of God. These witnesses can only strengthen us in our faith in the justice of our claim. We remain out of our inheritance until we lay claim to it, and win the verdict, even as others have done, against one error, and then another, until we shall have risen to the height of spiritual understanding, with all sense of error destroyed. The winning of the victory over one false sense will increase our confidence, and be the prelude to an unrelenting war against everything that is unlike God and unworthy of His son.

Having been much hindered by an unwillingness to declare a truth not at the moment plain to me, I have been helped by a knowledge of these two provisions of our law, one of which nullifies the other, and I have been enabled thereby to stand for my inheritance, asserting the fact and the law which entitles me to it, even when false suggestion would make me doubt both. I have learned in Christian Science that the words and works of Christ Jesus as recorded in the Bible are worthy of acceptance, and that it is not only my right but my duty to finish the work he has given me to do. The joy set before those who faithfully follow

Christ, cannot be taken away, but it can be enlarged by the gratitude of those delivered from the bonds of sin and material sense by the mighty working of the power of God. And as we become more faithful and are delivered from other phases of error we shall be more grateful to God our Father, to our Lord Jesus Christ, and to our Leader for her faithfulness to God which abounds to our help.

The enemies against whom we must fight, resort to deception in this contest. They falsely allege that we are not sons of God, that there is no spiritual law which entitles us as sons of God to superiority over every material condition, that we are material and that there is a material law which cannot be broken, which binds us during this life at least. The fact is that we are not material, that there is no material law except as believed by us, when deceived by the falsehood of material-sense advocates. And when in truth, belief in the reality of the material law has vanished from our consciousness, and an understanding of spiritual law has dawned, the victory is won. The advocates of sin, disease, and death cannot bring their case to trial. Their only chance is to keep the false sense dominant in mortal mind; and as soon as we have gained an understanding respecting a given point in our spiritual birthright, they are forced to abandon that case and concentrate deception on some other point, just as the tempter shifted from bread to falling from high places, and from that to worldly power and glory. Surely, with Jesus Christ as our "advocate with the Father," with all the prophets and apostles, and men of God, in former times, and with the cloud of witnesses by whom we are now encompassed about, we can win our inheritance, casting aside the sin that doth so easily beset us, and running with patience the race that is set before us.

The Dignity of Christian Science.

EZRA M. BUSWELL.

"God is Love," and we draw near to Him in living the life marked out for us by Jesus. He went about doing good. Neither by word nor act did his life express that which was not a credit to his Father. Christian Scientists profess to love him and to follow his example. The love that flowed out from his pure life healed the sick and rebuked sin. His followers, striving to be and do like him, should express much gentleness, patience, and love. Such students are faithful sentinels on the watchtower of noble desire, guarding well their own thoughts. Their love for God is expressed in love for humanity. But this love for their fellow-beings is not the expression of a common type of mortal sense. It is not mere sensual attraction, for this finds neither encouragement nor excuse in Christian Science. A true Christian is above reproach because he is honestly and persistently striving to live up to the Christ standard, seeking to express purity and propriety in thought and in deed.

Those who allow themselves to be drawn into a subtle snare of sin, through undue familiarity between the sexes, soon learn that "the wages of sin is death." Jesus said, "What I say unto you I say unto all, Watch." No one so much as the Christian Science practitioner needs to faithfully heed this most important warning. We cannot compromise with an enemy. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." This command, given in the Sermon on the Mount, must be carefully obeyed. There is no half-way ground. We must not only shun evil, but the very appearance of it must be avoided. The blush of shame should be felt by every Christian Scientist who withholds his condemnation of the least disregard of the marriage vows.

God blesses every noble, brave seeker after righteousness and purity who stands like a rock to uphold the dignity of

the Cause of Christian Science as he is taught in our text-book, Science and Health. Dignity of purpose and purity of thought illumine every page of this book. If we listen to its teachings, and obey them, it is well. James said, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Christian Science teaches that we can, and must, overcome all error. We never repent for having resisted evil, but to yield to its subtle suggestions cuts deep wounds, and the ointment of extenuation does not heal. "He that dwelleth in the secret place of the most High" is sheltered from temptation and from sin. It is our Father's good pleasure to give us the kingdom. James says also, "Resist the devil, and he will flee from you." God gives to man the moral right and the ability to do right, and there is no freedom apart from that doing.

May we all lift our thought to the heights, and daily prove, in lives of purity and unvarying propriety, that we are worthy the name we bear.

The Prodigal Son.

R. M. STROTHER.

To realize in any measure the truth of the statement that God's work is complete, and that He has ordered, decreed, and provided all things for man, is helpful, and those who are just turning to Christian Science are encouraged and stimulated when they are made to understand that the work to be done, the steps to be taken, are theirs. In a recent conversation along these lines with one who was seeking help and who had expressed a desire to know something of Christian Science, that pearl of parables,—the parable of the prodigal son,—was made use of with good effect. The thought expressed was this: as mortals we have wandered into a far country, far away from God, and we feed mentally on husks, the material things of the world, until we find ourselves starving, and then we resolve to return to our Father's house. When we have started on the journey, and are "yet a great way off," He lovingly meets us, reveals Himself to us, and accompanies us all the way to the abiding place of divine Love. Arriving there, we find great abundance, and it dawns upon us that all the while we were feeding on husks there was a full supply in our Father's house, and we did not enjoy it simply because we sought for it in the wrong direction. The process of coming to our Father is purely mental, and the parable illustrates clearly the point in question; viz., that God has already done all things well, that in His house everything is provided for His children, and it only remains for us to claim our heritage. It also makes clear the fact that God will welcome us and guide us into His kingdom when we resolve to leave materiality and start on the way Spiritward. One who has sought substance, and peace, and happiness in all the highways and byways of the world is in a position to appreciate the parable of the prodigal son.

A Mirage.

K. B. J.

THE expression, "the false testimony of the physical senses," used to puzzle me when I first began to study Christian Science. The dear practitioner, so positive as to that statement, proved it by healing me, through Christian Science, of ailments which had refused to yield to *materia medica*; but still I did not understand it, until helped by the memory of an unusual phenomenon.

Some years ago, while traveling through western Kansas, the conductor called the attention of his passengers to a mirage,—an unusual thing in that country. We looked out and saw, it seemed half a mile away, a clump of palms, surrounded by a small grassy expanse, suggesting a spring.

The country through which we were passing, treeless and barren, was very desolate, but the nodding fronds were more inviting. Every person in the five or six coaches composing the train saw the mirage, saw it for over an hour, and found, upon comparing notes, that they all saw exactly the same thing. Yet there was nothing there to see. The sense of sight said, There is a clump of palms. Reason and geographical knowledge said, There is nothing there, palms do not grow in a country where the thermometer in winter sometimes drops to thirty-five degrees below zero; moreover, this country has all been accurately surveyed by government surveyors, and not a trace of palms was found. Furthermore, we were traveling at thirty miles an hour, and, had there been a clump of trees, we would have passed them even as a town is passed and lost to view, but these palms never changed their seeming position. They appeared to keep pace with the train.

It is with deep personal gratitude that I think of our Leader's unflinching courage, and her consecration to the service of God,—infinite Love,—in arousing us from the nightmare of material illusions and in pointing out to us the way to health and holiness.

Thoughts for Business Men.

H. P. T.

LET US rise in the morning with the knowledge that divine Love is looking straight into our hearts and urging us to go forward on the pathway of harmony and righteousness throughout the day. Let us breakfast in the atmosphere of peace and love, and let our thought, ever and anon, be a silent whisper of thankfulness for the infinite blessing of ever-present divine help and guidance.

Let us go to business with a silent prayer for the loved ones at home and for divine direction in perpetuating their happiness and well-being. Let us meet our business competitor on a plane of conscious fraternity, knowing that there is no discord in the divine Mind, and that, as children of that Mind, all should reflect only truth, honor, and brotherly love. Let us bring to every business transaction the Golden Rule, and expect a kindred compliance from our business neighbor.

Let us dismiss as unreal,—not of God,—all thoughts of anger, malice, hate, spite, jealous rivalry, and charge our consciousness with the ideas of Mind reflected in kindness, love, and good-will, knowing that Soul is conscious of all we do, say, think, feel, or hear, that is right. Let us strive to see in our business rival our Father's image, and send no thought toward him that will not cheer and purify.

Let us return to our homes with our hearts free from error, and share the blessings of the day with the loved ones in orisons of thankfulness and love. We shall then have the sweet consciousness that we have tried to follow the example of our Master during the day, and thus proved ourselves worthy to bear his name.

Loving our Brother.

MYRTIE A. TENNY.

I WAS much impressed at a recent testimonial meeting by the statement that it sometimes seems much easier to love our enemies than to love each other, and the thought came to me why this is so. We are striving to live in the one Mind, as we are taught in Christian Science, and this brings us into a closeness of mental touch with our brothers of which we little dreamed in the past. Each one stands forth without disguise, as it were. Our opportunities are thus enlarged for knowing the faults of those nearest to us, and, with all our desire to be good and true, it seems easier sometimes, through the uncovering of error, to see faults than to discover virtues. We little realize how much we

demand of each other, how we look for perfection in our brother and forget that we ourselves are far from perfect. Until we are perfect we have no right to demand perfection in others, however much we may hope for and anticipate it. These conditions and close relations do not pertain to our enemies, they are not subjected to the same close and constant scrutiny, and hence their objectionable features are not so carefully noted and thought upon.

When we learn to love as Jesus loved, and see only the perfect man, we shall love both our enemies and our friends. Christian Science reveals and casts out all evil, destroying envy, malice, jealousy, self-seeking, and strife. It is helpful to think of our own imperfection when the shortcomings of another seem very apparent. It is well to ask ourselves if we are sure that we could do better under like circumstances. If we are keeping our own thought-gardens free from noxious weeds, our time will be fully occupied and we shall not be tempted to criticise others. Our Leader's counsel given in "Miscellaneous Writings," page 224, is wonderfully helpful in dealing with these problems.

Perfection is not gained easily nor quickly, but through constant watchfulness and prayer. We each come into Christian Science with all our personal peculiarities, faults of temperament, and disabilities of environment, but if we come with the honest and sincere desire to be better and do better, we shall drop these "grounds of offence" one by one, as we would discard any unworthy habit as soon as it is discovered.

Simple Lessons.

G. I. F.

THE sayings of children sometimes bring out in a simple way some of the truths which older people often ponder a good while before grasping. A little fellow of my acquaintance was afraid in the dark, having been excited by the rushing of fire engines to a nearby fire. As his cousin was taking him upstairs to bed, he reached out his hand to take hold of hers, and she asked him why he wanted to do so. He replied that he was afraid there was a fire engine in the house. She thought she would reason out the matter a little, and said, "If there were an engine here, what could I do?" He thought a minute and replied, "I know that you know there is no fire engine in this house." This illustrates the condition of thought in which one goes to another for help in Christian Science. When fear takes possession of thought it may make itself manifest in some form of sickness, and the one affected may be unable to see the unreasonableness of the fear well enough to destroy it. He would, therefore, go to some one for help, some one who knows that there is no reality in the fear or its effect.

Another incident may be of interest as showing the quickness of the child thought to perceive the truth. A little girl was not feeling well, and it was suggested that the practitioner, who had done considerable work for the family at different times, be sent for. The child spoke up and said, "Why do you send for —, she is not God?" This remark, dropped so innocently, carries with it a deep lesson in regard to individual reliance on the power of God. His promises are for all, and the humblest and seemingly weakest follower of Christ has God close at hand, as well as the most experienced practitioner. This is not given as an argument against asking for help from another, for we are told to bear one another's burdens, and there are times when most of us need aid in working out our problems, but to remind ourselves of the power which really does the healing, and which is always at hand.

Be noble, and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own.

LOWELL.

Selected Articles.

The contention that the cures effected by Christian Scientists are duplicated in "Suggestive Therapeutics" and other so-called systems based on human will power, does not take into consideration the fact that the healing of the physical is not all of Christian Science, it is simply incidental to the regenerative and reformatory mission in which Christian Scientists are engaged. In proportion as this becomes recognized, is Christian Science taking its rightful place in the respect and esteem of right thinking people.

JOHN L. RENDALL.
Kecokuk (Ia.) Constitution.

As there are still some who believe that the mere acceptance of Mrs. Eddy's teachings should give her followers immunity from death, it may be well to say that Christian Science is essentially a practical religion, and that its adherents only claim that it will benefit those who conform to its teachings. The failure of individuals to derive health and strength from Christian Science does not in any way invalidate its truth. It will be generally conceded that an unsuccessful attempt to solve an algebraic equation would not reflect against the law of mathematics.

RICHARD P. VERRALL.
Ononta (N. Y.) Star.

Christian Science inculcates the greatest compassion for suffering, for all kinds of suffering, physical, mental, and moral, but it also teaches that the most practical kind of sympathy for the sick man is that which leads him out of his suffering. The man who is starving does not need a recipe for bread making. He wants bread. Kind words and tender sympathy for his misfortune are welcome, but he must have a practical application of that charity which will relieve his distress. Christian Science does not ignore pain. It heals it.

WILLARD S. MATTOX.
New Haven (Conn.) Union.

It might be well to state that Christian Scientists do not claim immunity from those things which ordinarily leave their impress upon the physical senses. In the same way as do other Christians, they proclaim that the God whom they worship is Spirit, and that man made in His image and likeness must of necessity be spiritual. To demonstrate this self-evident truth, it is necessary for man eventually to prove his absolute dominion over things material; and the Christian Scientist sees no other way to reach this ultimate than to exercise this dominion, in so far as he is able, right here and now, and thereby to proclaim, as in the words of our Saviour: "The kingdom of heaven is at hand."

ALBERT E. MILLER.
Reading (Pa.) Eagle.

In looking over our exchanges we find columns of "resolutions of condolence," and in most cases they start with the stereotyped clause, "Whereas, it has pleased God," etc. It matters not what follows, these resolutions start out the same way. A loving mother may have been removed from the family circle; a father, the breadwinner, may have been stricken down by some fatal accident, or some little child, the idol of the household, may have been called away, leaving fond parents with broken hearts; and the lodge says, "Whereas, it has pleased God to afflict," etc. Does it please God to afflict His children? Does not the great loving heart of God throb in sympathy with the poor, broken-hearted mother? Let us quit saying that it has pleased God to afflict any one. God is Love, and it does not please Love to cause sorrow. You are only an earthly parent, but when your little child comes to you with break-

ing heart you share its sorrow and find no pleasure in its distress. Is God's love less than your love? The next time you draft resolutions ask yourself this question, and leave out the "Whereas, it has pleased God to afflict," etc.

Odd Fellows Review.

The Bible describes God as the same yesterday, to-day, and forever, as being without variableness, or shadow of turning. The office of prayer is not to change God's immutable ways, but to assist him who prays into a more harmonious relation with God's laws, as a spiritual being. When the fading plant is carried out of the dark cellar into the sunshine and rain, it is not for the purpose of altering the sunshine and rain, but to bring the plant into a more harmonious relation with them. Christian Science teaches the need of seeking to understand God's eternal and immutable laws governing us as spiritual beings, and that we cannot hope to avail ourselves of the uses of these laws in any scientific manner, to overcome our discords, except according to the measure of our understanding of them.

Christian Science utterly denies supernaturalism; it regards the "miracles" performed by Jesus, by the primitive Christians, and by the ministry of modern Christian Science, as altogether in conformity with, and not in opposition to or a suspension of, God's unchanging laws. Christian Science emphasizes the need to test, apply, and prove what we understand of God's laws, as fast as we learn them, and teaches that only by this practical method can we truly understand them and increase our understanding for further tests and demonstrations.

HON. CLARENCE A. BUSKIRK
Indianapolis (Ind.) Sentinel.

The Christian Science movement, which is growing so rapidly in our land to-day, is a national product of a world-wide demand. A religion that claims to heal the sick, reform the sinner, overcome bad habits, such as the use of liquors, to banish discord, and bind up the broken-hearted, by the power of God, acting intelligently through His own law, is not to be lightly set aside, and if such a system proves its words by its works, it warrants investigation. Its followers believe that Christian Science does all these things, is doing them daily in many parts of the civilized world and especially in a large degree in our own country. They claim it to be purely Scriptural, being a revival, or restoration, of primitive apostolic Christianity "with signs following," the same religion that Jesus, our great Master, so successfully preached and demonstrated, and that was so metaphysically taught by the Apostle Paul. And, in addition to the signal demonstration of healing that is being made, it expounds the Science of being, explains cause and effect, the nature of God, man, and the universe, and shows man how he may be reconciled to his heavenly Father and be at peace.

The spiritual interpretation of the Bible is natural and beautiful, bringing a spirit of rational common sense to the study of the Word of God, applying it to the needs of human life here and now, and working out the vexatious problems of existence with precision and logic. It illuminates the sacred page with the light of inspiration, so that the Word of God is being rendered practical as never before.

Let those who are disposed to criticise Christian Science carefully read the Scriptures in the light of its teaching, and with a fervent desire to know the truth of the matter. When this is done, they will be surprised at their change of thought. It will lead them to set aside their conceptions of what Christian Science is and what it does, and give them a clear conception of the worth and work of a noble reformatory movement.

EDWARD E. NORWOOD.
Washington (D. C.) Post.

Among the Churches.

Growth in London, England.

The members of Second Church of Christ, Scientist, London, feel deeply grateful for the progress made in the past year. The love and unity we have experienced have been a source of strength and encouragement to all.

The increase of members since last January is fifty-one, making a total membership of one hundred and eighty-five. The Book Room report shows the following increase in the sale of literature: in 1903 there were sold three hundred and nine copies of *Science and Health*; in 1904, five hundred and thirty-five copies. Our Leader's other works, 1903, three hundred and eighty-one copies; 1904, six hundred and forty-eight copies.

First and Second Churches have formed a joint committee for the object of placing *Science and Health* and the *Sentinel* and *Journal* in the public libraries in and around London, First Church taking the south district, and Second Church the north. So far there are a few libraries only that have not as yet accepted our offers, which is very satisfactory, as it is felt that so much good can be done through this channel.

We had a most beautiful Thanksgiving service on the last day of the old year. Thirty-four testimonies were given, and but for the limited time at our disposal many more would have been forthcoming. The collection, taken on this occasion for The Mother Church Building Fund, amounted to ninety pounds.—GERALD H. WALENN, *Clerk*.

Laying of Corner-stone in San Jose, Cal.

In accordance with the custom of the Christian Science denomination, the laying of the corner-stone of the new edifice of First Church of Christ, Scientist, of this city, was accomplished with very simple but impressive services, in the presence of the officials of the church and the building committee and architect. The fine corner-stone is the gift of Allen H. Armstrong, C.S.B., of Seattle, who organized the church in this city and who was for some years its First Reader.

The new structure is located on St. James Street, between First and Second, and it faces St. James Park. The lot, building, and furnishing will aggregate a cost of \$40,000. Work on the building is progressing rapidly, but it is not anticipated that it will be ready for occupancy before the summer months.—*San Jose (Cal.) Mercury*.

Ann Arbor, Mich.

Christian Science Publishing Society:—

It was my pleasure not long since to present to The University of Michigan, located at Ann Arbor, a file of *The Christian Science Journal*, from volume nine to twenty-one, and I have received the following note of acknowledgment from the librarian.

KATE HOLBROOK PIERCE, Detroit, Mich.

Ann Arbor, December 6, 1904.

Dear Madam:—I found on my return to the library, the complete copies of volumes nine to twenty-one, inclusive, of *The Christian Science Journal* so kindly sent by you. We are very grateful for these, and I wish to express both the thanks of the library authorities and my own gratification at the acquisition. We now have the set from Vol. VI. to XXI., inclusive. Again thanking you, I remain,
Very sincerely yours,

RAYMOND C. DAVIS, *Librarian*.

What the ear never heard, and the eye has not seen,
Remains what is lovely and true!

It is not abroad, as the foolish contends,

'Tis within, and upon thine own ardor depends.

SCHILLER.

The Lectures.

Santa Ana, Cal.

A large, attentive audience assembled in the Opera House yesterday afternoon [January 8], to listen to Mr. Bicknell Young's lecture on Christian Science. Mr. A. J. Padgham introduced the speaker, saying in part,—

A familiar hymn reads, "The seekers of the Light are one." If this be true, we meet here to-day on common ground; for all men are in one way or another seekers after truth. We may not all pursue the same method or line of reasoning in obtaining truth, but all are seekers after truth. Our object in inviting you to hear the lecture this afternoon is to point the way to Truth through Christian Science.

Santa Ana Blade.

Salina, Kan.

Judge William G. Ewing of Chicago lectured in the Opera House, January 13. The lecturer was introduced by Hon. T. L. Bond, a leading lawyer of central Kansas, who said in part:—

God, the Terrible, is vanishing, and divine Love everywhere appears. We more fully comprehend the teachings of Jesus of Nazareth, and belief in the fatherhood of God and the brotherhood of man is becoming universal. Altruism is overshadowing egotism, and the helpful life is admitted to be the successful life. He who neglects to do good, fails to be good. Whoever is self-sufficient will never reach the heights, while "he that humbleth himself shall be exalted." Any association which seeks to harmonize humanity and divinity is a worthy one. Any society which emphasizes the necessity of doing good, deserves commendation.—*Correspondence*.

Cleveland, O.

One of the most notable gatherings of Christian Scientists held in Cleveland in recent years filled the Chamber of Commerce Auditorium yesterday afternoon [January 15], to hear Mrs. Sue Harper Mims of Atlanta, Ga. The seating capacity of the auditorium was taxed to its utmost and fully five hundred people were unable to gain admittance.

The lecturer was introduced by Mrs. Lida W. Fitzpatrick, former First Reader of Second Church of Christ, Scientist, who spoke in part as follows:—

Those who have been healed by Christian Science, testify also to the benefits received spiritually, the healing witnessing to the spiritual origin. The earnest, honest desires of Christian people for centuries,—to know more about the teaching of Jesus and how his works were performed,—those prayers are being answered in Christian Science, and the command of Jesus to preach and heal is being obeyed.

Cleveland Plain Dealer.

Lectures at Other Places.

Hoosick Falls, N. Y.—Rev. Arthur R. Vosburgh, November 18.

Eureka, Cal.—Bicknell Young, December 20.

Fort Smith, Ark.—Edward A. Kimball, January 6.

Chanute, Kan.—Edward A. Kimball, January 9.

Long Beach, Cal.—Bicknell Young, January 10.

Waterville, Kan.—Judge William G. Ewing, January 12.

Hutchinson, Kan.—Edward A. Kimball, January 12.

McKenzie, Tenn.—Judge Septimus J. Hanna, January 15.

Hanford, Cal.—Bicknell Young, January 15.

Nashville, Tenn.—Judge Septimus J. Hanna, January 17.

Chattanooga, Tenn.—Judge Septimus J. Hanna, January 19.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Heaven.

IN response to an invitation received by her from the *New York American*, Mrs. Eddy has contributed a brief but comprehensive article upon a subject which has engaged the attention of humanity for centuries. We feel sure that our Leader's words will bring light to many.

Mrs. Eddy's article is as follows:—

Concord, N. H., February 9, 1905.

To the *New York American*.

Is heaven spiritual?

Heaven is spiritual—heaven is harmony, infinite, boundless bliss. The dying or the departed enter heaven in proportion to their progress, fitness to partake of its quality and quantity. One individual may awaken first, from his dream of life in matter, with a sense of music; another with that of relief from fear or suffering, and still another with a bitter sense of lost opportunities and remorse. Heaven is the reign of divine Science. Material thought tends to obscure spiritual understanding, to darken the true conception of man's divine Principle, Love, wherein and whereby soul is emancipated and environed with everlasting Life. Our great Teacher hath said,—

"Behold, the kingdom of God is within you"—within man's spiritual understanding of all the divine modes, means, forms, expression or manifestation of goodness and happiness.

MARY BAKER EDDY.

The Expected Revival.

UPON every side we hear the prophecy of a great religious revival which is to sweep over all Christendom. Scarcely a day goes by in which this prophecy is not repeated in some religious paper, or by some minister whose sermon is reported in the daily press, and the work of the American evangelists now in England, and of an English evangelist who has recently come to America, are referred to as forerunners of an extensive or universal revival which shall awaken the people of all Christian lands. Just when this revival is to take place, and the precise form it will assume, has not been outlined, but that the time is not far distant seems clear to all who feel competent to read the signs of the times.

We sincerely hope that this promise of a great spiritual awakening is to be fulfilled, and that the world is about to enter into an experience such as it has not known for centuries, an experience for whose counterpart we must go back to the day of Pentecost. And when this great awakening comes, we hope that it will come as a revival of the whole of Jesus' gospel, his gospel of healing,—of mighty works,—as well as his gospel of preaching.

Whether such revivals as have been conducted from the time of Finney to the present day have been of permanent value to the cause of religion, is a question upon which even those who have taken part in them are not agreed, but there can be no question about humanity's need of the moral and spiritual regeneration which these revivals promise, and which they are intended to supply. Whatever doubt there may be as to the permanent value of these movements comes largely from the fact that those who have conducted

them in the past have directed the larger part of their appeal to the emotions, with the result that later on the ecstasy of many of the so-called converts has subsided, and they have relapsed into their former ways of life. The reverse of this contention is, however, that, even if this be true, the number who remain faithful to their profession of reform is sufficient to justify the expenditure of time, labor, and money involved in this Christian endeavor, and that while the result is never quite what is hoped for, it always represents a distinct advance.

While Christian Scientists are most glad to see whatever good may come from these spiritual awakenings of all classes of society, they can but feel that much more would be accomplished if the great weight of the appeal to men were made to their reason rather than to their emotions. It is in this regard that Christian Scientists differ from their fellow-Christians in making known the message of Christ's ministry. They do not aim to present a dogmatic belief of salvation after death. On the contrary, they present Christianity as a provable, demonstrable system, based upon unchanging, divine Principle, a system whose logic is invincible because its premise is sound and its conclusions follow in orderly sequence, bringing salvation from both sickness and sin.

Just as in the days of Jesus of Nazareth, the sick are healed to-day through Christian Science, in a lawful and orderly manner, not in opposition to divine law, but in demonstration of its power and adaptability to all human needs. The sinful are reformed, the sorrowing are comforted by the operation of divine law, and the appeal of this law is to the reason of mankind and not to its emotions. The large congregations in attendance upon the services of the Christian Science churches are not attracted by the magnetic eloquence of brilliant pulpit orators, but by the reasonable, logical, and demonstrable teachings of Christ Jesus as they are presented in the Scriptures and elucidated in Science and Health.

Whether or not this predicted revival takes place, the prophecy of its coming is a sign of spiritual aspiration and of the unrest which is so prevalent in religious thought to-day, and which will find peace in nothing short of scientific Christianity.

A great religious revival commenced in 1866, when Mrs. Eddy discovered Christian Science, and the effects of this discovery have been apparent in many ways, but in no way more certain than in stimulating a desire for a return to primitive, Apostolic Christianity.

ARCHIBALD McLELLAN.

A Snowflake.

Muse on Nature with a poet's eye.—CAMPBELL.

STANDING at the window these days, and watching the snowflakes as they trustingly wander down through the air, or scurry by, with fleeter wing, when the winter wind cries Haste, how instinctively does inquiring thought mount heavenward! These dainty visitors disclose, "e'en to dullards," something of their lavish beauty, and he who notes their elaborate traceries, their exquisite finish, their purity, and their completeness, can but think deeply of the wisdom and power which, in aerial spaces near and far, is fashioning "the treasures of the snow." To him, as to all who feel the quickening appeal of nature's unflecked glories, there will come in such an hour impelling queries like those propounded to Job. "Who hath begotten the drops of dew?" "And the hoary frost of heaven, who hath gendered it?" These delicate jewels of snow, came they by chance? If not, then is He wondrously wise indeed who has chosen the storm-cloud for his studio, and who clogs our winter ways with the seemingly discarded trifles of His handiwork. And to think that so great an artist should be so near and we know so little of Him!

Solicited as we are, every hour and upon every hand, by multiplied and constantly varying appeals to our sense of

the beautiful, it is impossible to think that they have no ministry and no meaning. A great artist would not thus display his thought to men, had he no message to communicate; nor would he, did he not recognize the possibility of an appreciative response.

The fact is, that we have been robbed of the benefit of the guiding and glorifying revelations of our heavenly Father by our consent to the persuasions of material philosophy, which, in effect, has declared the infinite removal of God, who is said to come into touch with humanity through secondary causes, and through these alone; and against this teaching Christian Science is in pronounced and intelligent revolt. When philosophy essays to substitute matter for Spirit as the basis of nature, it would displace, in human belief, the manifestations of infinite Mind with the phenomena of so-called "natural law." This is the deepest offence of materiality, that it would secrete our God. Denying the poet's insight, that

The course of Nature is the art of God,

its exponents would rob the beauty and wisdom of nature's revelations of all their spiritual suggestiveness. They are willing that we should be astonished and delighted with the products of an inexplicable mechanism, but they object to our being inspired and redeemed through the manifestations of divine Love.

One cannot follow the Old Testament writers, in their constant recognitions of the immediate presence of God, from which the accepted doctrine of secondary causes has entirely separated the great body of Christian thought, without realizing the greatness of the loss expressed in the contrast between the past and present of religious faith. The writers of the 148th Psalm and of the thirty-eighth chapter of Job may have had a very anthropomorphic sense of God's relation to the punishment of evil-doers, but in their sense of the divine nearness they have contributed to the strength and courage of fainting souls in all ages.

The effort of many earnest and sincere Christian teachers to awaken and buttress faith in God, has utterly failed for the reason that, believing in the reality of matter, it has been impossible to relieve God of responsibility for the unjust and destructive phenomena of human experience; but with an understanding of the teaching of Christian Science that God's universe is wholly spiritual, the falsities of human belief respecting matter and material law are seen to have no contact with, or significance to, His world, however great the confusion, contradiction, and conflict they bring to the world of mortal sense. The awakened, the more spiritual thought is thus enabled, in the measure of its own transformation, to enter into and enjoy the redemption of nature. Beauty of tone, color, form, design, and adjustment, these are no longer linked to matter,—the body of death,—but are thought of continually as the purposeful manifestations and appeal of that Life which is altogether lovely. The snowflake, with every other sweet expression of intelligence and of beauty, thus escapes the thrall of materiality, and becomes the messenger of that divine Love which in every experience and every event seeks the exaltation of our thought, the spiritualization of humanity.

JOHN B. WILLIS.

"Let us reason together."

WHEN one invites another to the discussion of any subject, the one invited may properly ask what he is to gain thereby. The prophet Isaiah gives the invitation of the Supreme Being in these words, "Come now, and let us reason together;" and it is accompanied by a promise which is indeed startling to the human sense; viz., "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." It is surely self-evident that a great expansion of the human faculties is necessary in order to grasp adequately the import of these words. Although the appeal is made to reason, the

result which is promised would seem wholly to transcend possibility, if we take into account the limitations of mortal experience, but this whole question hinges upon what premises are accepted as the statements of fact, or reality.

Students of Christian Science may sometimes be at a disadvantage, in the world's judgment, because they apparently reject reason, when in fact they do no such thing. What they do is to reject premises which they formerly accepted, premises which are held as fundamental truths by mankind at large. On analysis, however, they will frequently be found to be mere human opinions concerning being and its laws,—prevailing beliefs which have been undergoing a slow process of change with the passing of the centuries. In consequence of the acceptance of incorrect premises, all reasoning on the subject of being must necessarily lead to wrong conclusions, and until the true basis is reached,—until absolute Principle is discerned and understood,—all processes of reasoning are only relatively correct. The teaching and the demonstration of Christ Jesus sustained each other and proved that he understood reality, and yet his reasoning appeared unreasonable to those whose accepted premises were based upon material evidence. He substantially said to the sinners who sought his compassionate aid, "Though your sins be as scarlet, they shall be as white as snow," and of the one who was hopelessly ill,—even of him who had passed the mortal bound of life,—he said, "though he were dead, yet shall he live." If such statements as these had not been supported by corresponding demonstrations, we could hardly wonder at the accusations of the multitude who testified against him at his trial, saying, "We found this fellow perverting the nation."

If we are to accept as a finality the seeming material evidences of the operation of law, any statement which denies its authority or its processes would be unreasonable. It is certainly contrary to human experience to look for the immediate cleansing of the sinful or the instantaneous healing of the sick, yet Truth bids us "reason together," that we may see the possibility of this great wonder, to human sense.

In one of Scott's stories of the crusades, the meeting of Saladin and an English knight in the wilds of Arabia is vividly portrayed. The sultan, who rode a steed of the desert, sneered at the heavy horse of the other, which sank deep in the sand at every step. The knight responded to this by saying that in his own country his horse could walk across a lake without sinking, to which the Saracen, who had never seen ice, replied, "Thou liest." Illustrations could be multiplied indefinitely, all showing the unreasonableness of any proposition to one unacquainted with the facts which it represents, or who holds opinions, to him well-grounded, which contradict the proposition. Festus, who knew nothing but a false, material sense of existence, said to Paul, who reasoned concerning spiritual reality, "Thou art mad." In spite, however, of many condemnatory statements which have been heedlessly hurled at those who hold to the spiritual sense of being, the fact remains that even the reason is never satisfied until divine Principle is understood in Science. Like "Noah's weary dove," thought finds no true resting place until it responds to the tender call of divine Love,—"Come now, and let us reason together." Then is revealed the true basis for that right reason, no less than for that affection which is worthy of man's capabilities as a child of God.

Our text-book teaches that right reason is not at war with revelation, but supports it, and this is proven by the continuous demonstrations which are made in Christian Science of the actuality and reality of spiritual law. When our reasoning is supported by demonstration, we may be sure that we have at least begun to "think God's thoughts after Him," and may legitimately anticipate the fulfilment of the great and glorious promises of the word of God.

ANNIE M. KNOTT.

Letters to our Leader.

Milwaukee, Wis., January 29, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—At a meeting of the members of First Church of Christ, Scientist, held before Christmas, your article entitled "Holiday Gifts" was read, and it was suggested that each family of Christian Scientists should refrain from making their usual gifts to each other, and send the amount which would have been thus expended, to The Mother Church Building Fund. This idea met with a loving response, and special envelopes were prepared for the purpose and collected on Christmas morning at the service, where all felt a sense of love and peace, as the result of the sacrifice so willingly made. There was one gift of fifty-three dollars from a laboring man who was at the time without work; also a diamond and opal ring was found in another envelope, upon which was written, "A sacrifice God knows." The total amount of the offering was one thousand four hundred and thirty-six dollars, which has been forwarded to Mr. Chase.

At the Communion service, held the second Sunday after Christmas, the congregation was larger, and has been since, than ever before. This growth has necessitated evening services, the first of which was held January 22, and was well attended.

We believe that the success and prosperity of the branch churches depend upon their loving obedience to you, the one whom God has chosen to lead them from "sense to Soul."

Yours with love,

JEANIE A. CONGER, C.S.B.

MARY C. PHELPS.

EDW. S. MOLDENHAUER.

Committee.

Boston, Mass., February 6, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—An impulse, prompted by long cherished love, gratitude, and a desire to express to you personally my thankfulness for the small portion of mortality that has been removed from my thought through the influence of Christian Science, has moved me to write you. When I think of the long road you have traversed to reach your present position in Mind, the question comes, What new thing could we tell our Leader, by way of experience or revelation? Nothing. You know every step we must take to reach the higher altitudes of thought, and that we must follow in no other footprints than those left by the humble carpenter from the straggling village of Nazareth up to the heavenly Shekinah. The marks of that measured tread had been covered by the dust of years. Strutting pride either fell short of them or overstepped them, but never fitted its foot into the eternal imprints. The rising and settling dust-clouds were the only results of its futile work, until your tears washed away the dust from the first footprint, and God touched your hand, and the direction of a path was discovered,—the old, old way from Bethlehem to Beulah.

There is one little thing I would like to tell of, which took place during the sacred period of the healing of our father, the aged gentleman who recovered after he had passed his one hundredth year. Once, when he was wandering a little, he called me to his bedside and, after asking me to assure him that I was his daughter, said, "Wipe away all these tears that are on my cheeks." Putting my arm around his shoulders and pressing a handkerchief to his face I laid him back upon the pillows. From the heaven that was right around us, came the comforting and inspiring message, "And God shall wipe away all tears from their eyes." After a few moments of silence I looked at the dear face and it was calm in peaceful sleep.

Afterwards, when away from father, my Christian Science literature was thrown out into the street, and I was ejected from my home, because I had dared to write the testimony of his healing, it was proven again that the Christianity which comes through Christian Science is a sustaining one; for my ejection led to my coming here, where I studied Christian Science twelve years ago.

How beautiful The Mother Church with its atmosphere of peace! Yet your teachings are revealing to us a realm far beyond the material, and we may see, that while our heavenly Father knows nothing of the material, He knows the thoughts and motives which are bringing out the true Church,—knows them because they are His own. Through your teachings Christian Scientists can echo the words of King David in his most sublime prayer at the close of his work on the building of the temple of the Lord, "For all things come of thee, and of thine own have we given thee."

A loving learner,

MILDRED R. BELL.

St. Louis, Mo., December 22, 1904.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—With deep love I desire to inform you that my Students' Association is sending, to-day, a draft for ten hundred and fifty dollars to Mr. Stephen A. Chase, Fall River, Mass., as their Christmas present to you, for The Mother Church Building Fund. This contribution is in addition to any amounts heretofore subscribed by individual members, or through First Church of Christ, Scientist, here, which, by the way, has pledged an additional sum of ten thousand dollars, to be forwarded at an early date.

This little token, dear Leader, is accompanied by a spirit of love and gratitude to you, deeper than human tongue or pen can express. We hereby pledge ourselves to love one another, to live nearer to God, and thus walk more closely in your footsteps.

I enclose a copy of letter from the Association, forwarded to Mr. Chase to-day.

Faithfully and lovingly yours,

JAMES A. LOGWOOD.

(Copy.)

St. Louis, Mo., December 22, 1904.

Mr. Stephen A. Chase, Treasurer,

Fall River, Mass.

Dear Mr. Chase:—At the recent annual meeting of the St. Louis Christian Science Institute Association,—James A. Logwood, C.S.B., Teacher,—it was unanimously agreed that we avail ourselves of the privilege granted in our Leader's letter in the *Sentinel* of November 5, and express the loving regard we have for her, by tendering her, as a Christmas gift, a special contribution to the Building Fund of The Mother Church. It is therefore my privilege to enclose herewith, on behalf of our Association, a draft for one thousand and fifty dollars. This loving effort to manifest our appreciation of all that our Leader has done for us, is entirely independent of our individual or collective subscriptions to the Building Fund, and is intended simply as an evidence of our love and gratitude to the one who has brought us out of darkness into light.

With every good wish for the rapid completion of the building which represents so much to the further extension of the Cause of Christian Science, I remain,

Yours in Truth,

H. A. STUART, Secretary.

Happy day when, all appetites controlled, all passions subdued, all matter subjugated, Mind—all conquering Mind—shall live and move, the monarch of the world.

ABRAHAM LINCOLN.

Testimonies of Healing.

Having received so much benefit, both physical and mental, through Christian Science, I would like to tell a few of the many blessings which have come to me. Through Christian Science I was healed of pulmonary disease, stomach trouble, sick headache, insomnia, and extreme nervousness. I was beset with fears on every side, afraid of everything. I was under the doctor's care most of the time. My whole body seemed to be in constant trouble. Christian Science was brought to me in an hour of great need, and I accepted its healing right away. It was just what I was longing for,—the Christ-healing. I was not healed instantaneously, but with the healing the light of Truth dawned on my darkened sense.

My heart overflows with gratitude to our dear Leader, Mrs. Eddy, for her loving devotion as the Discoverer of Christian Science. I am indeed thankful for this blessed truth. It has taught me how to demonstrate the healing power of Love and Life. Surely we have found the way to harmony,—heaven and wholeness. My prayer is that I may live in obedience to Christ, and that I may realize more love and spiritual understanding.

MRS. ELIZABETH W. FRICK, Los Angeles, Cal.

If there ever was a man who was tossed to and fro like the waves of the sea, I was that man. I was an admirer of all the well-known agnostic writers, but some years ago I thought I was soundly converted to Christianity and united with the church. My church relationship proved very unsatisfactory to me, and I asked to have my name erased from the list of their membership, which request was granted with seeming reluctance. I was then induced by friends to try the hidden mysteries of spiritualism. I am thankful to God that the days of "Lo, here," and "lo, there," are past with me, and I can truly say that I have drunk of the water that quenches thirst for all time. This water is the pure gospel of Christ as explained by that grand woman, Mrs. Eddy.

One of the greatest benefits which I have received by coming into Christian Science, is the complete rooting out of every vestige of skepticism that continually clung to me. The truth of Christian Science has been completely demonstrated in my own case. Although seventy years old I have the strength and vigor of younger manhood. When questioned as to how it is that a man of my age can stand such hard labor, my answer is that I believe in a religion, or philosophy, which improves a man bodily and mentally. I have been able to stay the grip, and drive out pains, by declaring the truth. There are but two Christian Scientists in our little town, and we strive to be "wise as serpents and harmless as doves." There is no Christian Science organization nearer than about forty miles from us. My heart yearns for relationship with the church which has Jesus Christ for its chief corner-stone.

I. W. NEWCOMB, Tangent, Ore.

[Translation.]

For many years I was afflicted with asthma, also heart and stomach trouble. It was a great exertion for me to do any work, and the work in the field I almost had to abandon. Last autumn I was so weak that I could no longer be up and around, and I could not take any more medicine. I had given up all hope of recovery and the physician had declared that it was impossible for me to get well. I then heard of Christian Science, and that I could be healed through its efficacy. I subscribed for *Der Christian Science Herald* and began to read, and at the same time went to see a practitioner in Zurich, who explained to me what Christian Science is. In a few weeks I was healed,—entirely free from my troubles.

My family and myself find it impossible to express in

words our gratitude to God for the blessings we have received through Christian Science.

FRAU M. KELLER, Müllheim, Ct. Thurgau, Switzerland.

In April, 1898, my physician advised me to make my will, and make every provision for my four children. My husband had died of consumption, the October previous, and the responsibility of the youngest child, then a baby, whom the doctors said had inherited her father's disease, led me to write to my cousin in Friendship, N. Y., asking her to take and care for my little one. This cousin advised me to try Christian Science, and sent me a practitioner's name and address, though she knew how serious my trouble was, as I had been a great sufferer from cancer of the stomach for many years; I cannot, in fact, remember when I was free from pain. This constant suffering had given me a gloomy view of life, and I felt a longing for death, thinking that it would bring me relief. I wrote, however, to the practitioner my cousin mentioned, so that she would feel that I had done all in my power to avert this evil, but without a particle of faith in the result.

The same evening, though I had not felt able to go driving for some time, I had the desire to visit my sister, who lived in another village, ten miles away. On the way there I stopped for my brother and sister, who lived some miles from me, to have them join me. After arriving at my sister's, she prepared a lunch for us, and urged me to partake of the same food the others did, though knowing I had not been able to eat solid food for some time. This seemed like madness to me, for I had not eaten a meal without taking medicine in many years, and I had forgotten to bring any with me; but upon being urged, I ate heartily, and enjoyed the meal without any bad effects. Next morning, after having slept peacefully all night, I had the desire to take a walk in the fresh air, so my sister-in-law accompanied me, wondering all the way at my strength. When we returned we found that we had gone two miles. Needless to say that, with this proof of the uselessness of medicine, on my return home I gathered my bottles together and threw them away.

Next morning I received a letter from the practitioner, saying that he had received my letter, and had given me a treatment on Saturday evening, contrary to my expectations, as I thought he would not receive the letter until Monday. At the same time, I received a copy of "Science and Health with Key to the Scriptures," with instructions to study it, and this turned my thought to the divine source of healing.

Ever since then my life has been changed from darkness to light, and every disease has faded away into nothingness. As I came into the truth, my children reflected my changed condition, and my little one is entirely well.

MRS. HOWARD W. SPIKER, Niagara Falls, N. Y.

Something over a year ago I came into Christian Science, not for the healing alone, although I had received many benefits before commencing to study it. I had been enabled to leave off glasses, and to have my eyes perfectly well and strong. I had also received help when my throat was so sore that I could not sing, so that for five years I have taken no medicine. At last, however, I came to Christian Science for help to live a life that seemed too full of sorrow to endure, and comfort and help have come to me since realizing that divine Love is my guide. Upon leaving America, I was suffering from a very severe attack of bronchitis,—not being able to fill my last engagement. I had treatment before leaving, but the trouble did not yield. It was suggested that the ocean trip would soon relieve me, but instead I grew worse, so that when I arrived in London it was with the worst kind of fear, for every one there said it would be impossible to get over the trouble in the damp atmosphere. After struggling with these conditions for a week, I was introduced to a Christian Scientist, who treated

me, and within a week's time I was quite free from the cough and was able to sing. The influenza went very soon after.

I feel the deepest love and gratitude for that wonderful woman, Mrs. Eddy, and for the loving Scientists who have shown me the way in this healing truth. When I arrived in London, I did not know a person, but it was not long before I felt I had a host of good friends. In the London churches they certainly reflect much of love. Christian Science has done so much for me that I feel I must tell about it, for there may be others who are suffering as I was from a miserable throat trouble. If we could all realize that it is "In atmosphere of love divine, we live, and move, and breathe," climate would have no effect on us.—SIBYL SAMMIS, London, England.

I cannot be thankful enough for what Christian Science has brought to me. Four and a half years ago I was a forlorn and miserable wreck of a girl. My sense of nervousness was so great that I could not keep my body still. For years I had not known what it was to awake in the morning without a severe headache. I was also a sufferer from colds which affected my lungs and voice. Besides these bodily ills, a great sorrow, over what seemed the cruel and useless death of a dearly loved brother, overshadowed me and made me bitter toward a God who was called loving and yet was supposed to be the cause of such trouble. Such a God was no Father to me. When Christian Science was first brought to our house to aid a dear relative, I scoffed at the idea of man's attempting to do what God either could not or would not do. I made the practitioner's efforts much harder than they should have been. I have always been sorry since then that I did not help instead of hinder her. Not long after this I was glad to try the treatments for myself, and although it was a year and a half after I began to be helped by Christian Science before I was free from all the miserable ailments, the time of my slow healing was very peaceful and happy. Other members of our family have grown to love this truth about God and man since then, and I cannot adequately express my own love for it. I am now learning to help others, and there is no work I love so well as that of freeing sufferers from their false sense of things. The instances of healing that have appeared under my earnest work are daily increasing in number and beauty. There is nothing in the world that can make us so happy as to be the instruments of bringing health and peace to those who are miserable.

MISS HARRIET A. WOODCOCK, Troy, N. Y.

The first Christian Science service which I attended seemed nothing more to me than a form of worship differing somewhat from those to which I had been accustomed. For years I had been looking for something not to be found in the churches,—a sure foundation on which to build,—something which would make our own surroundings more harmonious and enable us to be a practical help to others. I felt that no theory was of any use unless it could be brought daily and hourly into the individual lives of men and women, making them healthier, happier, and able to do their work better. Like hundreds of others I failed in trying to reconcile the suffering, sorrow, and injustice which seemed to abound everywhere, with the idea of an omnipotent God whose name is Love. Ultimately I gave up the search, but the hope never died that at some time the mystery of it all would be revealed.

When the meaning of Christian Science dawned on me, I felt that it was what I had been looking for, yet its promises seemed so extravagant that I sometimes smiled at the thought of believing them. A copy of Science and Health was, however, lent me, and with this book I had no difficulty. Nothing can ever alter the conviction which came to me in reading it. I simply knew it was true.

The message it brought to me so distinctly at first was that found in the First Epistle of John, "God is light, and in Him is no darkness at all,"—no sin, no sorrow, no disease, no death; that in this God we live and move and have our being. He is omnipotent, therefore evil is not supreme. The sweetness of this message was sufficient to heal me of fatigue and worry. My work became easier, it was no longer a burden. The fear and dislike of the cold weather, which used to make me so miserable, quite disappeared. I can now be as comfortable in winter as in summer. This glimmer of light brought such a sense of relief and peace that for a time I rested there, till I learned that we cannot at present linger on the Mount of Transfiguration. We have to come down to the valleys where the shadows of mortal beliefs have gathered, and work our way up.

Since I have had the privilege of class teaching, many opportunities of witnessing the power of Truth, in various directions, have been given me. I am grateful for Christian Science.

The knowledge of Truth is at all times a source of unspeakable comfort. To be steadfast in the midst of difficulties,—to be loyal, not so much in words as in *living* Christian Science, thus showing our gratitude to God and to the Leader who has uncovered for us the meaning of the wonderful words and works of Jesus of Nazareth,—this is both our duty and our great privilege.

MARGARET H. ANDERSON, Edinburgh, Scotland.

In the hope that some one may find encouragement to seek help through Christian Science, I gladly and gratefully give this testimony. I had heard of Christian Science some months before accepting it, in fact some of my relatives had been healed thereby.

A year ago last February I was led to give Christian Science a trial. I called upon a practitioner, while visiting relatives in Chicago, and after a short talk on the fundamentals of the religion and its claim that the healing power of God is at hand now, as in the days of the early Christians, I decided to give it a trial. At that time I was very miserable, suffering from almost every ill to which mortals are subject. During the treatment that followed I was healed of many small ailments, and I immediately began the study of "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. As the truth is opened up to me, and I gain a more thorough spiritual understanding, all other troubles are leaving me. Through the study of our text-book, the Bible has become a book I love to read, and from which I now can gain understanding; "whereas I was blind, now I see." It is the greatest blessing of all to be able to see spiritually; it has indeed placed all things in a new light. My constant and unceasing prayer is for greater light and understanding.

There is one demonstration I feel I must relate. There was to be a lecture on Christian Science in our city, and I had been looking forward with great pleasure to the coming of that evening, as I had never heard a lecture on the subject now nearest my thought. The morning arrived, and with it a sense of severe suffering from an old ailment which the physicians had named neuralgia of the stomach and heart. I immediately denied the reality of the ailment, and read my Bible and Science and Health and thought of every good passage I could recall in both, but with little avail. I would become a little better, only to have another attack worse than the previous; and so it continued until three o'clock in the afternoon. I feared that it would prevent me from hearing the lecture, and presently the pain became so great I felt I could endure it no longer. I realized that I had not the understanding to meet it myself, so I sent a note to my teacher. I took up my Bible and read some beautiful and soothing passages. In less than an hour from the time the note was delivered

all manifestation of error had entirely disappeared. I was able to attend the lecture and enjoy it.

I have passed through sorrow, but I can truthfully say, God has never forsaken me, that underneath have been the "everlasting arms." How grateful we should be that one disciple was pure enough to perceive this great truth which was revealed to her through spiritual sense, that she was enabled to make it plain to receptive minds, and that some time all will know that God reigns supreme now.

Perhaps the average person would say that the story I have taken so many words to tell includes all that I have gained, but no. All that I have gained in physical betterment is not to be compared with what I have gained in the knowledge of God and my true relation to Him. I now understand that a true knowledge of God results in an utter denial of all other gods, and in the destruction of disease; that it is by knowing God as omnipotent good, and not a mixture of good and evil, that I am made free from sin and sickness. It is now a joy to live and work in striving to demonstrate the truth, and to forget the dream which seemed to give reality to the belief of life in matter.

With heartfelt, loving gratitude for our Leader's unparalleled work, I join in rejoicing with others who have come to know the blessings of Christian Science.

MRS. JOHN M. HALL, Indianapolis, Ind.

I became interested in Christian Science about five years ago, when my wife was healed through Christian Science, and two years later I found it to be the truth, for myself. I had a felon on my finger which gave me severe pain. I tried everything, but could get no relief. It grew worse and more painful, so I made up my mind to go to a practitioner for help. After a treatment was given the pain left, and I went home knowing that Christian Science cures all manner of diseases, and leaves no bad effects, but brings joy and gladness. This was on Saturday morning, and I at once went to sleep and slept until the next morning. On Monday morning I went to work as usual. My employer and the men in the factory who had seen my finger, were surprised at the healing. Through this experience I gained an abiding faith in God's ever-presence. Words fail to express my thanks to Mrs. Eddy who has stood the storm and been faithful in bringing us this revelation of Truth which heals the sick and the sinful.

PHILIP REIST, Berlin, Ont.

The force of early training was so strong that I lived with Christian Scientists for five years before I became conscious of needing that which I did not have. After losing all interest and satisfaction in a material sense of religion, and for a period caring naught for anything religious, I found that I was unable to cope with some very adverse conditions, and made up my mind to read Science and Health. During these five years I had been unwilling to read even a single page of the text-book or *The Christian Science Journal*, but I now bought a copy of Science and Health and began to read it in earnest. Never before did I find a book so interesting as this one. I could scarcely wait until I had read it through, and before I had finished the first reading I became thoroughly convinced that it contained the truth which makes free. Though I had but little need of physical healing, the continued reading and efforts to prove what I read to be true brought me gradually a larger freedom from old beliefs and a better state of physical health than I had ever known before. Soon I became a regular attendant at the Sunday morning and Wednesday evening meetings, and after two years I was privileged to have class instruction. During the progress of the class I lost all doubt and anxiety as to whether or not the teaching of "Science and Health with Key to the Scriptures" is true.

It is now five years since I first read Science and Health,

and in that time every good thing that has been mine to have, use, and enjoy, in home, business, and otherwise, has come to me directly through Christian Science. While appreciative of all the good received in my early years and teaching, I am grateful for the better health and larger outlook which has come to me through Christian Science; but I am grateful most of all for the genuine spiritual uplifting; the abiding peace; the rest of soul; the love of the Bible, of God, and of His children, which have resulted from my study and effort to be a real Christian Scientist.

To the *Sentinel* and *Journal*, and to each and every one who is helping to spread this blessed truth, I cannot be too thankful, and especially to our beloved Leader, Mrs. Eddy, who has opened the Bible for us and shown us the perfect adaptability and practicability of Jesus' teachings for our every need.—EDWARD L. RIPLEY, Kansas City, Mo.

Thirteen years ago I was a physical wreck, having been given up by several doctors. I went to St. Joseph, Mo., to try another physician, but received no benefit. I was then led to try Christian Science, and after attending one of their services, where they all looked so happy, I decided to take treatment. I did so, and was healed in a very short time. The next spring I had the privilege of class instruction and became a member of First Church of Christ, Scientist, in St. Joseph, Mo., and later on a member of The Mother Church also.

Words fail to express my gratitude to God and to dear Mrs. Eddy for all the blessings I have received, both spiritually and physically. I am also thankful to my faithful teacher.—MRS. MINNIE WEYER, Centralia, Kan.

I wish to tell how much benefit I have received through the understanding of Christian Science. I find it to be what I was searching for. When many material remedies failed to help me out of so much misery I was very greatly discouraged, but still had a fond hope that there was help for me. It seemed to me that there was truth somewhere, if I could only find it. I am glad to say it was not long before Science and Health was placed in my hands, and I was wonderfully healed. It is now my daily companion, and I am ever thankful to God, to our Leader, Mrs. Eddy, and to all who helped to show me the way.

KATHERINE MEYER, Rose Creek, Minn.

[Written for the *Sentinel*.]

The Golden Year.

ROSE SEELYE-MILLER.

O GOLDEN year, so swift, so sweet,
Thou passest by on hurrying feet.
When thou art gone, thou art not dead,
'Tis simply that thy feet have fled.

O golden year, for thee entwine
The sweetest flowers upon our shrine.
We'll not forget thee, though we may
Welcome another's coming day.

Thou'rt knit in every golden band,
In every fibre of life's strand;
In warp, in woof, and silvern sheen,
With many a roseate thread between.

And when we wake from mortal dreams,
Where Truth's white light eternal streams,
We'll know thou'rt but a shining strand
In time's unbroken, endless band.

From our Exchanges.

We speak of pagan lands, of paganism, as of things remote, not observable from either our front or back windows,—places to send missionaries to, and to support them by contributions in labors of which we are little conscious. We speak of the missionary spirit as of a different kind of religion from any with which we are practically acquainted, perhaps as of a holier and better kind.

Then in another great class we place Christian nations, so-called Christian institutions and civilization, Christian ideals, with a self-congratulatory feeling, a certain consciousness of superiority and of virtue.

But the fact is there is no such hard and fixed line as we believe. There are pagans in Christendom, and there may be Christians in the so-called pagan lands who never heard the name of Christ. We should be as liberal as Saint Paul was, as Jesus himself, who called those who did his works his followers, and those who were not against him his friends.—*The Christian Register*.

Sin in all its forms and manifestations is a violation of the law of God, and tends always and everywhere to destruction and ruin. It has taken long weary years for men to discover this truth. Righteousness has as its fruit quietness and assurance forever, and hence tends to stability, to health, to permanence, to long life. One may not, cannot, do all that must be done to drive out sin and bring in peace, but he can ally himself with forces which tend toward holiness and righteousness in the earth. One cannot make all homes ideal, but he can do his part in making one home a fair type of the heavenly home, and through that home give the members of other homes right ideals and a correct standard.—*Pacific Christian Advocate*.

Looked at rightly there is nothing so intolerant of evil, or so exacting and almost exorbitant in its requirement, as the divine love that demands that men shall have the best the resources of God can bestow, because they are fit to have them. The idea that God desires to have men happy independently of their righteousness, is surely one of the grossest perversions of ethical principles. What satisfaction would it give any parent to know that his daughter was happy in a life of vice? Such tidings would give him the keenest pain. God desires our happiness, but only the happiness which is the flower of righteousness.

The Watchman.

A man said it was hard not to believe a certain phase of a new teaching; it was so attractive he wished to believe it. Then soon these words of Julius Hare came, "The question is not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we don't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the turnpike road." The deepest philosophy assures us that the True and the Beautiful are one. Our trouble is that sometimes we consider this or that beautiful when it is not truly so.—*Pacific Baptist*.

He who looks for Christ to-day will not find him in a humble manger, but in countless homes, in halls of state, on the college campus, in the sweeping currents of trade, and on the world's battlefields. The Christ life is becoming practicable, even from a novelty point of view, because the world is becoming purer as the light of his truth pervades it, and the reign of peace and good-will, though still far away, is "the divine event toward which the whole creation moves."

REV. DANIEL DORCHESTER, JR.
Christian Advocate.

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Items of Interest.

National.

The President has instructed Secretary Garfield to conduct an investigation into the affairs of the Standard Oil Company. The operations of the company will also be subjected to additional scrutiny as a result of the passage by the House of a resolution providing that the Secretary of Commerce and Labor shall investigate the cause of the low price of crude oil and petroleum, especially in the Kansas field, and the unusually large margins between those prices and the selling prices of refined oil and its by-products. The Secretary is directed to ascertain "whether those conditions have resulted, in whole or in part, from any contract, combination in the form of a trust or otherwise, or conspiracy in restraint of trade and commerce among the several States and Territories, and with foreign countries; also whether the said prices have been controlled, in whole or in part, by any corporation, joint stock company or corporate combination, engaged in interstate and foreign commerce; also whether such corporation, joint stock company or corporate combination, in purchasing crude oil and petroleum, by any mode or practice of discrimination, boycotts, blacklists, or in any manner discriminates against any particular oil field."

The Secretary is further directed to "investigate the organization, capitalization, profits, conduct, and management of the business of such corporations, company or companies, and corporate combinations, if any, and to make early report of his findings according to law, to the end that such information may be used by Congress as a basis for legislation, or by the Department of Justice as a basis for legal proceedings."

The treaties of arbitration that have been negotiated by the State Department with a number of foreign nations, and which were referred to the Senate for ratification, were amended by that body in such a way as virtually to require the consent of the Senate before questions for arbitration could be submitted to The Hague Tribunal. Under the circumstances the treaties in their amended form will not now be submitted by Secretary Hay to the different nations.

It is reported from Caracas that upon the pressure of President Castro the Court has ordered the sequestration of the landed property of the American Asphalt Company in Trinidad. This action of the court brings the asphalt dispute to the point where it is now incumbent upon this Government to take action.

A parcels post treaty between this Government and Great Britain was signed last week by President Roosevelt, Secretary Hay, and Postmaster General Wynne. It has already been signed by the British officials and will take effect April 1.

General Lew Wallace, author, former American Minister to Turkey, and veteran of the Mexican and Civil Wars, passed away at his home in Crawfordsville, Ind., February 15.

Foreign.

King Edward has appointed the Prince of Wales lord warden of the Cinque ports, in succession to Lord Curzon of Kedleston, who has resumed his position as Viceroy of India. But in future Walmer castle, instead of being the warden's residence, will be thrown open to the public. The Cinque ports are a group of seven ports, originally five, Hastings, Romney, Hythe, Dover, and Sandwich, with Winchelsea and Rye added later. The Cinque ports were created by William the Conqueror.

The sixth session of the first Parliament of his reign was opened on the 14th by King Edward with all the historic pageantry which has marked the ceremony since his accession. The sovereign himself read the speech from the throne to the assembled lords and commons in the upper chamber.

The rumor that Emperor Nicholas II has indorsed the scheme for the revival of the Zemski Sobor, or ancient land parliament, which the old emperor revoked in times of stress, has created intense satisfaction among the Liberal classes.

The rumors persist that the question of peace between Russia and Japan has been formally considered by the Czar. It is intimated that Japan has made certain advances toward that object.

Industrial and Commercial.

The Standard Oil Company of New Jersey has just announced a dividend of fifteen per cent. This is for the current quarter. It distributes \$15,000,000 of profits among the shareholders in that \$100,000,000 concern. From 1891 to 1895 this company paid twelve per cent a year. Then the dividend jumped to thirty-one per cent in 1896 and 1897, thirty per cent in 1898, thirty-three per cent in 1899, forty-eight per cent in 1900 and 1901, forty-five per cent in 1902, forty-four per cent in 1903 and thirty-six per cent in 1904. In all, \$406,000,000, or four times the par value of the capital stock, has been paid in dividends.

The Pennsylvania Railroad Company will buy new equipment costing not less than \$25,000,000, this year for its lines east and west of Pittsburg, and if the entire programme is carried out as arranged, the cost will be \$27,000,000. Contracts have been placed with builders for 370 locomotives and 15,300 freight cars. The company has arranged to build 150 additional locomotives in its Juniata shops. Arrangements have been made for such part of two hundred more locomotives as may be needed later, while still another fifty may be built in the Juniata shops.

About three million feet of water-soaked logs have been recovered this winter from the Menominee River, Michigan, a noted logging stream for a half century. The "dead-heads" are well preserved and are really worth more now than when they disappeared beneath the waters, a poor quality of lumber to-day commanding a better price than did the best product years ago. In the zenith of its career as a driving stream, more than 700,000,000 feet of logs were floated down the river.

The aeronauts, MM. Menier, Jacques Faure, and Herbert, recently made an ascent from the Crystal Palace, in London, at 6:45 o'clock in the evening. They passed over the Channel at a speed of seventy miles an hour and arrived at 1 o'clock in the morning at St. Denis, near Paris, beating the previous record for an air voyage between London and Paris.

Another large diamond, weighing 331 carats, has been discovered in the vicinity of the place where the largest diamond ever unearthed was recently found in the Transvaal.

Sixty Pullman and two thousand freight cars are to be received by the Southern Pacific and the Houston and Texas Central this season.

General.

The aggregate results of Southern textile progress in mill building and enlargement for the fourth quarter of 1904 considerably exceed those of the third quarter, but are exceeded by the first and second quarters. During the fourth quarter there were authoritative announcements of eight new mills to be established, with an aggregate of 84,200 spindles and 2,006 looms, an investment of \$1,684,000. There were fourteen mills announced to be enlarged to the extent of 58,280 spindles and 506 looms. This indicates an investment of \$1,165,000. The quarter's total is therefore about 142,000 spindles, an investment of \$2,850,000.

For the entire year some 621,000 spindles and 10,092 looms have been reported, indicating an investment of \$12,420,000, which is larger by about \$2,000,000 than was credited a year ago to the activity of 1903. About seventy-one per cent of the total spindleage of 1904 is being installed by established enterprises.

It is no small discovery now given to the world by Messrs. Grenfell and Hunt, of perhaps the oldest known manuscript fragment of the New Testament, found on papyrus in Egypt, says *The Independent*. It contains some five chapters of Hebrews, and is assigned to the early part of the fourth century. It agrees quite closely with the famous Vatican manuscript B. Nearly all variations between manuscripts are minute; and one of these is of interest in Hebrews, 11:4, where our Greek manuscripts give us, "God bearing witness in respect to his gifts." Wescott, guided by a quotation from Clement of Alexandria, conjectured it should read, "God bearing witness to him in respect of the gifts;" and so it reads in this papyrus, the only manuscript authority for it.

The Luquillo Forest Reserve in Porto Rico, created in January, 1903, embraces about 65,000 acres of land in the eastern and most mountainous part of the island, set aside from certain public lands formerly the property of the Spanish Government. It is a small wilderness of serrated mountains, tropical forests, and torrential streams, covering a large part of the Sierra de Laquillo, a mountain mass separated from the rest of the island by the Valley of the Loiza, the largest river in Porto Rico.

The aggregate annual letter and newspaper mail of the world amounts to 32,500,000,000 pieces, of which 8,500,000,000 go through the United States mails. We have seventy-five thousand postoffices and five hundred thousand miles of postal routes, with a yearly travel over them amounting to five hundred million miles. The service costs over \$150,000,000 a year. The receipts now almost equal the expenditures, and have doubled in the last ten years.

A most unique effect was produced in the city of Rome recently. Snow had fallen and was immediately followed with red dust from the Sahara, covering the ground with what appeared to be blood-red snow.

Conservative estimates place the loss of oranges in Florida from the recent freeze at two hundred and fifty thousand boxes.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Parallel from Nature.

LEWIS C. STRANG.

NATURALISTS report that the young of partridges, bred in districts in England where a certain kind of clay abounds, suffer from a peculiar misfortune known as the "balling." Perhaps the chick gets one of its feet wet. A small lump of the clay, possibly no bigger than the head of a pin, adheres to the foot. Thus the mischief begins, for, as the chick wanders about in search of food, the small lump adds to itself more clay, until the soil attached to the foot of the little partridge may increase from a mere speck to a mass weighing several ounces.

The incumbrance, trodden constantly under foot and baked by the sun, becomes of brick-like hardness, and unless some friendly hand comes to the rescue, the fate of a "balled" partridge is pitiful. Day by day the burden gains in size and weight, as the chick scrambles with dragging foot after its fellows, until at length it is unable to move at all.

Very often, however, the youngsters are found before this extremity overtakes them. The clay is carefully soaked from its foot, and the bird is freed from its incubus. Then another curious phenomenon is noticed. The bird without its accustomed ballast can neither fly nor walk. It tumbles at every attempt, and learns the natural mode of locomotion only after persistent efforts. The little "balled" partridges are usually undersized and physically worn, conditions which quickly disappear after the removal of the accumulation of clay.

Christian Scientists who are struggling to rid themselves of accumulations of error, will be able to read many interesting lessons into this unhappy bird experience. They will perhaps note first of all that the bird's acquisition of physical health and strength quickly follows its separation from a vigor-sapping foreign element. They will note, too, that however thoroughly convinced the bird may have been that the ball of clay was a part of itself, in reality the clay was merely an excrescence, an unnatural and unlawful habitation of the bird's environment and not an inherent and essential element of its nature. Man's relation to evil is exactly the same. Evil is an excrescence, and therefore can be removed.

Furthermore, the thing that kept the bird in bondage was ignorance. If the bird had known enough to stand in a pool of water, it could have soaked the clay from its feet with no more trouble to itself than the exercise of a little patience. It was not a lack of means, but simply ignorance as to their utilization, that caused the bird to suffer until some one less a slave to ignorance removed the clay from its foot. Similarly, are we bound by our errors, not because they cannot be removed, but because we are ignorant of the ways and means to help ourselves, or, though acquainted with these means, as is every true Christian Scientist, we are not willing to exercise the patience necessary to escape from our disabilities.

Again, it will be seen that if the partridge chick had been sufficiently wideawake to have cleaned the clay from its foot when it first adhered, no ill consequences would

have followed. It was not the feet that made the mischief, but the quality of the soil in which the feet walked. Nor could the soil have hurt the chick, if the chick had not permitted some of the clay to stick to its foot. So it is with mortals. The first error that adheres to their consciousness forms a nucleus for more error, until at length the accumulated mass of error overpowers them. Mortal man is wont to blame his surroundings for his sins, but, as is the case with the partridge and the clay, sin cannot hurt him unless he consents to make sin a part of himself.

Again, it is evident that the ball of clay had a seeming power over the bird even after it had been taken from its foot. The bird still had to learn the nothingness of that which it had grown to regard as something very real and very tangible. Without the burden to which it had become accustomed, the bird could neither walk nor fly; and doubtless, if it could have expressed its feelings while it was in the midst of the struggle of learning new ways of locomotion, it would have demanded the return of the ball. It is not unlikely, either, that the chick, momentarily overwhelmed by its sense of crowding difficulties, might even have bitterly reproached the tender-hearted and thoughtful individual who, by destroying the incumbrance, had placed it in the way of working out its own salvation.

When, in due course, the bird learned how to walk and fly, its activity proclaimed its realization of true freedom, and proved without the need of further expression how false had been its sense of the ball of clay as a necessary aid to the full attainment of its rights and privileges as a harmoniously developed creature. Is not an analogous condition found among men? It is no more necessary that a man should know evil in order to be good than it is essential that a partridge chick should be nigh unto death on account of a ball of clay attached to its foot in order to learn to walk and fly after the manner of its kind. Even as the partridge, when its efforts to fly resulted in tumbles, would doubtless have called for its ball of clay, had it possessed that privilege, so men sometimes cling tenaciously to their errors after the nothingness of these vain imaginings has been clearly pointed out, and wonder why Christian Science does not heal them as quickly as it does others.

Men sometimes fear to abandon their burdens lest they abandon at the same time a part of their precious selves; or, partially dropping materiality at the earnest solicitation of one who has gone before, and finding it at first difficult to walk in the new way of Spirit, they would fain return to their wearisome balls of clay. Who has not heard those who should be rejoicing over the dawning prospects of physical and mental liberty, complain of the hardness of their lot and declare that they never had such troubles before they tried Christian Science? They are calling for their fetters of clay. Discouraged for the time being by the struggle of learning the right way to progress, they have forgotten that no progress was possible under the old conditions, and that the inevitable end of companionship with an incubus of error is destruction.

It may sometimes seem hard to be a Christian Scientist, but even then the weary one has always at hand the abiding comfort of knowing that it is far harder not to be a Christian Scientist; and he may also learn from the experience of the little partridge that faithful striving will surely bring him the understanding, first how to walk and then how to

fly in the right way. When that happy time does come, our "earth weights" will not only be nothing, but we shall positively know that they are nothing. Their false claim of power will have vanished, and we shall wonder with a mighty wonderment at our own obtuseness in not perceiving long ago the unmistakable unreality of the unreal.

The Prayer of Jabez.

REUBEN POGSON.

And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

1 CHRONICLES, 4: 9, 10.

It is quite possible that no man has ever had his history written so tersely and yet so fully as Jabez. The very brevity and sweet simplicity of the story as told in those two verses fixes it in one's memory, where a longer narration would have defeated the purpose desired by the narrator. Like the 91st Psalm and other exquisite portions of Scripture, it tells right at the outset the reason for the ensuing success. This bit of literature was not written for mere dramatic effect. The reader is not led into a maze of impossibilities through two volumes, to be disentangled in the third. The first line tells of his high aspiration and attainment, and its reward appears in the last. The value of the story is increased in view of the complexity and falsity of much of our modern civilization.

In the attempted betterment of the masses the economist has at times been at a loss to decide which of two methods of reform is the more effective. Is it better to reform the individual, and allow him to shed abroad the light of his own improved mentality and thus dispel the darkness of ignorance and vice; or to improve the environment of the individual, by securing him a better house, parks, public baths, concerts, etc., and so achieve the same result by another process? To the working man who is already awake to the unsatisfactory conditions of material existence, the economist's decision one way or the other will be of little use in the solution of his immediate problem. The honest poor man doubts on, doubts ever, as to how much he will be benefited by anything outside of his own individual efforts to keep his head above the threatening waves of poverty and sickness. To this man the story of Jabez may be commended. Here is a man who, according to the laws of heredity, should have been sorrowful and dejected; according to the laws of environment, he should have remained limited in his possessions; but, because of his own efforts to realize his relation to God and to act up to his highest conception of right, he fell into neither the pit of self-sympathy nor that of hatred for his fellows. To those who have shared in the belief of Jabez; namely, the curse of mortal mind which declares that in sorrow all children shall be born, this history of how one of our brethren escaped from its seeming dominion will help to show us how to do the same. Has not the least aspiring of us felt the necessity for something better than that which he has already? The dirtiness, sordidness, uselessness, and hopelessness of our methods of obtaining a living have surely burdened even the least sensitive. The limitations of ability, talent, capital, the smallness of our coast-line, the drudgery of a work-and-sleep, sleep-and-work existence, the colorless drab in which our life-picture is painted, the lack of sturdy independence, the cowardice of weak comrades, all go to make lines of discontent and wrinkles of worry upon the twentieth-century worker's face. Why is this so? It is because men do not go straight to Principle. Lost in the mazes of tentative reforms; viewing every thing and question from a finite standpoint; their reasoning founded upon a limited basis, namely the human mind;—all their achievements are strangled by their own sense of limitation and inherent weaknesses.

It has been said that "to have faith in God one must have some conception of what He is capable of doing for us." Does not the interesting story of Jabez illustrate this? In opposition to this, a well-known English authoress has made one of her characters remark to this effect, "We should not pray for anything outside the range of ordinary possibilities." These quotations illustrate the vast difference between the standpoints of their authors. One pushes out beyond the finite to gain some conception of the vastness of the infinite, and then with this increased vision commences to pray; the other would conveniently reduce the power of God to that of a finite being. Many will agree with the first of these two quotations, but will say, "the thing is, how to get there." Evidently the reason for Jabez' getting there is found in the first line of the ninth verse, i.e., "And Jabez was more honorable than his brethren." There is no imputation of dishonesty or dishonor cast upon his brethren, but Jesus has said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven;" these statements clearly show that not from a mere state of negative respectability can we obtain a vision of the Divine ability to aid man, but it is by climbing up the highest mount of mortal conception of right that man begins to lose sight of a finite horizon, and, piercing beyond the veil of matter, catches his first glimpse of the mighty All-power. Triumphant mentally over all human laws of heredity, environment, and mortal probabilities, he cries out to the living God, feeling conscious that to know this power aright is life eternal. It now remains for the climber to so lay hold upon his vision, to so continue in his mental triumph, to so fix his gaze Zionward that, should the clouds of olden doubt or the starless night of materialism descend, his experience remains, nevertheless, an abiding consciousness.

The story of Jabez is told so briefly, the answer to his prayer is placed so close to the cry for help, that one might easily run away with the idea that the result came very quickly; but I don't think it did. Personally I know that the real reward for faithful work is not in the mere outward manifestation, although this receives prominence in our testimony meetings. The true recompense is in the growth Godward which has been achieved through working for the result. I might pray to God for the universe, and He might give it to me, but unless with the demonstration had come such growth toward the infinite that I should know what to do with the universe when I got it, I should be not one whit happier, probably less so, than prior to my prayer. Thus, when our demonstrations are protracted, when our coast seems to be getting smaller instead of larger, when evil grieves us and we grieve because we give it the power and place to grieve us, may we remember the words of the Psalmist who also had climbed and seen visions, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. . . . The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

And what has Christian Science to do with it all? the reader may ask. Jabez knew not Christian Science, yet he made his demonstration; what, then, is the need for Science and Health and our Leader? Christian Science has not merely something to do with it, it is It. The Christ knowledge has existed from all eternity, and every one of the ancient seers and prophets who saw that poverty, sickness, and sin were not God-made, and could by spiritual understanding be destroyed, caught a glimpse of the Christ.

Mrs. Eddy has given us in Science and Health, couched in the language of this age, a revelation of Truth. All other prophets and priests did their work for their age, but to the scientific mind of the nineteenth century they have seemed simply to suggest rather than disclose the light we need to-day. The first age in conscious mortal history, according to the Scriptures, was the age of Law, of which Moses was the mouthpiece. Then there came a softer age, when men needed poetry and imagery to feel the

presence of God, and the Psalmists were the revelators. Then, in the age of decadence when truth seemed dead or dying, the prophets sprang up and prophesied the eventual triumph of truth. Later, when the former revelations were smothered in ritualistic grave-clothes, there came one who "spake as never man spake," and what is more, lived as never man lived, thus bringing to humanity the greatest revelation of the eternal Christ the world has ever known. And now, in this age of scientific reasoning and logical deduction, has come one, God-chosen, treading in the pathway of law-giver, psalmist, prophet, and apostle, to smite off the veil of matter that had hid for seventeen centuries the truths our Master lived and taught; one who has given to this age a work which discloses the true spiritual meaning of the Scriptures. She has gathered all the rays into their focal point, and made the God of Israel, the God on whom Jabez called, understandable and therefore lovable. Though there may be some who question her position as a Revelator of eternal Truth to this age, it is certain that it will take more than this age to estimate the real value of Christian Science.

Unfoldment.

FLORA BELLE JOHNSON.

"I THANK my God upon every remembrance of you." At a time of great need, the meaning of this verse dawned upon my consciousness with a radiance born of Truth and Love. As a child groping for light, while in the darkness of mortal belief, I would ask, when told to "Be good." "But how?" I do not remember that the question was ever answered. When I learned in Christian Science that it is not right to touch another's thought unless help is sought, I spent the first year or two in the endeavor not to trespass upon others' rights, but to attend strictly to my own demonstration and accord to others the liberty I claimed for myself; and yet many times I would find myself accusing, condemning, or criticising some one, almost unconsciously. I would then bring thought up instantly to the judgment-seat, and groan at the perversity of mortal mind, at war with the purposes of good.

Now, with the treasures of Truth contained in the Bible unlocked through Science and Health, the way grows clearer and brighter unto the perfect day when we stand "face to face," see "eye to eye," and know that error is no part of our brother. The old belief of criticism was a strong man to be despoiled, for I found I was beset by it on every side, until one day, while studying the lesson with a teacher's Bible, in looking up the references given in the margin, I opened to the text, "I thank my God upon every remembrance of you," and my problem of "how" was solved. The application of this text to my need was evident, and joy took the place of uncertainty. Thereafter, whenever I found myself thinking of another, who might perhaps seem to be lingering along the highway of truth, or manifesting some error, instead of a critical thought I now sent out a glad note of joy, "I thank my God upon every remembrance of you." Then I found in the margin that "remembrance" meant also "mention," and the helpful thought expanded. Whenever another's name was mentioned, the audible or mental word went forth again, I thank my God upon every mention of you. Paul himself speaks of the joy of this method of procedure when he gives thanks for the "fellowship" of those in the faith.

To our Master we owe many beautiful lessons drawn from nature, that of the lilies being especially potent, "Consider the lilies of the field, how they grow." How simple and how wonderful is its deep meaning! We love to watch the flowers as they open their petals and send forth their sweet fragrance, but we do not find fault with the buds because they do not open as soon as we would like. We wait with patience, knowing that when the "fulness of

time" comes for them, we shall see perfect and beautiful blossoms. A half-blown rose is one of the most beautiful objects in the floral world, but a lily-bud is plain and unattractive; yet, when its waxy petals are freed, its exquisite purity and fragrance are unsurpassed. So we too may await the day of perfect unfoldment; and this brings us to the sixth verse of the same chapter, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

The Value of Good Expression.

WALDO P. WARREN.

THERE is an art in clear expression which equips with convincing power. It consists in presenting a given thought so clearly that it reaches the understanding of another and thus impels him to action. This art not only wins success in convincing others, but it tends to clearness of thought and keenness of perception, and thus makes reading more profitable. To be content with an imperfect command of expression is to miss much in both growth and service. The best way to acquire this command of language is to study and practise the rules of composition, and acquaint oneself with good literature. A simple style is conceded to be the most effective. It consists in going straight to the point, and by the use of plain words which are readily understood by every one. The clearness with which a truth is stated largely determines its success in displacing error, and the mastery of good expression thus becomes a most important part of our equipment for effective spiritual warfare.

[Written for the *Sentinel*.]

"What think ye?"

J. CRADDOCK JONES.

THINK ye of Mind as but a transient force,
A temporal power within the human breast,
Destroyed when sin has run its wanton course
And wayward man at last is laid at rest?

Think ye of Spirit as a phantom hand
That beckons but to multiply our ills,
And straightway tenders all its spectre band
To lead the hosts of earth where'er it wills?

Think ye of Soul as but a single star.
Set in the orbit of corporeal sense.
To guide us to some firmament afar,
And sin, disease, and death its recompense?

Think ye of Life as but a span of years
Of joy and anguish wrought by mortal breath,—
A martial law, a government of fears,
And man, eternal—counterpart of death?

Think ye of Truth as but a mortal thought,
A voiceless image on a voiceless throne,
Now veiled by error and by error bought,
And sold again like some enchanted stone?

Think ye of Love as but a flick'ring light
Of mammon's greed, or wasting torch of lust,
Extinguished by the gloom of endless night,
When human hopes have crumbled into dust?

Nay, nay, Mind, Spirit, Soul, Life, Truth, and Love,
Immortal cause, immutable and one—
The Father-Mother God, omnipotent above,
And ever-present here. His will be done.

Selected Articles.

An Important Issue.

In your issue of Sunday, January 29, appeared an article concerning the death of a little boy under Christian Science treatment, in which it is stated that the doctors claimed that his life might have been saved if a physician had been called, and anti-toxine used. Where death occurs under Christian Science treatment, this claim is almost invariably put forth, that life could have been saved if a physician had been timely summoned. Your many readers will certainly find difficulty in reconciling the above claim of the doctors with the following item in the same issue of your paper: "At the present time there are only three cases of small-pox, eighteen of scarlet fever, and eight of diphtheria, in the city. Last week there were one hundred and one deaths, of which thirty-nine were children under the age of five years." This is presumably an average record. Of this thirty-nine, only one died under Christian Science treatment. All the others died presumably under treatment by regular physicians. Why should the single death provoke so much comment, and the thirty-eight none at all? If failure in a single case is cause for preventing the Christian Scientist from practising among the sick, what should be done with the system that loses thirty-eight children and sixty-two adults in a single week, especially when among the children of Christian Scientists, where spiritual healing is the sole reliance, death is a very rare event?

It is confidently stated on the best authority, that among those in Detroit, numbering about one thousand, who have relied solely on Christian Science treatment, only two deaths have occurred during the past year, a record that speaks for itself.

In Grand Rapids there is only one Christian Science church. Its Sunday School numbers eighty-three, and the adult membership of the church is one hundred and eighty-three. There have been no deaths in this city among children of any age in the families of Christian Scientists during the past year or more, nor among children of non-Scientists who had no other than Christian Science treatment. This statement is not made in the spirit of exultation, but in grateful thanksgiving for what God does for humanity when it understandingly turns to Him as the sole reliance.

In the item above quoted it is stated that there were thirty-nine deaths, in your city, of children under five years of age in a single week, and how many deaths of the one hundred and one were of children above five years of age, is not stated. In the light of facts, what basis in justice or wisdom is there for the claim that Christian Scientists should be legally debarred from practising among children? Honest investigation will prove that the death rate among Christian Scientists is much below the average, although a large portion of the adult members have come from the ranks of confirmed and hopeless invalids.

The great American heart is too broad and generous at this hour to close the door on the spiritual methods of healing practised and enjoined by the great Master physician, which Christian Scientists are meekly endeavoring to carry out. Their efforts are being crowned with ever-increasing success, and they are attracting people all over the world to their Christly ministrations among the sick and sinful.

JOHN CARVETH.

Detroit (Mich.) Free Press.

If other demoninations never failed in what they consider their God-given means of reformation, or if there never were failures on the part of other systems of healing, the objection to the failures of Christian Scientists might be a valid one. But in view of the still deplorable plight of humanity and the manifest ineffectiveness of the efforts of men to resist evil of all forms, it must be acknowledged

that there is something wrong with present methods, at least to the extent of withholding uncharitable criticism.

Christian Scientists account for failures in much the same way that Jesus accounted for the failure of his disciples in a certain case. He said that it was because of their "unbelief," their lack of the faith which comes of knowledge. It is said even of Jesus that in certain localities he did not many mighty works, "because of their unbelief." He did not indicate that there was any unwillingness or inability on the part of divine power and goodness, but that there was a lack of spirituality on the part of those who needed his aid. These same reasons may explain the failures of Christian Scientists to heal every case to-day. They are not yet far enough advanced in Christian knowledge to preclude all failures. We freely admit that these occur, and do not claim that the moment a person becomes a Christian Scientist he becomes immune from all earthly troubles. Far from it. But we believe that as a body of people we are sick less frequently than others; are sick for a shorter period when we are sick, and have a better time during this undesirable experience. As one has aptly put it, we do not think that we are better than other people, but that we are better than we were. The laborer becomes a better laborer, the mechanic a better mechanic, the business man a better business man, etc.; and more than that, they all experience better health. Our lives and the lives of our friends and families are as dear to us as their own lives and those of their friends and families are to others, and we believe, and with good reason, that we and they are safer in the hands of God than in the hands of any earthly power.

C. F. HACKETT.

Utica (N. Y.) Press.

Science has been defined by an eminent lexicographer as "Understanding of truth." It will thus be seen that true Christianity and true Science are inseparably related. The conjunction of these two great elements has been clearly explained as follows: "The Hebrew Scriptures, culminating in the teachings of Jesus, reveal God, the eternal Mind or Spirit, as Truth and goodness. The world which He has made is, therefore, as His projected or externalized thought or idea, not only true, but also good, and man, who is His offspring, created in His image and likeness, is meant to reflect in himself the divine Life, Truth, and goodness. But as strictly as Mrs. Eddy interprets idealism to be Christian, she no less strictly interprets Christianity, as has been pointed out, to be scientific. Imbued with the modern sense of a vast, orderly system of nature, unfolding before us according to immutable, rational laws, she carries this scientific sense to the Gospel of Jesus and declares its underlying Principle to be as scientifically knowable as the 'Principia' of Newton. Redemption from all evil is as natural to man as gravitation is to nature; one is as immutable and exceptionless as the other, and we can rely upon it with perfect confidence."

RICHARD P. VERRALL.

Elmira (N. Y.) Telegram.

It requires infinite wisdom to correctly judge the character of another, or make a just comparison between two individuals. The gruff sinner may at a certain stage be even nearer to God than the ill-advised conscientious Christian. We believe there are many individuals in the world who would have sufficient spiritual strength to overcome their sufferings, if they but understood that disease is an outlaw to be mastered by the power of God and would assert themselves enough to overcome it. Christian Science affords a keen sense of right, and inculcates a knowledge of the absolute necessity of deportment in accord therewith. It consequently uncovers the most subtle forms of evil, fosters a most ardent desire to depart therefrom, and gives unbounded moral strength.

ALFRED FARLOW.

Boston Times.

Among the Churches.

A Letter from New Zealand.

About fourteen years ago, our city was presented with false metaphysical teaching; the teachers never openly advanced or advocated Christian Science, but formulated lessons of their own, which were made up in a large measure of Christian Science statements. I purchased a copy of Science and Health, and in the newness of my faith I based some good demonstrations on the truth as taught in Mrs. Eddy's book. After a time these teachers were removed under most painful circumstances. For several years Science and Health had been laid aside as a book containing only the alphabet of mental healing, and while I was studying the so-called more advanced literature, I lost peace and power.

I strove faithfully to follow Truth, yet with all my earnestness I was conscious that I did not realize the power of the early days of my study of Science and Health. Defeat met me in every department of my life, and I had lost all faith in material remedies. God seemed to ignore my prayers, and there was no one here to help me, and I knew not where Mrs. Eddy was. Surely I felt that my last condition was worse than my first.

I then threw myself into social and political work, and in 1897 I represented the "Canterbury Women's Institute" at the National Council of Women of New Zealand. Feeling that this work was only dealing with effects, I gave it up, and a year or two after abandoned the struggle. My husband thought I had gone mad when I declared there was no God for me, and stolidly set myself against anything spiritual.

Two years ago, when I lay weak and low, some *Sentinels* were lent to me by an old fellow-student who had happily found Christian Science in a sister colony. I came across Judge Ewing's lecture, "Christian Science, the Religion of Jesus Christ," and as I read and re-read it, it seemed to me the echo of a long-lost voice, and once again I was conscious of a spontaneous desire for the Mind that was in Christ Jesus. Since then I have been busy uprooting and cleansing, and I have no desire for any but genuine Christian Science literature, and many errors in our home have faded before the truth. I have explained thus at length, for I want to show fully how deep in wretchedness even an earnest seeker for truth may become when mistaught; and also to say how deeply I appreciate Mrs. Eddy's loving sympathy for such as myself, which is expressed in "Miscellaneous Writings" (p. 32).

When I think of the experience we all suffered through accepting false teaching all those years ago, I view Mrs. Eddy's sublime life of purity and self-sacrifice with a fervent thanksgiving to Almighty God that His supremacy has been revealed to this age. I trust that my experience will prove to many that the rules laid down by our Leader for the guidance of her followers are but the offspring of spiritual perception and o'erbrooding love that would fain protect loyal hearts from unnecessary suffering through ignorance.

I am sure that the pure influence of Christian Science will eliminate the effects of all erroneous teaching from our city, and my one desire is to help others who have not yet found the true way. Very slowly and very surely my Christian Science friend and myself are discovering more ways of helping others to investigate Christian Science, and I hope for the blessing of our Leader on the work for the Cause at this place, so far away from the central organization. I trust soon to be able to send some testimonies of healing. Some friends meet at my home every week for the study of the Lesson-Sermon, and we are now getting a good deal of Christian Science literature.

MARY E. SIMPSON.
Christchurch, New Zealand.

The Lectures.

San Francisco, Cal.

A very successful lecture was given here December 17 by Mr. Bicknell Young to a crowded house, over two thousand being present, and hundreds turned away who were unable to enter. Mr. Young was introduced by Mrs. Eleanor V. LeBlond, First Reader of the local church, who spoke in part as follows:—

My friends, despite cavil and criticism, Christian Science has come, and it is propelled by a power that the world is slow to recognize and acknowledge,—the power of divine Love. There is not a city or town in our broad land, and scarcely a village, that does not bear witness to the healing and saving power of this Science.

The Comforter has come, and in the best way, in the way of God's appointing; and shall we deprive ourselves of its manifold blessings, and question and quibble, simply because the helm of this great Ship has been placed in the gentle, tender, loving hands of a woman? To-day we are learning a new and truer sense of God. We are learning and demonstrating that God is Love. And is it strange, or should it be thought strange, that Love should speak to a weary and waiting world through this most fitting channel, through the pure, loving thought of a woman?

Correspondence.

Park Ridge and Edison Park, Ill.

Edward A. Kimball of Chicago lectured for First Church of Christ, Scientist, December 29. He was introduced as follows:—

I appreciate the honor of being asked to introduce the lecturer of this evening. In the first place, I will introduce myself: I am the pastor of the Congregational Church of Park Ridge. Personally, I am glad to be here this evening and to listen to the truth from the Christian Science standpoint. No church, no society, no organization, not even this church of Christian Science can claim to be alone the custodian of all truth; each and all churches represent some phase of religious truth. As I understand it, Christian Science stands for spiritual Christianity.

The larger and fuller developed mind in men and women dwells not upon the differences which separate and cause division, but upon the great central truth underlying all religious beliefs. It is the truth we need, the truth that shall make us free from ignorance, prejudice, and superstition. If I am thirsty it matters not who brings me the water, a bootblack, a street Arab, or a college president; it is the water I want. So truth, come through whatever channel or source, it is truth I want. So with all honest minds; they seek the truth. Idleness, ignorance, prejudice, and the lack of the courage of our convictions are weights like an incubus enslaving humanity.—Correspondence.

Lectures at other Places.

Batavia, N. Y.—Rev. Arthur R. Vosburgh, November 13.
Fortuna, Cal.—Bicknell Young, December 22.

Canyon City, Tex.—Judge William G. Ewing, January 19.

A Pamphlet in German.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, and which has since had a wide circulation as a pamphlet, is now published in pamphlet form in German. It will thus reach a larger number, and be helpful to them through the removal of many of the current misconceptions of Christian Science. Price, 6 cents each; 60 cents per dozen; \$1.15 for twenty-five copies; \$2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Bible Appreciated.

To the question, Is the Bible in danger? the *Christian Register* replies:—

"Yes, it is in danger of being laid upon the shelf never to be read again. Probably the majority of business men never open a Bible, but the cause of this neglect does not lie in the higher criticism or in any of the so-called attacks upon the Bible. Many theories of the origin, duty, and destiny of mankind which, it was claimed, were based upon the Bible, are passing away and with them is passing interest in the book which is held responsible for these outworn doctrines. It may be that the Bible will come again into the place it deserves to hold in the first rank among the records of the past, as the result of the new studies which reveal it in its true character, as a record of the spiritual struggles of some of the most excellent seekers for truth and doers of righteousness who have ever lived upon the earth. The very efforts which have resulted in the total destruction of ancient dogmas concerning the will of God and the nature of man, have brought to light facts of wonderful interest to all students of human progress, and will, in time, cause the Bible to be read with new delight by those who are interested in the history of their race."

If the statement that "probably the majority of business men never open the Bible" is true, then the reason assigned by the *Register* for this lack of interest in the Scriptures is without doubt the correct one, but the business man—the layman—should not be held too strictly to account for this state of affairs. He is not wholly to blame. He has trusted to others for an interpretation of the sacred writings, and they have given him a theory of God which is inconsistent with the highest human ideals, and a Saviour whose healing ministry ceased with the earthly career of our Master. Christian Science is rescuing business men, and other men, from this condition of agnosticism and is revealing to them a God who is Love, a God who is healing the suffering and sorrowing just as they were healed of old in Judæa. It is because of this new-old revelation of Emmanuel that the Bible is so precious to Christian Scientists, and has become their constant companion.

Any one who reads the testimonies which appear in our publications will see that so far as Christian Scientists are concerned the Bible is in no "danger of being laid upon the shelf never to be read again." On the contrary, it is the daily instructor of an ever-increasing number. Persons who have been Bible students for years write that in the light of Science and Health, the Scriptures have taken on an enlarged, more practical, and more spiritual meaning, and that the promises of Jesus are now seen to be possible of fulfilment.

A prominent clergyman, in speaking of the prevailing apathy of the masses, recently said:—

"The reason that some churches in Chicago are nailed up and unused is in the fact that the spiritual was forgotten in other considerations."

If the Bible has been "laid upon the shelf" by any considerable number of persons, it is for a similar reason, and the remedy for this condition must be in a more spiritual apprehension of the truth of the "book of books."

ARCHIBALD McLELLAN.

The Veil of Personality.

Their eyes were holden, that they should not know him.

THE story of the walk to Emmaus, on an afternoon which had been darkened by crushing disappointment, illustrates a human tendency that still abides to the serious disadvantage of our spiritual realization and ministry. The two disciples were sincere and loyal, but they were yet in bondage to a human sense of personality which, in view of recent events, rendered it impossible for them to recognize their Lord, even when he was at their side and speaking lovingly to them. Jesus' effort to raise the thought of his disciples to the recognition of his spiritual selfhood constitutes a salient feature of his ministry. Through all their captivities and humiliations his people had clung to the promises of the perpetuation of the throne of David, and impelled by racial pride, by an aggravated sense of intolerable wrongs, and by the prophet-nourished expectancy of a Messianic deliverer, they trusted that it was he which should redeem Israel.

The disciples evidently shared this universal hope, a hope which was forever blasted when Jesus frankly declared that his kingdom was not an earthly one, and that while a host of angels awaited his call, their service was not to be rendered in a strife for worldly empire. Moreover, his multiplied works of healing led the superstitious among them to look upon him as simply a wonder-worker, an ordinary man who could do extraordinary things, and to these he brought confusion when he said, "My Father worketh hitherto, and I work. . . . I can of mine own self do nothing." In these and many kindred words Jesus tried, again and yet again, to lead their thought away from his human personality, and all it might suggest to them; and the saddening failure of his endeavor to accomplish this, was revealed when he said, near the close of his ministry, "It is expedient for you that I go away." A sincere and loving attachment to his person had come to be an occasion of separation from him! Prior to this he had assured them that he would not leave them comfortless, that they were ever to be one with him, even as he was one with the Father. Both his prayers and his promises precluded the possibility of his separation from them, and, therefore, in declaring the expediency of his going he emphasized the necessity of their escape from that sense of dependence upon his human personality which had so hampered his true appearing, his spiritual self-revelation. Centering their thoughts, their anticipations, their hopes upon the human, the divine had been hidden from them.

The centuries have passed, but the loss attaching to mortal sense remains the same, and companionship with the Christ is still sacrificed for the satisfaction of that human thought which always interdicts, in so far, the attainment of better things. In seeking its own gratification, the human represses spiritual aspiration, and thus renders our eyes "holden" that we cannot see the divine idea. So long as we retain our loved ones in the embrace of a material concept, so long will we contribute to the weaknesses and burdens which materiality has brought them, but the moment we begin to know them in their true estate as the children of God, then does true fellowship,—the reciprocal ministry of Love,—become possible.

As never before since the days of the Master, Christian Science is pressing upon men the realization that the sense of material personality,—the ground of that attachment which always seeks in its object a personal return,—is to be denied and dethroned, and that the recognition of spirituality, the seeing of all in Mind,—that this alone can sustain and satisfy true affection. In a letter to the church of Atlanta, Mrs. Eddy makes an appeal which is reiterated on well-nigh every page of her writings, and which embodies a truth of supreme significance to every aspiring heart. She says,—

"Keep in mind the foundation of Christian Science,—one God, and one Christ; keep personality out of sight,

and Christ's 'blessed are ye' will seal your apostleship" (*Christian Science Journal*, May, 1899).

JOHN B. WILLIS.

Vital and Joyous Religion.

THOUGH there may be a very general disagreement as to the best means of promoting the moral and intellectual advancement of the race, there is no question as to its desirability. Materiality makes strong demands upon mankind, and promises great things in return, but it soon becomes apparent, even to the superficial, that it fails to make good these promises. Men do not find security, much less happiness, in worldly pursuits and possessions, and well is it for those who discover this early enough to spare themselves vain regret and remorse for lost opportunities to gain in spiritual things. None too soon can the individual and the nation learn that it is "righteousness" which exalteth the one as truly as the other. The need of a recognition of this fact was emphasized in a recent sermon, quoted by a religious contemporary, in which the preacher said, "The strength and enthusiasm of present-day manhood has gone into commercial enterprises. . . . The Juggernaut of commercial greed has rolled over, and is crushing out of existence to-day, in the lives of thousands of our best and brightest young men and young women, the higher religious aspirations. . . . I have no faith whatever in the remedy proposed by mere education of the masses, in the building and equipment of large libraries, in the emphasis laid upon great colleges and universities, if these things are in any way whatever divorced from the most profoundly elemental religious conceptions of righteousness."

There are few, if any, right-thinking people who would dissent from these statements, and all would surely agree that the one important consideration for mankind is, how best to attain to the "profoundly elemental religious conceptions of righteousness." Christian Science has unquestionably succeeded in rousing a deeper interest in religion than was ever before experienced by the thousands who are now identified with it. Some of these people had previously been very devout, others had been wholly indifferent to religion, but in both cases their healing by spiritual means awakened an all-absorbing interest in the study of the Bible, and in the consideration and practice of those vital truths which have to do with the uplifting of humanity. Not only do they find it a joy to study the Bible, in the marvelous light thrown upon its teachings by our textbook, *Science and Health*, but in the busiest lives time is found to carry the message of the Christ-love and its healing power to the sick and the sinful.

One of the most encouraging features of this voluntary service is the simplicity and naturalness with which they tell others of the truth that permeates their own thought and blesses their own daily life; indeed, the difficulty is to repress the impulse to tell of it everywhere. An incident is recalled of a business man who had accepted Christian Science. He did not hesitate to say that he had long served the "world, the flesh, and the devil," but he had found his freedom in Christ, Truth, and with it a glad sense of joy which he knew to be abiding. His pleasure was found in bringing others to see the light which was shining upon his path. On one occasion he shared his gladness with others by reading a telegram from a former man of the world who had recently been healed, and who was impelled by his new-found joy to send this message from a distant part of the country, just to tell of a spiritual uplifting which he had received at a Wednesday evening meeting. Those who listened could but remember the Master's words, "Enter thou into the joy of thy Lord." It is this joy which accompanies Christian Scientists wherever they go. It expresses their sense of mental and physical health, and they therefore bring healthful conditions into their social and business life. Their religion is no longer assumed on occasion; it is their very life. It is the knowing

of God, good, knowing Him as Truth, Love, which gives new energy, new hope, new opportunity every day for the exercise of that high and holy sense of religion, wherein

Her priests are all God's faithful sons,
To serve the world raised up.

ANNIE M. KNOTT.

Letters to our Leader.

Boston, Mass., February 15, 1905.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—I am very grateful to you for your gift of the "Legends of Parsifal" which you so kindly sent me. Knowing as I do that your moments are spoken for weeks ahead of their arrival, your thoughtfulness for others is a distinctive mark of the gentlewoman, and the selfless worker for the good of others. The book is a most excellent expression of the Parsifal legends. I became familiar with most of the legends about seven years ago, during the time that I was making a thorough study and analysis of Wagner's harmonic structure and orchestration. I feel that had Christian Science come to the great maestro, he would have seen its truth, for his works "Tannhauser," "Lohengrin," and "Parsifal" show that his thought was centered on the power of purity and righteousness over the sensual and the sinful. "Parsifal" is a remarkable music-drama, and makes an overwhelming appeal by its impressive dignity and religious fervor.

It is a very singular thing that in modern times no two persons have met with such tremendous persecution, abuse, and malicious accusation as have Richard Wagner and yourself. And again comes the parallel, that you have both succeeded. Richard Wagner has revolutionized music in every land where music is known, also the methods of orchestration. Your teachings are now taking firm hold upon the world and are changing to a new and higher standard all that they touch. The great maestro's life was one of eternal vigilance and battle. His own pen for years defended his works. Volumes could be made of the most malicious epithets, vilifications, caricatures, and puns that were printed about him. Cliques banded together secretly, and organized mobs sought by political and financial means to keep his works from being heard, while jealous musicians and critics tried to destroy his sure progress.

You, who are working for a higher Cause than the establishment of musical expression, can realize in your clear vision and your own splendid experience something of the trials of Wagner. He had no clear light to lead him on except his own convictions and extraordinary genius for the combination of tones. Victories in music and art are never enduring nor eternally satisfying. The victories over sin, disease, and death are enduring and satisfying, and lead us to see the great wisdom of God's laws which the Master revealed.

I thank you again for your never-sleeping memory and for the knowledge whereby some of our weak places are pointed out to us and made strong.

Lovingly yours,

WILLIAM LYMAN JOHNSON.

Kansas City, Mo., January 24, 1905.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Before the opening of our church on Christmas day, the officers decided to set aside the collection from one of the services for the dear Mother Church Building Fund. This sum, which was seven hundred dollars, was forwarded to Mr. Chase. On the last Sunday of each month we take up a collection for The Mother Church. Many of us have discharged our duty to the local church and shall now bend all our energy towards raising funds for the building of The Mother Church. We know full well that the branches cannot prosper unless the vine is

nourished. When we see the great interest in our Cause which is awakened by the building of a local church, we realize what a wonderful awakening will follow the dedication of The Mother Church.

I have always felt that money is no equivalent for blessings received in Christian Science, and I find my greatest joy in giving to this Cause. Every Christian Scientist in the land should work for the completion of our dear "Temple." For years we have received encouragement and refreshment from our annual meetings in Boston,—we can now show our gratitude by giving liberally to this Fund. You, our dear Leader, have taught us to lay hold of the infinite source of supply; and how much we owe you for this wonderful knowledge! The hundreds and thousands who have been healed and blessed by your teachings should stand ready to respond to your call. I hope you know that your Western helpers, although separated by many miles, are striving to show forth your teachings in their purity, and that they desire to help you in every way. We often long to be near enough to show you by some personal deed how much we love you and how deeply grateful we are for what you have done for us.

With a heart full of gratitude and love, in which my mother and husband join me, I am, Yours,

JENNIE BAIRD SCHOOLEY.

St. Joseph, Mo., February 6, 1905.

Dear Mrs. Eddy:—Since reading the editorial "As to Quotations" in the *Sentinel* of January 21, I have seen how opportune was its appearance. A few days ago a friend presented my husband and myself with a beautifully illuminated copy of your hymn, "Blest Christmas Morn," copied from the Christian Science Hymnal. It surprised me greatly, inasmuch as this form of error had been pointed out so clearly in the *Sentinel*. On reading this copy, I scarcely recognized it as your poem; some words had been transposed, while some were omitted, and others supplied, and the meaning greatly changed,—if meaning there was to some of it.

This was an object-lesson to me, of your great wisdom in this, as in everything you do, and I have been watching carefully lest I should be guilty of quoting from your copyrighted works without permission. I never realized before how prone we are to do this.

Loving yours,

MARY B. HOWE.

Hamilton, O., February 15, 1905.

Rev. Mary Baker G. Eddy.

Dearly Beloved Leader:—My heart has yearned for many weeks to express to you some of my gratitude for the joy and benefits I have received through Christian Science. The thought of unworthiness to intrude upon even one moment of your time has kept me silent until to-day, but the Christ, Truth, which you, dearest Leader, have revealed to us, shows me that there must be no self-condemnation, and I now believe that it might interest you to hear of my healing. About two years ago I went to a faithful student of Christian Science in this city, in a very weak condition physically, with the worst form of lung and stomach trouble. I gave up everything, was willing to become even as "a little child," and was given a treatment, while I read from your book, *Science and Health*, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea." From the understanding of the truth which was demonstrated, together with my earnest study of the "little book," I am healed.

May choicest blessings of divine Love be thine always, and may my life of gratitude, stronger than words, prove my love for you and your great gift to humanity, the discovery of Christian Science.

Your loving disciple,

BONNIE C. WESCO.

Testimonies of Healing.

The longer I am in the work of Christian Science, the more grateful I am for the testimonies of healing that are given in the *Sentinel* and *Journal*. The healing of the multitude to-day through spiritual means proves to me that its blessings are for all. Christian Science is teaching me to know myself and is leading me out of false human beliefs. I owe my health and happiness to Mrs. Eddy's discovery. It has lifted me "out of the miry clay, and set my feet upon a rock." Christian Science is showing me how the truth, the Word of God, can be applied to the every-day affairs of life. Science and Health not only tells me what is to be done in order to work out my own salvation, but it shows me how to do it.

Most of my boyhood days were spent in the hands of physicians. From birth I was considered a very weakly child, but my mother was brave, and being much devoted to me did everything within her knowledge and power for my comfort. Sickness and medicine were continually before me, and by the time I reached my teens I thought I knew a material remedy for every ill. I continued in my delusions, because I was never told the real cause of my trouble. Besides being under a leading specialist for two years, I was also an out-door patient of a noted hospital, but I was not healed. It is wonderful how the "little ones" are cared for in the face of all these seeming difficulties. I always used the prayers that I had been taught, and as I grew older I began to ask for wisdom. Little by little I gained a desire for freedom, and my prayers finally led me to the truth. The first week that I heard of Christian Science, I visited the home of dear Christian Science friends, and was at once refreshed by their purity of thought and example. At their invitation I immediately purchased a copy of "Science and Health with Key to the Scriptures," and, after studying it a little while with the Bible, I saw that if the Bible was true Science and Health must also be true. I began to demonstrate over my physical and mental condition, and as soon as the fear and pain began to leave me I felt encouraged to go on. I was healed, and stopped complaining. I kept on studying our text-book, and when I got an understanding in a small degree of the Science of Mind, my first thought was to help others. I was guided where I could progress in Science, and was no longer "carried about with every wind of doctrine," but held to Principle as closely as possible. From the time the healing came into my consciousness, the desire for material remedies left me, because Christian Science at once pointed out the way to get at the cause of discord and disease. All that I had to give up were the false beliefs of mortal mind. Christian Science then taught me to love the church, and to appreciate what it had already done for mankind. I often thought of the old adage, "Charity begins at home," and after three years' preparation I felt able to take Christian Science to my home, where it found, in due time, ready acceptance and willing disciples. This gave me even greater joy than my own healing. The more good I saw accomplished the more love I had for the truth. Christian Science changed my course from the first, and gave me a nobler aim and purpose in life. I was not so easily influenced by other people's shortcomings, when I learned that evil has neither personality nor place. I was not so ready to take offence, when I found out the way to work unselfishly for the upbuilding of the Cause. Divine intelligence alone points out the way. I wanted to progress, and received class instruction. This step, like the rest, opened the way for something higher, and I am thankful to my teacher who gave me a practical understanding of the obligations and duties of a Christian Scientist.

To our Leader, the Discoverer and Founder of Christian Science, I owe just and grateful acknowledgment.

ARTHUR E. JENNINGS, Toledo, O.

I wish to express my gratitude for the many blessings which have come to me in Christian Science. It is about fifteen years since my mother became interested in this teaching, and since that time I have used no material medicines. Before this time I was taking medicine continually, as I was often ill and was not considered strong. Soon after my mother became interested in Christian Science I had an attack of a throat trouble to which I had been subject. I had Christian Science treatment and was in bed for a few days, though not so long as usual. Since that time I have never had to be in bed a day. I do not mean that I have never been ill, but that the troubles have been healed by Christian Science much more quickly than before, and have occasioned me less inconvenience. My general health has also steadily improved. It has been a great help to me in my work, not only enabling me to do it satisfactorily, and usually without fatigue, but in making my relations with those about me pleasant. My work keeps me indoors, sitting still all day, and yet, in spite of predictions to the contrary, my health has not failed, nor has my eyesight, because Christian Science has taught me that my strength is in God and therefore is eternal, and that sight is spiritual and perfect. I am also being helped in the overcoming of a tendency to worry and depression, of discontent, and of a great nervousness and irritability, which are being destroyed by divine Love.

For all these blessings, physical, mental, and spiritual, I am most grateful to God, and to our Leader, Mrs. Eddy, who has showed us how practical for our daily guidance are the teachings of the Bible.

ELIZABETH TRUMAN, Chicago, Ill.

It is about four years since Christian Science first came to our notice, and we are very grateful for the many benefits received through it. The knowledge we have gained has been through "Science and Health with Key to the Scriptures" by Mrs. Eddy. My husband was afflicted with a very severe bowel and stomach trouble, for which he took medicine constantly for five years, but it grew worse all the time, and he was nearing a state of collapse when Christian Science was presented to him. Having tried *materia medica* without any benefit, he had nowhere else to go, so in his misery he concluded to try Christian Science. He engaged a practitioner, and through her patient and faithful work he was healed,—made whole.

Some two years ago our eldest boy, then a child six years of age, was frightfully burned by falling into a kettle of hot lard which had been taken off the stove only a few moments before. Two places on the body, each as large as a saucer, and also two places on his limbs were burned. When his clothing was removed the skin came off with it from the four places. The child was put to bed, and after half an hour's treatment, he was fast asleep, and rested well all night. In about three days afterwards he was wearing all his clothing again. He never made any complaint of the burns whatever. From all appearances he suffered no pain, and in about ten days the burned places were all smoothly healed over and no scars at all were left.

A year and a half later, this same boy went with his father to close the gates of a large dam. He was playing around the edge of the water. A large log had drifted where the dam was full of water and lodged on the sluiceway, and while his father was working to spring the gates so that the log would go down, he called to the boy to go away from the water. Instead of going directly to his father, the boy came up between the water and the log. At this time the gates sprang open, the log was loosed and rolled onto the child and crushed him down in the mud. His father looked around, and did not see the boy, but seeing his hat afloat on the water, he declared that no harm could come to God's child. At this time he was thirty feet distant from the boy, but he sprang from the top of the dam and over the log into the water, up to his waist, and caught the boy by his arm and pulled him out of the

mud and water. He was brought home, a mile and a half in a cold rain, washed and dressed and ate his dinner, and in an hour he was out at play.

I was subject to sick headaches from childhood, seldom a day without a headache, but through Christian Science I am healed. We have also had in our own family cases of bronchitis, quinsy, chilblains, constipation, dysentery, rheumatism, and many other diseases, which have been healed by the truth. For this healing, and the many other blessings which we have received, we wish to express our gratitude to God, also to our Leader, Mrs. Eddy, and to all who have helped us to a better understanding of Truth.

MRS. S. SAULSER, Yankton, Ore.

It is my desire to acknowledge the power of Christian Science to heal. When the last hope was gone, and the shadows of death were fast closing in upon me, I had been praying constantly that I might live, then I heard the name, Christian Science, for the first time. I sent for one of the practitioners, and was snatched, as it were, from the grave. My healing was surely marvelous. The "Peace, be still," of Truth was spoken, the sleepless nights of agony were changed to peaceful sleep and rest, and the days of endless pain were all ended for me. I knew that the grave had been robbed of a victim, and as soon as I was able, I sought to be alone, that I might thank my heavenly Father for so great a deliverance. My healing has been permanent. Truth has gained the victory for at least twelve years, though I am still a child, learning each day to be more grateful. My disposition to rebuke error has caused me to pass through many fiery trials, and had it not been for the blessed truth revealed to the world in Christian Science, I would not be here to-day to thank my heavenly Father for all the good that has come to me.

LULA M. AMICK, Los Angeles, Cal.

I feel that I owe to Christian Science the wonderful change that has taken place in me. I had never paid any attention to Christian Science until August, 1902. At this time I was in a store in Chicago. My wife brought me a copy of Science and Health, and pointing to the back part of the book, where testimonies are given, asked me to read some of them, calling my particular attention to a testimony that fitted my case,—a case of intemperance. I immediately glanced over a few lines, and then said, "This is well put, it will help to sell the book." She said, "Read a little in the beginning of the book," and I promised her that I would. I kept my promise, and the more I read the more interested I became. I received an understanding that never was given me before. I commenced to have faith in God. I prayed that I might have the appetite for intoxicating drinks destroyed. I had been drinking for many years, and the drink had finally become my master. It was the last ray of hope when my wife handed me that now priceless book. The answer to my prayer astonished me as well as others. It was on the tenth day of September, 1902, that I went into a saloon I had been in many times before, and ordered two glasses of beer, one for a friend and one for myself. I raised the glass to my lips, but could not drink the beer. I was embarrassed, and said that the beer was all right but that I could not drink it, and I walked out of that saloon door with no appetite for drink. It is now nearly two years since this happened, and I have never had any desire for it since, for the appetite is destroyed.

This marvelous occurrence produced in me the strongest faith in the ever-presence and power of an all-wise God. I am indeed grateful to our Leader, Mrs. Eddy, for the many valuable instructions I have received from the study of "Science and Health with Key to the Scriptures," and other Christian Science literature. I am a traveling man, have been on the road for over forty years, and have visited all the States, most of them many times. I have had the pleas-

ure this tour of visiting several Christian Science churches in different States and of witnessing the great amount of good they are doing in healing and uplifting humanity. My business keeps me on the road nearly all the time. I am in hopes that I can join the Christian Science church soon. I commenced this tour in August, 1903, and have saved more money than I ever did before, and I have enjoyed the best of health. I have used no medicine since the time the appetite for drink was destroyed. As many said that it would not be long before I would return to my old habits, I have allowed all these months to pass by before giving my testimony. I find many who scoff at the teachings. They know very little of this new-old doctrine, and when I tell them of the magnificent churches there are in the principal cities, and that every walk in life is represented among their members, they seem astonished. Those who condemn do not understand. I am thankful that there are so many who are taking such great interest in the work, and that the truth is known in their lives.

WILLIAM HEYWOOD, Chicago, Ill.

My attention was first called to Christian Science about the year 1887, through the healing of my father of asthma, he having left his home in Lynn, Mass., in 1857, hoping to find in the climate of Minnesota the health which he had failed to find in Massachusetts. He did not, however, find health until he learned that he lived "In atmosphere of love divine." He is now in his eighty-third year, and is still finding, in this atmosphere, freedom from the ills to which the flesh is heir. About two years later, believing that God was both willing and able to heal me, I turned to Him for help. I knew nothing whatever of Christian Science except that it was a religion which heals, and, besides my father, I knew but one Christian Scientist. I went to her for treatment, and in three days I had received so much benefit, both physically and spiritually, I knew that hereafter Christian Science must be my religion and my physician. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began at once to study it.

Acting upon the recommendation of the practitioner, I received class instruction and became a member of the first Christian Science church organized in this city. I soon realized that it would be necessary to prove by works the sincerity of my gratitude to God and also to our beloved Leader. I seem to reap at the present time so much more of love and kindness than I sow, that I stand in awe when I think what the harvest will be when I am able, through the assimilation of the truth of Christian Science, to reflect more perfectly our Father-Mother, God.

MRS. FLORA M. H. LYON, Minneapolis, Minn.

On the 23rd of March, 1900, I received from one of my daughters a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, as a present on my seventy-first birthday. At the time I received this gift I was very busy at my home near Baldy, New Mexico, operating a stamp-mill in the gold camp, and had but little time to read except evenings. I had for company one of my daughters and her little boy, while the men were up on the mountain taking out ore. Although a constant reader of all kinds of papers and books, I had never heard anything of Christian Science, except a short notice that spring in a San Francisco newspaper, from an orthodox clergyman, referring to the Christian Science people in not very complimentary style; but, as I am not influenced by any random talk, I kept on reading my book, and if I came to a knotty place I would mark it with a pencil, as something to think about.

I had been brought up in a French family (Huguenot), and from early training by mother and father, the study of the Ten Commandments, and the advice of my parents

rather to suffer a wrong than to commit one, these had been impressed upon my mind, and as I came to manhood had been my guide in my dealings with others. My experience soon convinced me that, so far as business was concerned, Christianity was a failure, because every time I had commercial transactions with people who professed to be Christians, and many who stood high in their respective communities, my purse would be the lighter. I began to think that there was something seriously wrong in my bringing up, and I gradually drifted into the agnostic theories, but these only found fault with existing theories and did not furnish anything better in their place.

In Mrs. Eddy's book I came across a great deal of thought that was not readily understood at the first reading, but by continued and careful study, and a good deal of help from my knowledge of chemistry and natural philosophy, I soon shook off the belief of sensation in matter,—the so-called elementary substance. As winter set in my young people left for their homes, while I remained alone in my cabin, occupied in building additional machinery for the mill. Snow soon made its appearance at the altitude of 10,080 feet, and I would only go to the postoffice, three and a half miles distant, once a week, using snowshoes, and my time was taken up by my work and in reading Mrs. Eddy's book. One afternoon I put the belt on my circular saw to cut blocks of firewood and also to split a small stick of frame timber. In doing this the stick closed and pinched the saw. I picked up a small wooden wedge and tried to drive it into the saw kerf, but a bit of ice let the stick on to the back of the saw and instantly it flew, with heavy force, into my face, and bouncing off my left cheek fell about twenty feet off on the snow. The blood spattered on the snow next the saw table, and on feeling with my hand there were two wounds, one on the lock of the jaw and another forward, as big as a dollar, on the cheek bone. Now, I thought to myself, there is a case of surgery for you, and without further ceremony I began to treat the case to the best of my knowledge, with the result that the bleeding stopped almost instantly, and so did a thumping pain, which had commenced. I paid no more attention to the matter, but finished my work, and then went to supper. When I washed my face, I felt a big lump on the jawbone, where the block of wood struck, but after my usual reading I went to bed and slept all night until near daylight, when a pain on the right side awoke me. On feeling with my hand there was another big lump on the right side, but I treated it and went to sleep again. I never lost an hour from the hurt, although I found out that my jaw was broken. There is no scar, only a little red spot on my cheek, and the lumps on the bone have long since disappeared.

In summing up all the benefits I have received from the reading of Science and Health, I can but refer to a condition of sickness dating back to the war (1862), when chronic and malignant diarrhoea came near making an end of my material existence. My hearing, also, was seriously impaired from the effect of cannon firing at Shiloh, but it has come back to me, and where I formerly dared not eat an orange, or grapes, I can now eat anything without being hurt. My peace of mind is giving me a rest which I never experienced before during my life, and I have ceased to look away off for the Divine presence that was always near, though I did not know it.

It would be the height of ingratitude on my part not to remember her who has been the means of leading me to the knowledge of the truth, Mrs. Eddy, the Discoverer of Christian Science and the Leader of this practical, everyday religion, as good on week days as on the Sabbath day. Through her teaching I have learned not only how to read the Scriptures but how to understand what I read, and my thanks are many for restored health, for the knowledge of how to keep well, by the study of this truth, and for the help given to many others in distress. To God I give the glory.

LEONARD BIDDLE, Baldy, N. M.

I am now over forty years of age, and for over twenty years I fought against indigestion and its kindred ills with the help of drugs and doctors. Weary and heavy-laden, I was directed to *The Christian Science Journal* by the janitor of Mitchell Library, and through that I found Science and Health by Mrs. Eddy. I now wonder, not only why people oppose, but why every one does not accept Christian Science right away. For my part I had been seeking this for years, and was glad and satisfied when I found it. When I began to study Science and Health my ailment disappeared for a time and all went well. Then it returned and the fight began, but Truth conquered. First the fear went, then the sense of indigestion, and I was free. After some time a gum-boil appeared and was overcome by the truth, though it remained for some days. The last night I got little sleep, and resolved to go to the dentist in the morning, when suddenly the pain was gone and I sailed into calm waters. It did not break, but went back into its own nothingness, so I knew that Truth had conquered again. Since then my work has been in the line of prevention, amidst so-called adverse circumstances in lodgings and change of residence, during which time I have been well and working hard as a blacksmith.

I am sure that if mothers only knew of the help they could render their suffering little ones, they would seek to understand this blessed Science and thank God for the faith of her through whom He has restored to us the knowledge of His healing gospel.

JAMES MARSHALL, Leeds, England.

The calmness, zeal, and heaven-born love manifested by the Christian Scientists whom I first met, appealed to me as being the expression of the holiness for which I longed. When I was told that God is Principle, and that Christian Scientists look to Him in every time of need, I saw at once that they were practising the teachings of the Bible. A great hope and joy came over me when I realized that a new world of absolute goodness is made practical through this truth. That the Bible has become a new book to me is proven by my constant desire to read it. It is becoming my daily guide. Three years have elapsed since I first heard of Christian Science, and great spiritual uplifting has come to me from its teachings. The mental weight of discouragement and discontent with the world has been destroyed, and in place thereof is a correct understanding of God and man's relation to Him.

Oftentimes my heart goes out in gratitude to God, and to the Revelator of Truth in this age, for the goodness and purity which is brought to human consciousness through Christian Science. When I think of the happiness, joy, and peace that has been mine since coming to a knowledge of Christian Science, a deep sense of pity comes over me for those who are slow to acknowledge, or who even resist the Comforter which is filling my every-day life with the sweet sense of Emanuel, "God with us."

ROSE SCHILLER, Utica, N. Y.

I had catarrh for four years, which left me partially deaf. I also had a weak back. A friend advised me to try Christian Science, and I did so, with the result that in about two months I was entirely cured. I can truthfully say that I never felt so well before in my life. My hearing came back, and I feel so strong that my friends often ask me what made such a change in me.

A short time ago my oldest boy came home from school, saying that some of the children in school had scarlet fever, and as he complained of not feeling well I feared that he was catching the fever. The next morning the baby took sick, and I was just going to send for the doctor when the thought came to me, "Why not try Christian Science?" I threw the medicine away and read in Science and Health. Then I took the baby out of bed and dressed him, and he went to playing with the other boy and neither of them

has been sick since. I do sincerely thank God for what He has done for me and I thank the kind friends who have helped me in body and mind. I would not give all I possess for the understanding I have received through this truth. I hope my testimony may help some one who is seeking light.—MRS. MARIA McNEIL, Port Stanley, Ont.

I wish to give my testimony regarding the healing in Christian Science. I had heard of the movement many times, and had literature given me to read, but I carelessly put it aside, not being religiously inclined, and laughed at the supporters of such a religion. I had always been a delicate child, and grew into womanhood under the same conditions. Finally, about a year and a half ago, I had an infant nursing and was stricken with an old trouble, tonsillitis, and was told that I could not take medicine as it might affect the baby. As a last resort, I resolved to try Christian Science, though still having my doubts, and fearing to tell my husband, because he would ridicule me; but, being in such misery, I cared not what became of me. I am happy to say that in forty-eight hours I was a well woman. The disease had usually lasted about three weeks, and it took two weeks more to regain my strength, but my strength returned with the healing in Christian Science. When there has been any sign of the disease it has always been met immediately with Science. I also told the practitioner about the sense of limitation in our finances. She said, "Mind is never limited," and a demonstration of the truth has been made, for my husband is earning double his former salary.

I have learned to love the Bible instead of spurning it, and often pause to reflect what I would do without Christian Science. It is a comfort to know that when we try to keep in the straight path, we see the results even where we little expect to find them.

I desire to express my gratitude to the Leader of this movement, whose indefatigable zeal has led so many sin-stricken, sick, and death-stricken ones back to God, to Life, Truth, and Love. I also thank the patient practitioners, who have helped me on in this "mental journey" to see the path and strive to keep in it.

MRS. ADDIE HILTS, Cleveland, O.

[Written for the *Sentinel*.]

Resolutions.

JENNIE WALBRIDGE BRIGGS.

RESOLVED to live the truth I know,
And by my words and deeds to show
To those in sickness, doubt, and fear
That God is Love and God is near,—

One Father-Mother Love divine,
Whose presence in each heart doth shine,—
And that His allness understood
Makes of all men one brotherhood.

Resolved to think more lovingly
Of all I meet or hear or see,
So that my thoughts may cheer and bless
Some sad hearts in their loneliness.

Resolved to speak for Truth to all
The claims of error, great and small;
Since Truth by its omnipotence
'Gainst error is a sure defence.

Resolved that all my deeds shall be
Like his, whose loving ministry
Through all the ages shall abide,
An inspiration and a guide.

From our Exchanges.

Doubtless there are Christians who are lacking in spirituality, and the defect is a grave one. "God is a Spirit: and they that worship him must worship him in spirit and in truth." The very gravity of the deficiency should make us slow to bring the charge. It is one of the many cases where we do well to remember the words of our Lord Jesus, how he said, "Judge not." Especially should we be slow to bring an accusation of such seriousness against a fellow Christian because he differs from us in his views of doctrine. Nothing is more common than this. A man has a decided opinion concerning inspiration, and believes, as he has a perfect right to do, that his theory of inspiration is the only true one. Is it true that no one can be truly spiritual who refuses to accept this theory? As Baptists we believe certain things with reference to the proper mode and subjects of baptism. Is the man who differs from us at this point necessarily an unspiritual man? Probably some would answer these questions in the affirmative, but such an answer is in direct contradiction of the facts. Pleasing as it might be to some, could we, as a denomination, furnish indubitable evidence that we have a monopoly of spiritual religion, the proof is lacking. Members of Presbyterian, Congregational, and Methodist churches; men and women whom we believe to be mistaken as to the matter of baptism, furnish ample evidence of their love for God and that they are led by His spirit in doing His work. Men who hold to a theory of inspiration differing sharply from our own may, and often do, give full proof that they have the mind of Christ. The fact is that we decide between the verbal and dynamic theories of inspiration, between immersion and sprinkling, according to apparent evidence; that is, with the intellect. A man may be mistaken and yet be not only honest, but profoundly spiritual. Is it not about time that professing Christians should stop indicting those who differ from them doctrinally as lacking in spirituality?

The Standard.

The old pagans put an image of God in the center of their church; Judaism took the image down and put the Bible in its place. To-day God's providence is taking the Bible out, as it took the old idol out, and is saying to us, You must go back of the image to the living faith, back of the Book to the experiences which the Book interprets. You must learn through the voice of Moses and David and Isaiah and Paul to come yourselves into the same presence of God into which they came, and listen to the same voice of God which they heard, and because of which they spoke.

LYMAN ABBOTT.

The Outlook.

So far from its being true that "being good" is something apart from the work of daily life, it is through this work, through our attitude toward it, through our fidelity, patience, and courage in doing it, that we acquire "goodness" at all. The outer life is the arena, the school, the providential discipline of the inner life of manhood and womanhood, of character, of fine and large spiritual attainment.—*The Watchman.*

A man who is afraid of new truth is not quite sure that his old truths are true. A theologian who believes in a progressive revelation of God will be as eager for new light as is a biologist or an astronomer, for he knows that all truths are one and holy, because all are a revelation of the Holy One.

JOSIAH STRONG, D.D.

Homiletic Review.

The spiritual life of the country to-day is suffering because of over-emphasis on points of disagreement and sect-assertion and want of emphasis on points of agreement.

The Congregationalist.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The Kansas legislature has taken strong action in dealing with the oil question in that State and the methods of the Standard Oil Company. Its lead has been followed also by Missouri, Iowa, Arkansas, Texas, Indiana, Colorado, Wisconsin, Oklahoma. In Kansas the legislature proposes that the State shall refine and sell oil; regulate freight rates in the transportation of oil within the State; declare oil pipe lines "common carriers," and regulate rates for transportation therein.

Representative Scott of Kansas has introduced a bill in Congress placing pipe line companies in the category of common carriers and subject to the interstate commerce laws.

The House has taken action in the matter of railroad rate regulation and passed the Esch-Townsend bill which meets the approval of the Administration. It seems probable, however, that no further action will be taken at present, as the Senate is not inclined to act on that bill or any similar measure at the present session, but will appoint a committee to investigate during the recess and report later. This meets with approval and will give ample time for all interested parties to be heard.

France last week presented to Congress another of the David d'Angers busts of George Washington, to take the place of that destroyed by fire in the Capitol, December 24, 1851. The bust was recently discovered at Angers, France, was purchased by popular subscription and placed in the hands of Ambassador Jusserand for formal presentation to the United States.

The Emperor has presented to Harvard that part of the German exhibit at the St. Louis Exposition which represents the social ethics of Germany. The collection, regarded as a notable accession by the university, will be placed in Emerson Hall, a new building not yet completed, which will be dedicated to the uses of the philosophy department of the university.

The Senate will not take action on the

San Domingo protocol recently submitted by the President until the extra session of the upper branch of Congress, to begin March 4. There is every indication that it will be ratified, now that the Senate has gained its point by forcing the Administration to submit the treaty to that body.

Sir C. Purdon Clarke, director of the Victoria and Albert Museum in London, has succeeded the late General Luigi P. di Cesnola as director of the Metropolitan Museum of Art of New York.

There are now in operation at the Panama Canal three large American steam shovels, with five more to be erected.

Foreign.

The work of cutting the Simplon Tunnel through the Alps, begun in 1898, was completed on the 24th ult. Many unexpected obstacles have been encountered, the most serious being hot springs, which threatened to wreck the whole enterprise. It is hoped to inaugurate the tunnel about March 20.

The length of the Simplon Tunnel from Brig, in Switzerland, to Iselle, on the Italian side of the mountain, is about twelve miles. After piercing very hard rock two miles, powerful cold springs were encountered, then one hundred and fifty feet of shifting material, which required six months' time and \$100,000 to overcome. The Swiss and Italian Governments have jointly financed the undertaking, at the cost of \$15,000,000. A smaller tunnel is to be constructed parallel to the large one, which will be increased so as to permit traffic both ways at the same time. Meanwhile, a half way station will allow the passing of trains.

The Czar, accepting representations of the military superiority of Russia in Manchuria, where her army under Kuropatkin faces the Japanese, and confidently expecting the success of that army, announces his purpose to push the war vigorously. He also feels, in view of the internal conditions, that withdrawal now from the war would be disastrous in its effects upon the temper of his people and his Empire.

The decision of the International Commission of Inquiry into the North Sea incident was publicly announced at the closing session of the commission last Saturday. The decision lengthily sets forth the circumstances and incidents and gives the opinion of the admirals on the various important points involved, and finds that "the opening of fire by Admiral Rozhdestvensky was not justified."

The Cunard line's first turbine steamer, the *Carnarvon*, was launched at Clydebank last week in the presence of a great crowd of people. She is of 21,000 tons register, is 678 feet long, has eight decks and accommodations for 2,656 passengers and a crew of 450 men. The *Carnarvon* is expected to attain a speed of twenty-one knots.

The French Minister of Marine estimates that \$24,000,000 is required this year for expenditures in naval supplies if France is to hold her position among the nations as a naval power.

Industrial and Commercial.

Tropical products are becoming each year an important factor in the importations of the United States. The total value of such products brought into the United States during 1904, including the receipts from Hawaii and Porto Rico, aggregated \$465,000,000. In 1870 the total imports of tropical and sub-tropical products amounted to \$140,000,000; in 1880, \$242,000,000; in 1890, \$298,000,000; in 1900, \$335,000,000. In 1870 tropical products formed thirty per cent of the total imports of the United States; in 1904 they formed forty-three per cent.

The number of cotton mills in India at the end of the fiscal year 1903-4 (March 31, 1904), was 204. The number of spindles was 5,213,344. The number of persons employed (daily average) was 186,271. The nominal

capital and debentures amounted to about \$65,000,000, of which \$50,000,000 was paid up. The production of yarn in the mills is reported at 556,000,000 pounds; the quantity of woven goods, 132,000,000 pounds.

Mitsui & Co., New York agents of the Japanese Government, have placed with a local firm an order for seventy-seven locomotives. The estimated cost of the locomotives is \$1,000,000. The terms of the contract require that the locomotives shall be built as soon as possible, and delivered direct to Korea in lots of twelve, via the Pacific coast.

The twenty-eighth annual report of the Commission of Sea and Shore Fisheries of the State of Maine makes the pack of sardines in 1904, 1,645,657 cases.

General.

At the solicitation of Professor Charles Waldstein, of the University of Cambridge, England, President Roosevelt has consented to become the honorary president of an American committee to co-operate in the excavation of the ancient city of Herculaneum. Professor Waldstein's plan is to have the work of excavation done by national committees, with sovereigns or presidents at their heads, in each country, and an international committee presided over by the King of Italy. The actual work is to be done by an international staff from all countries. Professor Waldstein has also obtained promises of co-operation from England, France, Austria, Sweden, and Italy.

The industrial history of Japan during the past year shows an unusual abundance of nearly all agricultural products, especially rice, this latter being estimated at about 248,145,000 bushels for 1904, an increase of about 17,494,223 as compared with the yield of 1903. The average annual yield of rice since 1891 has been 199,758,794 bushels. Other cereal crops, especially barley and wheat, show considerable increases as compared with previous years. On the basis of the present market value of rice, the increased income of the country from this source is estimated at \$2,820,850 over last year.

Several famous masterpieces from the collection of paintings of the late Adolph E. Borie, Secretary of the Navy in the Cabinet of President Grant, have been purchased privately from the heirs of Mr. Borie. The most important are: "The Laborers' Return," by Jean Francois Millet, for which \$70,000 was paid; "Grazing Scene," by Constant Troyon, for which \$40,000 was given; "The Capture of Goetz von Derlichingen," by Delacroix, \$25,000. The transfer included also one of the smaller Rousseaus, for \$10,000.

Four cypress trees, which according to tradition were planted by Michael Angelo, formerly stood in the cloisters of the Church of Santa Maria Degli Angeli in Rome. In the hurricane of 1888 two of these trees were prostrated, and a storm last week caused the fall of a third. The fourth was so damaged by the fall of the others that it is doomed.

The rare first issue of Charles Lamb's prose version of "Othello," London, 1807, one of the stories which later formed a part of the two-volume edition of "Tales from Shakespeare," by Charles and Mary Lamb, has been sold at auction in New York for \$530.

Norway's coast line—1,700 miles in a straight line—becomes 12,000 miles if followed around the fjords. In these fjords are over 150,000 islands.

Eight pigeons recently flew from Kimberley to Cape Town, a distance of 512 miles, in fourteen hours.

The Tibet survey mission has established the fact that Mount Everest is the highest peak in the world.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Christian Science Treatment Effective.

SAMUEL GREENWOOD.

If Christian Science in its practical operation did not reform the sinner and heal the sick, it would be neither Christian nor scientific, but a mere caricature of Christianity, deserving all that its misapprehending detractors have said. The fact, however, that it does reclaim the sinner, delivering him permanently from his love of evil, should establish its Christian character, for there is no other way whereby sinners may be saved except through Christ. And its success in healing disease by a definite and specific rule, embracing the intelligent application of truth to human need, should establish its scientific character, for this has been the unattained ideal of all human curative systems. The purpose of Christian Science to save mankind physically as well as spiritually should enlist the sympathy of all good and true men, and its successful achievements should turn the needy with renewed faith toward God. Who without prophetic vision can perceive the tremendous import of these things transpiring to-day, and their broadening horizon of hope for an enslaved race?

The spiritual methods of Christian Science, so silent and invisible in their operation, so effective in visible results, remain a mystery to the materially minded. The theology that retains and maintains a material conception of Divine law, and which sees in Jesus' miracles not its fulfilment but its infringement, may deny that Christians to-day can possibly repeat their Master's works. Material therapeutics also, with matter as its center and circumference, and having no conception of spirituality as the reality of man's being, may be skeptical as to the ability of Christian Scientists to overcome disease through righteousness and prayer. But to both of these conditions Christian Science practice presents for consideration the effective healing of disease, not only without material agencies, will-power, or hypnotism, but after all these had failed.

It has been asserted that while Christian Science may be of some avail in nervous troubles it can have no real effect in more serious and organic diseases. Then what accounts for the diseases of this serious type that have succumbed to its influence, an influence that revived hope when medical fears had prostrated it? Are nerves less material than bones or muscles or brain, etc., that they are susceptible to Christian faith and prayer, while these others are not? And might not one ask, if nervous conditions are so simple of cure, why they are not treated successfully instead of being allowed to pass to Christian Science practitioners? How is it, for instance, that material methods did their best for years to relieve the writer of just such troubles, but without effect, and that thereafter Christian Science came to his rescue?

The truth is that all disease is difficult of permanent cure by unscientific methods, so long as it is admitted that cause and cure proceed alike from matter. Matter cannot reach above or beyond itself, how then can it accomplish the

results for which Jesus found it necessary to appeal to Spirit,—God? Our Master's success in healing demonstrated beyond reasonable dispute the superiority of spiritual over material methods. His Christian system is again presented to men in Christian Science; and although its students have advanced but a little way in their understanding of it, the effectiveness of their treatment of both sin and sickness has engaged the attention of the world. The wisdom of Christian Scientists in seeking to adopt and practise their Master's method for the removal of their sicknesses as well as their sins should not be called in question by those who believe that Jesus understood and used the right way, and that he recommended it to his followers in all ages.

There is no indication that Jesus diagnosed disease as resulting from invisible microscopic germs, or from food, climate, or even heredity, but the records do indicate that he attributed disease to evil thought and deed. He spoke of a sick woman as being bound by Satan, and referred to a man's dumbness as a devil, or evil, and cast it out as such. He told his followers to "cast out devils," by which we believe he meant the evil in men's hearts, which he said was all that could defile them. In the same way, Christian Science deals with sickness as something more than is seen on the physical surface, and hence in healing it goes farther than the removal of a bodily disorder. This treatment is effective over other methods, because it purifies mind as well as body, gives tone to the moral as well as physical nature, and lifts thought to a more spiritual plane.

It is self-evident that to destroy its cause is the only effective means of treating disease. Material methods do not do this, even on their own plane. The supposed material causes of disease flourish to-day even more prolifically than in times past, despite the increase of medical knowledge. If these methods cannot destroy the foe on their own ground, what can mortals expect of them in ministering "to a mind diseased"? After centuries of its practice *materia medica* has not inspired enough confidence, even among its practitioners, to remove the *fear* of disease; a fact which certainly questions its effectiveness.

Medical theories now admit that worry and wickedness make men sick, but what remedy do they offer for either? What can they do to loose the prisoners of evil thoughts? What cure have they for anger or appetite, poverty or passion, malice or meanness, and all the other unrighteous conditions that eventually disturb peace of mind and body? What *can* matter do to counteract sorrow or jealousy or covetousness? Though a man were for his lifetime dosed with drugs, plied with electricity, baths, health foods, hypnotism, or changes of climate, would he be more honest or loving or pure as the result? If not, how are these means superior to, or more effective than Christian Science, which has demonstrated in thousands of instances its ability to overcome these deplorable conditions?

The influence of Christian Science treatment does not reach the patient through the circulation of the blood, or through so-called magnetic conditions, but through the truth of God's infinite presence and power and goodness.

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What could convey to men the divine remedy for their ills more quickly or more effectively than this? No matter where patient or practitioner may be materially located, whether in proximity or leagues apart, they are ever within instant touch of this great truth. What could be more potent to offset the evil tendencies in human nature than the recognition of omnipotent good? What could more effectively soothe the fear of mortals, quiet their anger, subdue their passions, or remove their selfishness than the knowledge that Love is infinite? These truths of God's all-presence, all-power, and all-sufficiency, were the source from which Jesus drew in healing the sick and the sinful. What material science or system has proved by its success worthy to unloose the latches of our Master's understanding of truth, or his application of it in overcoming the conditions of mortality?

Christian Science does more than heal disease, or it would not be the whole of Christianity. It seeks out and exterminates the hidden "mental microbes" (Science and Health, p. 164) that poison the thought and disturb the peace of mortals. It restores waning faith in God, lessens the love of sensuality and the desire to do wrong, removes the tendency to worry, lights up the blue depths of despondency and despair, and gently lifts experience above poverty and sordid worldliness into some realization of the plentitude and peace and purity of man's true being in God. Its work, which begins with the healing of disease and discord, goes on to the destruction of all evil works, even to the coming of the kingdom of good in men's hearts, until all that now separates man from God shall have disappeared from human consciousness, and man knows himself even as he is known, the son of God.

The Blessings of Christian Science.

HELEN ROBINSON.

MANY seem to be under the impression that Christian Science is nothing more than a remedial agent in sickness. Now, although the physical healing naturally attracts much attention, it is well to remember that Christian Science means infinitely more. Healing is one of the signs that "shall follow them that believe," and it naturally and inevitably pertains to him who realizes God's allness enough to let the Christ-mind be revealed. Sickness never fails to disappear in proportion as truth appears. If the sick are not healed, the broken-hearted blessed, and the sinful uplifted, it proves beyond cavil that the Christ-mind is not adequately attained.

It was the Mind of Jesus that healed the sick as well as the sinful, and if, as Paul declares, "we are also his offspring," we should follow Christ Jesus in his demonstrations by reflecting the same Mind. If Jesus had thought it good for us to use material methods, would he not have done so himself or have said something about it? Instead of so doing, he healed metaphysically, taught his students to do the same, and said, "these signs shall follow them that believe."

Many are asking, "Why was the practice of healing lost sight of?" We may answer that it calls for more than what is usually meant by the word faith. It requires insight, spiritual perception, the recognition of Immanuel—God with us. It is in many cases easier to overcome sickness in Christian Science than to overcome sin, and the work is more quickly accomplished; but sickness and sin must both disappear, and all materialism, every thought that does not tend to lead man God-ward, must go out under the light of Christian Science: "For he [Christ] must reign, till he hath put all enemies under his feet."

Truth can always be proved when understood, hence, it is "the understanding heart" that we need more than words.—words are but the wrappings of thought, after all.—the

main point is to have the right idea of God and man and to demonstrate its reality. God is divine Love, and "God is a consuming fire," therefore it is Love which burns away the chaff of sensuous belief, and brings to light man's true being as the expression of infinite good.

All down the years thinkers have had glimpses of the Principle of Christian Science, but they have failed to discover the method of its demonstration. These glimpses have, however, been friends along the way, cheering men with the promise of day. There are numerous instances of this that will occur to many. Let me mention one or two which are familiar. Browning says, "There shall never be one lost good. . . . The evil is nothing, is naught, is silence implying sound;" and Carlyle, in his essays on "Heroes," continually dwells upon the necessity of insight, of getting behind mere appearances and reaching the "Heart of Things,"—"A glimpse, that, into the very Heart of the Infinite." So, too, countless others. The very word "insight" pre-supposes some vital truth to be perceived. Are we never to see the underlying truth of creation? Some say not, but Jesus said, "Ye shall know the truth," and his days were given to the effort to make men understand it.

Jesus overcame sickness as well as sin. He thought it worth while, evidently, to spend a great deal of time in the healing of the sick, but he did not begin on the outside. He healed from within, and said, "It is the spirit that quickeneth; the flesh profiteth nothing."

Now, as two and two can never make five, no matter how often we may make the claim, and as a whole problem may be kept from its correct solution by the admission of such an error, even so must we be right in our premise of Life, in order to be right in conclusion; for the truth regarding God and His creation heals metaphysically,—removes the error and reveals the eternal facts of the case; namely, man's true nature as God's child. "Fact answers, if we see into fact," to quote Carlyle again.

Have we not always, in the past, paid more attention to the personality of Jesus than to what he taught? He certainly taught something of vital importance to man. What was the truth he taught? He strove to impart an idea that would transform by "the renewing" of the mind, that would bring us to the understanding of that Truth which was his Life, and lead us to think as he thought,—have the same Mind. Not person, but Principle, is the basis of all true Christianity as it is of all true science. In mortal belief all is based upon a too personal foundation.

'Tis Life whereof our lives are scant,
'Tis Life, not death, for which we pant,
More Life and fuller than we want.

This cry of humanity presses in on our consciousness. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Shall we not, then, in Christ's name, arise and answer the cry in Christ's way?

The less personal and the more unselfed we become, the higher we rise in the scale of being and the clearer are our views of Truth, until we shall have overcome the temptations of this earthly experience and attained the harmony of true living. Outside of the spiritual *knowing* that dispels earth's clouds, how can any one escape being touched by the bitterness of human existence? Think of how we have believed that God made man, and made evil, or at least permitted evil to be a power; made man subject to evil, put him into a material body without giving him an opportunity to object, and then left him to intolerable suffering here, or hereafter, for what he could not help! We ought to know God better than to believe such things of Him. Business men, and men of learning, cool, keen, and calculating, study Christian Science because they have found by experience that it helps them greatly to know what to think and do at all times. It is applicable to every need of man. They, assuredly, do not study it as a pastime, but to make use of the knowledge they thus gain; for, like mathematics, it is practical only when understood aright and applied correctly.

Mrs. Eddy, in deep humility and devotion to Truth, sought until she found the key, and she was pure enough, and far enough above self to give it to the world. If ridicule and misjudgment of her motives awaited her, what then? She went bravely on and proved her words by her deeds, lovingly and tenderly at every step. She was the first in this age to discover how Christ's teaching is to be obeyed, and she followed it implicitly. Who else was to show us the way; to catch the meaning of Jesus' words and the voice of Spirit fully enough to go and do likewise? Suppose she had given up the search and left us to find out for ourselves, how much longer would we have had to wait? We tremble to think what it would have meant to us. The time, happily, had come, and the result is that there are thousands to-day who have found joyousness, peace, health, love to God and man, in place of the old-time bitterness, suffering, and despair.

The longing to be good and true
Has brought the Light again.

Everlasting Rest.

C. L. E.

THE human sense of a need of rest is apparent; and the question may be asked, What brings the most enduring rest? Mrs. Eddy has answered this question once and for all in her discovery of the law of all-harmonious action, and in Christian Science we learn that it is only divine Love which includes and imparts rest, and there is but one rest, the rest which God knows. God is Life, and God is Love, hence Love is Life: and the corollary is,—loving and living. Whatsoever other means mortals may try, in order to extinguish weariness and exhaustion, such means will be found to be false prophets, offering that which, from their very nature, they can never supply.

Wherever materiality has place, there also is imperfection, for materiality and imperfection are synonyms. Spirituality and perfection are synonyms, and spirituality is the manifestation of God,—Spirit, Love,—hence to be spiritual, loving, is to have one God; and this mental condition includes the restfulness of all-harmonious Divinity. Science and Health gives the true explanation and definition of rest on page 519 (line 29). There is always opportunity to take part in "holy work," and perhaps one of the richest blessings diffused through Christian Science is the absolute certainty that work in Science is both holy and effectual. We have many opportunities afforded us by Divine wisdom of studying the spiritual laws of being, and each and all can so labor that every hour of the day, nay, every second, the suggestions and manifestations of evil will be "cast out," and the full appearing of Christ's eternal reign will be unfolded to universal view.

Can any material methods give us a rest from the discords of mortal mind, such as is found in the wholly spiritual rest imparted from divine Mind—a rest which not merely rests the individual, but which imparts itself to all who come within the influence of his thought? What is there more inspiring, reassuring, restful, than the very thought itself that we are working for eternity, the eternal destruction of error, the eternal unfoldment of good? As we let Truth think in us, God work through us, we become avenues for the healing Christ, we experience a rest unutterable and abiding in the degree to which the human yields to the divine. We have learned in Christian Science that humility and joy, this silent, ceaseless prayer, is genuine love, impersonal, purely spiritual, in the world but not of it. The true rest is the only rest; it blesses all, and it is the result of conscious, continuous fruition. We should ever seek to understand the full import of the Scripture, "Rest in the Lord," and the realization of the true sense of rest must come through obedience to the demands of Truth and Love.

Thy Name.

AUGUSTA R. McDONALD.

IN the seventeenth chapter of St. John's gospel we find the words "Thy name" used three times by Jesus in the prayer in which he recounts his life-work somewhat and expresses his ideal for his disciples. In the sixth verse he says, "I have manifested thy name unto the men which thou gavest me out of the world;" and in the twelfth verse, "While I was with them in the world, I kept them in thy name;" and once again, in the last verse of the chapter, "And I have declared unto them thy name, and will declare it."

The use of the phrase seems a little peculiar in connection with the verbs with which it is used. What does it mean to manifest a name, to keep in a name, or to declare a name? Surely the words "thy name" must have a different signification from that usually given them. The latter part of the last verse seems to give a satisfactory solution; "That the love wherewith thou hast loved me may be in them, and I in them." This is given as a consequence of Jesus' declaring his Father's name, and as the reason for that declaration. The writer of this gospel was the "beloved disciple" who seems to have grasped more of Jesus' spiritual meaning than any of the others. In his epistles he dwells much on the thought of love and tells us plainly in one place that "God is love." Jesus "kept them" in God's name by the attraction of Love, and we can attract and hold by no other power.

Jesus' whole life was the declaration of God as Love, for he came to wipe out the concept of God as a stern, wrathful deity, and to reveal Him as a loving, pitiful Father, who knows and supplies every least need of even the least of His creatures. His life-work was a series of demonstrations of the power of Love over all evil. And when, on the last night of his earthly life, he said that he had declared this Love in order that his disciples might have the love wherewith God had loved him, he explained his ideal for his immediate followers and for us, all those who were to believe on him through their word.

Jesus knew how to pray aright, and he could never have asked for an impossibility. He knew that this love was an imperative necessity for his followers if they were to do his works. A revelation of marvelous possibilities comes to us when we realize that this prayer was meant for each of us who believe, and is being answered now: that it is not only our privilege to follow Jesus' example and manifest Love as he did, but it is even our duty, that the world may be redeemed from the claim of evil in all its forms.

Three Gates.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates—First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

BETH DAY.
The Housekeeper.

Each person knows God from an infallible demonstration in himself, and not on the slender grounds of men's "lo here" interpretations, or "lo there."—WILLIAM PENN.

Selected Articles.

The Church in Concord.

Washington's birthday marks the sixth anniversary of the organization of First Church of Christ, Scientist, of this city. The first anniversary of this important event in the beautiful new church edifice, a gift from the Reverend Mary Baker Eddy, the Discoverer and Founder of Christian Science, to the Concord church, was of more than usual interest.

There was a large number present, and, after the regular service, many visitors accepted the invitation to see the room which has been set aside for Mrs. Eddy's use, and which is open to visitors at the close of the Wednesday night meeting.

In opening the meeting, the First Reader, Rev. Irving C. Tomlinson, C.S.B., briefly referred to the interesting event in the history of the organization of the church, and in fitting terms voiced the gratitude of the members to their revered Leader, Mrs. Eddy, for her munificent gift of the handsome granite church edifice.

Among other things he said,—

"On February 22, 1899, First Church of Christ, Scientist, in Concord, N. H., was organized with seventy-eight charter members. The present membership is two hundred. The meeting place in Christian Science Hall having been outgrown, Mrs. Eddy's loving generosity provided the present handsome church home. The growth of the denomination in these six years has been remarkable. In 1899 the membership of The Mother Church in Boston was 11,300. Now it is 31,423. Then there were 338 Christian Science churches. Now there are 636. Then there were 110 societies. Now there are 260. Then there were 448 places where Christian Science services were held, now there are 896. Then there were perhaps twelve Christian Science church edifices, now there are about 130. Then Science and Health had reached its one hundred and fiftieth edition; now it has passed its 335th, and more copies have been sold during the last twelve months than during the first twelve years."

Many interesting testimonies were given by those present of the help received in Christian Science for the healing of suffering and disease. There were present, as is usual, many visitors from abroad.

The Daily Patriot, Concord, N. H.

The statement that prayer is practically denied by Mrs. Eddy, could not be wider the fact, for the prayer which has as a result the bringing of the earnest seeker into a better sense of communion with God, a sense which destroys fear, despair, distress, and disease, surely speaks for itself; and it is such prayer that Christian Science teaches and that Christian Scientists are striving to approximate, in keeping with the Master's admonition to "pray always," and the results of these efforts encourage them to believe that they do not "ask amiss."

Christian Science may not be readily understood by the critical or superficial investigator, but its deeply Christian character is proven by the healing it brings the sick, the comfort to the sorrowing, and the renewal and reformation of mind to the sensual and sinner. It is significant that Christian Scientists never preach sermons against the beliefs of others, but concede to them the right to worship as they please, and for themselves simply ask the freedom of their own convictions, their constitutional and divine right to worship God after the dictates of their own conscience.

It is narrated in the fifth chapter of the Acts of the Apostles that, by reason of the practical and healing application of their Master's gospel, the followers of the Founder of Christianity had so incensed the professors

of recognized and established religion in their day, that opposition and denunciation were about to culminate in the attempted destruction of these faithful disciples. And at this time, so the sacred story runs, "stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people. . . . and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

May not those who, by reason of differing religious opinions, lack appreciation of the doctrine and application of Christian Science, find counsel worthy of consideration in the wise advice of that ancient doctor of law? Christian Scientists would most earnestly say to all fellow-religionists, regardless of creeds or professions, in the words of Abram to Lot, "Let there be no strife, I pray thee, between me and thee . . . for we be brethren."

DAVID B. OGDEN.

Capital Journal, Salem, Ore.

Christian Science healing has been practised for more than a third of a century, and the vast number of adherents found in the Christian Science church to-day represents but a fractional part of those who have experienced the beneficial results of this healing practice. If a tree is to be judged by its fruits, then it must be conceded that Christian Science long ago proved its right to be considered both safe and sound as a practical method of cure.

Leaving out all question as to the soundness of this teaching from a philosophical or a religious standpoint, it must be apparent even to the most casual observer that Christian Science has had to prove itself worthy of confidence at every step of the way, in order to hold its own against the opposition of every conceivable kind which has sought to overthrow it. Its followers have been recruited largely from the ranks of those who despaired of ever finding relief from pain on this side of the grave, and the measure of their joy at being once again restored to health is unbounded.

It is useless to try to argue with any one respecting the merits of a given subject when the one with whom you argue draws upon personal experience, while you, perchance, talk only from the standpoint of theory. Thus it is that the Christian Scientist finds himself fortified against the possibility of defeat when combating for the faith which he calls his own. He knows whereof he speaks, and nothing can outweigh his knowledge on the subject.

The Christian Scientist adheres to his chosen method of cure, not through any sense of blind faith or fanaticism, but because he has proven its efficacy for himself. He, therefore, exercises the right to choose it as an adequate remedy for those for whom the law makes him responsible, and the individual right in this matter cannot be lightly set aside.

ALBERT E. MILLER.

Wilkesbarre (Pa.) Record.

The following saying of Uncle David Gray expresses the spirit of the times, "Fair play and half the road." The former we, as Christian Scientists, sincerely desire. As for the latter, we ask only that we shall have our proportional share of the freedom of this great land and the equal protection of its laws. We greatly admire and respect the work that is being done by reputable clergymen and physicians. Is there not ample opportunity for each and all to work out their own salvation and destiny in the spirit of those immortal words of Lincoln, "With malice toward none and with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in . . . and to do all which may achieve a just and lasting peace"?

C. F. HACKETT.

Utica (N. Y.) Press.

The Lectures.

Pueblo, Col.

At the Grand Opera House [January 17] a large audience heard the interesting lecture delivered by Hon. Clarence A. Buskirk, former Attorney-General of Indiana, on the subject, Christian Science. The speaker was introduced by Mrs. E. W. Palmer in the following manner:—

Friends:—We meet here to-night in the one common interest of all thinking people—the search for truth. All down through the history of time this instinctive desire of men to know the truth is clearly traceable. The wise men of old, following the star of Bethlehem to the babe in the manger, were prompted by the instinct, and to-day we are still seeking truth. Christ Jesus, in his infinite understanding of all things human and divine, makes clear to us the reason for this governing desire which ever leads man's thoughts upward and onward, in these words, "And ye shall know the truth, and the truth shall make you free." It is our God-given right to freedom, that "glorious liberty of the children of God," which is ever impelling us to come into a knowledge of truth and gain our rightful freedom from the ills of the flesh. The speaker will tell you of the revelation of truth in Christian Science and the consequent freedom attending the right understanding of it.

Pueblo Chieftain.

Macon, Ga.

Judge Septimus J. Hanna lectured on Christian Science at the Library, January 24, to a good audience. Judge Hanna was happily introduced by ex-Mayor W. A. Huff, who said in part,—

My desire to be more fully informed on this great religious question grows out of the fact, that for more than three years I have mixed and mingled with these good people—the Christian Scientists of Macon—and have therefore had ample opportunity to observe and study them in their true character. During all this time, I have seen much to admire and nothing to condemn. In all their religious exercises I have heard but one prayer repeated, which was the Lord's Prayer. During all these months and weeks, I have listened to the testimony given, and to the discussions incident to the service so held, and never have I heard an unkind word spoken of, or about, any other Christian organization; not a whisper of jealousy or adverse criticism has ever passed the lips of any of these people, in regard to any other sect or creed of religious worshippers. Perhaps this could not be said of any other denomination of Christians, and the example is at least worthy of emulation.

Christian Scientists may not, on account of their lack of age and experience, be considered strictly orthodox, but from all I have seen, they have at least three definite and fixed articles of religious faith on which they build and do all their church work, and by which they are perfectly willing to be viewed and judged by the world. These articles are Faith, Love, and Charity. These good people are earnest seekers after the truth. They are optimistic as the sunshine; they stand in no shadows. They grope in no darkness. Their faith is full and overflowing. They believe that what has been done can be done again.

Macon News.

Santa Monica, Cal.

The attendance at First Church of Christ, Scientist, [January 12], to hear the lecture on Christian Science, by Mr. Bicknell Young of Chicago, filled the church to its full capacity; and the earnest attention given the speaker showed deep interest in the subject in this community.

Mr. Young was introduced to the audience by Hon. John

D. Works of Los Angeles, formerly judge of the Superior Court of San Diego county, and later one of the associate justices of the Supreme Court of California. Judge Works spoke as follows in presenting the speaker of the evening:—

My Friends:—Every good, conscientious Christian man and woman is seeking for the truth in religion, and endeavoring to exemplify that truth in his or her daily life. This seeking has founded many differing religious denominations and church organizations. Most of these differ but little as to the essentials of their beliefs, but are divided as to non-essentials or matters of form or creed.

But the Christian Science religion differs from all others of the present time, in matters of vital interest to mankind. The so-called orthodox churches believe in the power and willingness of God to heal from sin through the instrumentality of human agencies, by prayer and the preaching of the Gospel; but they do not believe in His power and willingness to heal from sickness and disease through the same instrumentalities and by the same means.

I am here to-night to bear witness to the fact that the command of Jesus Christ Jesus to heal the sick is being obeyed now, by those who believe on him, as it was in the days of his disciples. The sick and diseased are being healed now, as they were then, by the omnipotent power of God, through the understanding and practical application of Christian Science. Thousands of the sick and afflicted have been restored to health and happiness, the drunkard has been regenerated and returned to his family, freed from the baneful habit of drink, the victim of the tobacco habit has been relieved of the depraved taste, profanity has been made odious to those who were profane, ill nature and discord have been banished from the family, peace and harmony restored, and thought and speech and conduct have been exalted and purified,—and all this has been made possible by the consecrated devotion and tireless labors of one good Christian woman, the Founder and Leader of Christian Science, Mrs. Eddy.—*The Outlook.*

Progress in West Palm Beach, Fla.

We are glad to report the progress which is being made in the dissemination of Christian Science in this part of Florida. This place is situated on the west shore of Lake Worth, directly opposite Palm Beach, the most fashionable and probably the most famous winter resort in the United States. We realize that our situation brings added responsibility in our endeavor to demonstrate Christian Science, as we thereby have the opportunity to meet and try to help a large number of people, who come from different places.

Church services were held in private houses, with an average attendance of ten or twelve, from April, 1904, to the first of last January. In the month of December last a church organization of seven members was formed, and during that month our attendance increased so much that we found it necessary to obtain larger and more public quarters. We secured the Masonic Temple, which has a large hall and is very conveniently located near the center of the city, and held our first service there January 8; since which time our attendance has increased to about thirty, and it is increasing from week to week.

At the Wednesday evening meetings many expressions of love and gratitude to our beloved Leader are heard, and thanks are given both for benefits received and for the opportunity to advance to a better and more complete understanding and demonstration of the truth.

Last Sunday (February 5) the contribution was devoted to the Building Fund of The Mother Church, and we have just mailed a draft to Mr. Chase for twenty-five dollars, as a small but loving contribution to the new building, in which we are all much interested.

ELWYN N. MOSES, *First Reader.*

By order of the Board of Directors.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Christian Ministry.

MUCH has been said within the past few years about the marked decrease in the number of students in attendance at the theological schools, and many reasons have been assigned for the evident reluctance on the part of young men to enter upon the Christian ministry as their life-work. President Patton has recently spoken on the subject, and the reason which he advances is worthy of serious consideration. The Providence Journal reports his address as follows:—

"In an address before Drew Theological Seminary Club, Rev. Dr. F. L. Patton, President of Princeton Theological Seminary, has declared that much of the preaching of the present day is a mixture of sociology and sentimentality, and that instead of Christianizing society, the tendency is to socialize Christianity. He also laid part of the responsibility of the diminishing number of candidates for the ministry on professors of philosophy in colleges.

"The difficulty with most men, said Dr. Patton, is this inability to tell where they stand, if they do stand. If they knew where the east was they could probably locate the other points of the compass. One is asked so often why more students in the universities do not come forward to enter the ministry. With their attitude unsettled on philosophical questions they do not see their way clear to enter the ministry. A tremendous amount of responsibility just now rests on the men who hold the chairs of philosophy in the colleges of this land. If their pupils are allowed to take hold of purely materialistic doctrines and cling to them they cannot become ministers of Jesus Christ unless they be hypocrites."

The tendency of the philosophic teaching has been to rely wholly upon a material concept of the universe, and it has thus engendered in the minds of students doubt of the existence of anything and everything which cannot be explained upon a strictly material basis or be demonstrated in a test-tube, therefore it is not strange that Dr. Patton as president of a theological seminary should place much of the blame upon this kind of instruction.

Prof. Shailer Mathews, of Chicago University, in his recent article in the *Standard*, places the responsibility upon the churches rather than upon the schools. He says,—

"The office of the minister as such demands rehabilitation in the mind of the church. You can get good men to suffer privation, actually to be heroes and indeed martyrs, where there is an opportunity to accomplish something; but you can not get good men to sacrifice themselves for a cause they are practically told is not sacred. The church that belittles and mistreats its leaders; whose members do not desire their children to become pastors; whose attitude towards its pastors is niggardly, critical, and unappreciative rather than respectful and co-operative, is simply practising suicide. It may get men, but it will get men who are ready to submit to such treatment. Does it want them? The finest of our young men will always be anxious to serve the divine Master. They will be ready to sacrifice for him and their fellows. They will be eager as teachers, and editors, and Y. M. C. A. workers, and charity workers, and as missionaries to do the very work which the ministry

is intended to do, but as long as the churches depreciate the ministry they will hesitate to be ministers. The distinction they draw is not between Christian activity and indifference to Christian needs. It is drawn sharply between the ministry and other forms of what, for lack of a better word, I must call professional religious and philanthropic work. The revival of interest in the ministry will have to begin in the revival of respect for the office which the minister holds. You cannot turn a prophet into a hired man. . . . Give his office the honor it demands—I will not say the salary it demands—and the question of the ministerial student will be solved."

Whatever may be the reason for the dearth of students in the religious schools, there can be no doubt of the fact that humanity needs the full measure of Christ's gospel, both preaching and healing, and it is because the Church of Christ, Scientist, has responded to this need, that it is making headway so rapidly. Every member of this church is a minister to his fellows and to the world.

ARCHIBALD McLELLAN.

The Demand for a Fair Chance.

ONE of the distinguishing characteristics of our day is its recognition of the limitless possibilities of human achievement. Until recently the tendency in popular thought was to discredit everything out of the ordinary,—perchance condemn it,—simply because it was beyond the range of common experience. A great change has come, however, and it is surely well, for hospitality to new ideas always opens the door to progress, and without it we should be deprived of the many admitted advantages and blessings of modern times. We should remember, however, that the interval between the discovery and projection of a new idea, and the date of its full development and acceptance, is always a period of experimentation which is attended by struggles and disappointments for the discoverer, if not for others. Teachers of physical science are wont to tell their students that while a certain discovery has been made, as for instance in the application of electricity to locomotion, a number of years may elapse before it can become available for practical use. History witnesses that the final success of every enterprise which involves a new idea, is largely dependent upon the discoverer's faithfulness and endurance. He must be prepared to meet and overcome, not only the difficulties which attend the development of his idea, but the opposition which springs from ignorance and self-interest.

Christian Science reveals the fact that every idea which is based upon good is potentially perfect. (Science and Health, p. 353.) That which is not perfect in its nature cannot reach perfection through any process of experimentation. That which has the divine sanction is already perfect in idea, and needs but to be understood by humanity to secure that unhindered development and advance which shall bring its benefits within the reach of the needy. The mental and physical healing of Christian Science has come at a time when the world needs it as never before, and also when it is better prepared to accept it in its entirety than at any other period in human history. Christian Scientists have an undoubted right to that freedom of choice which is inseparable from progress. They do not invade the rights of others, but they do insist upon their own. They insist that time be given them, as it is to all others, to prove the availability of truth and its superiority to all material means as a healing agent.

Christian Science teaches that the understanding of spiritual law annuls the pains and penalties imposed by the supposed operation of material law. It reveals, however, the necessity for orderly processes in the unfoldment and application of this understanding. When Christ Jesus was informed of Herod's purpose to kill him, and thus to stop his healing work, he said, "Go ye, and tell that fox, Be-

hold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected."

The French philosopher Comte has said that men pass through three stages of development; first, superstitious belief; second, the perception of fundamental truths; and third, a positive knowledge. In keeping with this order, we perceive that the healing work of Christ Jesus has been regarded with a superstitious reverence which forbade any scientific investigation of its basic law,—which indeed denied that it had any such law. This false sense, which has hung as a heavy mist over the thought of Christendom, was pierced by Mrs. Eddy's keen spiritual vision,—her perception of fundamental truth,—and humanity is now invited to investigate the basic truths of Jesus' teaching with a view of attaining that positive knowledge which is applicable to humanity's great need. Her recognition of the divine Principle of being and of spiritual law has thus made possible the certain and satisfying results which appear in the healing of both moral and physical disease, and the time is not far distant when all scientific thinkers will gladly avail themselves of this knowledge of Principle on which alone is based all right thinking. Thus will be fulfilled the Master's prediction, "The third day I shall be perfected,"—a statement which undoubtedly refers to the universal recognition and application of the truth that was the basis of his life-work. Who can claim that his mission is "perfected," so long as his divine Principle is denied and the healing power which accompanies the understanding of that Principle is ignored? Our great joy lies in the fact that we may be "co-workers with him," that we may maintain our inalienable rights and "go on unto perfection."

ANNIE M. KNOTT.

A Rebuke of Prejudice.

DR. MOFFATT, President of Washington and Jefferson College, not long since gave expression to some thoughts regarding so-called religious criticism, on which very many might meditate with profit. He says,—

"The only question for us to ask concerning any results of investigation that are offered to us is, Are they true? If they are true, let our expectations be disappointed and our desires be denied, if they happen to be in conflict with the result.

"Men ought to be judged by the same principle. Are they seekers of the truth, and are they sincere in offering their results as true? If these questions must be answered in the affirmative then they are within their rights. We have no moral right to call them names, nor so to characterize them in public speech as to create a prejudice against them. When we credit them with good motives we do not bind ourselves to accept their conclusions. It may still be an open question with us whether or not they have discovered truth; but if they have sought after truth and do honestly claim to have discovered it we may justly treat them with the same courtesy that we accord to those whose results are more satisfactory to us. To charge them with hostility to the Bible or Christianity for no other reason than that their conclusions are distasteful to us, or untrue in our opinion, is to deny to them the rights that ought to be accorded to all seekers after truth."

These are wise and daring words, and they find endorsement in Mr. Cleveland's late reference to the disappointment experienced when men "evade the moral considerations involved in a controversy" and descend to take counsel of passion and prejudice. How many chapters of discreditable religious history, both ancient and modern, would have been avoided had the truly Christian spirit thus commended but dominated all professing Christian people.

The rise of the Christian Science movement has been marked by a display of unintelligent and untempered criticism such as has not been witnessed before, since the Reformation, and when we take into consideration the

educational advance of modern times, and the present liberality of public thought respecting most questions,—a liberality which presents so great a contrast to that of even John Wesley's time,—the exhibition of caustic and self-satisfied prejudice to which we refer is seen to be altogether without a parallel and without an excuse. While it has surprised us again and again to find the most dignified denominational periodicals catering to narrowing prejudices, it is very encouraging to note that the number of Christian ministers and teachers who entertain Dr. Moffatt's wholesome and progressive view is very rapidly increasing, and the indulgence in cynical, would-be-facetious, and unkind comments respecting sincere truth-seekers of any name, is destined to receive such continued rebuke at their hands as will, in the near future, we hope, free the fields of religious discussion from the intrusion of these noisome effluvia of the dark ages.

The exhibition of critical sensitiveness regarding the faith of others usually indicates that one is in doubt respecting the truth and demonstrability of his own convictions. The chemist who in his laboratory is daily verifying a newly discovered law of physics,—what cares he for the ridicule of one who pooh-poohs the possibility of results at which he has already arrived again and again? With similar unperturbed assurance the faithful Christian Scientist who is witnessing the healing of the sick and sinful through his ministry, may bide his time, knowing that the truth standeth fast, and that prejudice and unbelief must ultimately recognize its sovereignty. In so far as we are entirely sure of our ground, in so far are we prompted to be patient and considerate with those of opposing view. We know that the truth cannot fail, and that the inevitable end of error is self-defeat. Jesus proved for himself and for all humanity that his statements of being were demonstrable. When, therefore, the disciples reported that they had sought to repress one who, though not following the Master, was casting out devils in his name, Jesus could say, "Forbid him not, for he that is not against us is for us." His attitude thus becomes the highest illustration of the fact that to know the truth is to be broad-minded; it is to be incapable of the expression, or the entertainment of a spirit of bigotry.

JOHN B. WILLIS.

Letters to our Leader.

Concord, N. H., Washington's Birthday, 1905.

Beloved Leader:—We remember with gratitude that when the beautiful chimes in our lofty watchtower ring out their glad welcome to the Concord folk for this Wednesday night meeting, it will be the sixth anniversary of the organization of the Concord church.

At the time of its organization there were seventy-eight charter members. Now the membership is two hundred. Then we worshiped in the upper chamber of Christian Science Hall, which your love had thoughtfully provided. Now we gather in the beautiful granite edifice which is your munificent gift to the Concord church. Meanwhile you have been tendered two public receptions at the Concord State Fair, in the presence of the governor and other state officials, at the spontaneous suggestion of some of our foremost citizens; the legislature of New Hampshire, by a well-nigh unanimous vote, has placed itself on record in favor of the unrestricted rights of Christian Scientists in this commonwealth, and the Supreme Bench of your native state has decided every point at issue in favor of Christian Science.

We give God the praise, and rejoice with you in these marked evidences of appreciation upon the part of those who know well the purity and worth of your unselfish life.

Gratefully and lovingly,

IRVING C. TOMLINSON.

New Haven, Conn., February 20, 1905.

Rev. Mary Baker G. Eddy.

Beloved Teacher and Leader:—I refrain from writing you often, as I realize something of how busy you must be in order to watch over and attend so faithfully to every need of your church as you do. I would, however, love to tell you how grateful I am to God for so sweetly leading me out of the ministry of the Methodist Episcopal Church into the glorious understanding of Christian Science and its work.

All through my ministry I deeply longed for the understanding which would enable me not only to save men from their sins, but from sickness and suffering as well, as Jesus Christ told his disciples to do, and this has come to me, through Christian Science. What a joy it is to me to see how Truth wipes out sin, the desire to sin, and all kinds of suffering and pain, and how it heals consumption, cancers, eczema, tumors, all the different diseases to which flesh is heir. The regenerating power of this truth is most interesting to me. We are so thankful we can be members of the Christian Science Church.

We have seen good work done for some of the students at Yale College. Those students who are most deeply interested in Christian Science hold services in one of their rooms every Sunday evening.

It may be of interest to you to know that Rev. J. M. Buckley, D.D., editor of the *New York Christian Advocate*, has recently published in his paper a statistical table of the churches in the United States, in which the Christian Science Church was given its rightful place among other Christian bodies. This seems a step in the right direction. The table shows the numerical strength and the increase or decrease of each denomination for the year 1904.

The increase of the Christian Science Church is remarkable. The table says there are 1,222 Readers, 611 churches, and 66,022 members; an increase of 104 Readers, 52 churches, and 5,739 members; a gain of nearly nine per cent in membership. All the seventeen bodies of Methodists are reported to have 39,977 ministers, 58,530 churches, and 6,256,739 members; an increase of 343 ministers, 172 churches, and 69,244 members, a gain of about one per cent in membership. In commenting upon the Christian Science denomination, the compiler, Mr. H. K. Carroll, LL.D., one of the secretaries of the Missionary Society of the M. E. Church, said in part, "The Christian Scientists are followers of Mrs. Mary Baker Eddy. They hold that consciousness is mind, and mind is God; that soul or spirit is not evil, but the flesh. Evil is unreal; good only is real. Sickness is a fear, and is unreal; in order to cure it man's belief in it must be overthrown. The chief church, a fine structure, is in Boston, and many thousands in Boston and in other cities are counted as members of it."

Dear Leader, we love you more and more as we grow in the understanding of Christian Science, and of what you are, and what you are doing for all mankind, as well as for those of us who have gained something of the light which illuminates your beautiful life and character. Love from Mrs. Simonsen and our dear children.

Lovingly, your humble disciple,

SEVERIN E. SIMONSEN.

Is any man among us prepared like a lute-player when he takes a lute, so that as soon as he has touched the strings, he discovers which are discordant, and tunes the instrument?—EPICTETUS.

A Critic Answered.

A reprint of Mr. Alfred Farlow's article in the *June Journal* is now on sale. Price 3 cents per copy, or 100 copies for \$2.50. Address orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

Three years ago last March, I was sitting alone one evening, wondering how it was that we, who had been religiously trained, and who were trying our best to be worthy of the name, Christian, should find it so hard to live up to it, and also have so much trouble in the form of sickness. My husband, since boyhood, had been subject to chronic dysentery, dyspepsia, and heart trouble. At times he suffered so seriously in consequence, that the doctor said it might at any time be heart failure. I lived in constant dread; our last spared child, a little daughter, seemed to inherit the same trouble, and we had lost two with the bowel trouble.

On this evening I took up my husband's paper and read in it a "skit" on Christian Science and thought it expressed small knowledge of the same. I looked for more on the following days and soon saw a reply from Yorkshire; then later, three very plain, clear papers on the subject by the Earl of Dunmore. After this I longed for more, that my loved ones might be healed. My husband also took it up, and during a severe and painful illness which at intervals had troubled me for fourteen years, we sent to a lady practitioner and I was healed in three treatments. My husband then craved help from a gentleman, and in his case the healing was slower than mine, but the advance in the understanding was more sure and his grasp on truth much stronger, so that he was able to help me. For three years we worked together, at first seemingly lifted above all burdens, and we longed for all our dear friends to know the truth, but every effort in this direction brought much sorrow and disappointment.

For two years our progress was very slow; then a brighter time came, and we gave our first testimony at Second Church, in London. We were so encouraged by loving words from Scientists that we were on the hilltop, but soon after I was in the valley again, and we telegraphed to one who had cheered us on the evening when we gave our testimony. She worked so lovingly for me that the hemorrhage and pain soon passed, and in a week I was well, indeed I was up and out of bed in three days, and this time I learned how much better it is to realize for oneself the power of Love to protect from all harm.

Both my husband and myself feel that there is indeed much to learn yet, and much to do, but we were lifted out of hopelessness into the hope which "maketh not ashamed," out of the shadow into the light of Truth; and although we are only on the first rungs of the ladder, we are seeking to climb step by step till we reach "unto the measure of the stature of the fulness of Christ." In spite of our slow progress, we have many demonstrations. We can plainly see that the Christ-Science meets every claim of error if we work rightly. I send this as an expression of gratitude to God, from my husband and myself, and also to His faithful one, Mrs. Eddy, who has made it plain for us; our joy is to know that her reward is from above.

MRS. E. KYLE BATTLE, Thornton Heath, England.

I was brought up in an orthodox faith, but even in my youth I rebelled at the thought of a revengeful God, and the idea of a literal hell, with its accompaniment of fire and brimstone, that was constantly held up to me as part of my religious teaching. I gradually drifted away from the church, and read the writings of various agnostics with approval. I could not believe in the so-called miracles in the New Testament, and even questioned that such a person as Christ Jesus ever existed. Of one thing only was I satisfied; viz., that a supreme power governs the universe through unchanging laws, and that life is immortal.

A year ago last December I had a very severe attack of sciatic rheumatism, which affected my left leg from the hip to the ankle. For a week I was helpless, and then I began slowly to improve, so that I could go to the city and

attend to my affairs, but I could not sleep in comfort, nor could I dress or undress without my wife's assistance. These conditions lasted for four months, when the disease took a turn for the worse, the pain, especially at night, becoming so severe that I found it impossible to rest in bed, and I was compelled to wander about the house, going from lounge to easy-chair, and finding only a few minutes' rest in either. During all this time I had tried a number of remedies, every one of my acquaintances having a different one to suggest, until I came to the conclusion that where there were so many remedies for the same disease, none could be of any value. It was at this time that Christian Science was suggested to me by my wife, but I had only heard it spoken of in jest, and I ridiculed the idea of giving it a trial. I promised, however, to call upon a practitioner if my condition did not show any improvement within a week's time. Instead of improving I grew steadily worse, and finally decided to give Christian Science a trial. Science and Health had been loaned me by a friend and I absorbed the truths expounded therein like one athirst in the wilderness. This was the religion I had been looking for,—revealing a God of Love, and a heaven here and now. Surely "man's extremity is God's opportunity." I called upon a practitioner, was healed in one treatment, and have never been troubled since. I had always been fond of smoking, but the appetite instantly left me, nor have I experienced the slightest desire to use tobacco in any form since that time. I had worn eyeglasses for two years, not being able to read without them with any comfort, and small print I could not make out at all. A few weeks after my healing, I decided that the glasses were not necessary, and I found that the demonstration was made,—I had no need of them any more.

My entire family of seven are now interested in Christian Science, and we have all been wonderfully benefited in many ways. Fear, nervousness, worry, indigestion, constipation, and other ailments (notably asthma of thirty years' standing) have been healed through the power of Truth. It has been my joy and privilege to join Fourth Church of Christ, Scientist, of this city and to have my oldest son also enrolled in the church membership. I am daily striving to send no thought into the world that will not bless, cheer, or heal; and to rise each day into a higher sense of Life and Love.

I can truly say that Christian Science has been a blessing to me and mine, and I wish here to express my gratitude for all the benefits received, not forgetting our various publications which are always eagerly looked for, and above all to our Leader, who has made this saving truth a living presence to us.—ADOLPH BEREND, Chicago, Ill.

Christian Science has done so much for me that it is difficult to find words to express my gratitude. I was left alone in the world at the age of eight years, having lost both mother and father. I was in the care of an aunt who educated me and instructed me in the Bible. I endeavored to do what I thought was my duty, committing to memory many chapters in the Bible, and I rarely ever missed a service at the church. Knowing nothing of the true affection of a mother, I was dissatisfied with life as it seemed. I married very young, my health failed, and the cares of the home kept me, as I then thought, from attending to my religious duties. During eight years of constant suffering, I tried every material remedy, but realized only temporary relief, and still I did not see that God was my only help. I was in utter despair when one of His messengers,—an earnest and faithful practitioner in Christian Science,—came to me and asked me if I really wanted treatment. I knew nothing of its healing power and doubted it as most of us do, but knowing that there were no other means of relief I was eager to try Christian Science. The healing was instantaneous. I read at the practitioner's home the following morning, the "New Birth" by Mrs. Eddy (Miscella-

neous Writings), and found in Truth the Comforter, Mother, Father,—all that I had so longed for in the past years. Though we have trials and temptations there is a never-failing source from which we obtain grace and peace. I am thankful for that blessed book, "Science and Health with Key to the Scriptures," which opens the way to Life, Truth, and Love.—MRS. WILLIE H. DEAKINS, Rome, Ga.

I wish to give something in return for the good that Christian Science has brought me. I am a physician, a graduate of class of 1881, from Jefferson College of Philadelphia, Pa. My health broke down in 1895, and I went West and lived in the mountains in idleness for six years, seeking health. I came back in 1901, and received my first lessons in Christian Science. I was then an inveterate chewer of tobacco. I was prevailed on by friends to try Christian Science, but I had no faith in it. In a week's treatment, however, I was cured, and I have never had any desire for the weed since. I went to studying Science and Health, and was cured of another habit, that of the practice of medicine. I gave this up, and as I knew nothing else, at forty-eight years of age I turned carpenter. I am expecting soon to take class instruction. In the days when I practised medicine I belonged to an orthodox church, and used to attend from a sense of duty, when I had time. Now I go, to our little Christian Science church from a sense of love and a desire for the truth.

W. H. MAGHY, Princeton, Ind.

Six years ago I suffered from a complication of diseases, three of which the physicians pronounced incurable—catarrh, coughing, and constipation. In a year and a half I had twelve spells of nervous prostration, and after every attack the doctors would say, "You will not live through another one of them." I then underwent an operation at the hospital, and after three weeks' treatment the doctors said they could do no more for me, and I went back to my old home to die. I had not heard of Christian Science before, and when it was brought to me I but half trusted it. I thought that if what it claimed to do was true, I would work out my own problem, so I bought Science and Health, but at that time I thought it a very high-priced book. The chapter on "Prayer" was a revelation to me, and in three months I was healed of all my ailments but one—the cough. Two years later this also left me, and has never returned. I have proved that Christian Science does heal through the demonstration of Truth. It has also taught me to love my neighbor as myself. It has uncovered to me different forms of error which I have been able to overcome with God's help.

These beautiful words from the Christian Science hymnal helped me a great deal,—

The mortal sense we must destroy,
If we would bring to light
The wonders of eternal Mind,
Where sense is lost in sight.

I feel deeply grateful to Mrs. Eddy for this glorious truth, and also to the kind friends who first brought it to me. I am also very thankful for the *Sentinel*, *Journal*, and *Quarterly*, and for class instruction.

MRS. E. R. JERGER, East Toledo, O.

Before hearing of Christian Science there was almost nothing among the "works of the flesh" of which I had not known. I drank, although not to excess, played cards, attended horse-races and, like many others, was looking deep among material pleasures for happiness. But this searching in the realm of mortal mind gave me no sense of rest and peace, and it was that for which I longed.

At this time I was an engineer, and oftentimes, in going out on the engine and seeing the beauties of nature, I would ask myself, "Where is God; where can I find Him?" And this unspoken desire did not return to me void. I well

remember coming in one Sunday morning from a trip on the road, and when my wife asked me to attend church with her I replied, "No, I am going to rest." Truly the rest which came to me was the sweetest rest that I ever experienced. Our home was then in the same block with the Christian Science rooms, and as I lay there, half asleep, there came to me the words of the hymn, "Help us to help each other, Lord." As these words came to me, so full of meaning and with a deep sense of love, I sank down on my pillow, and amid sobs promised God from the depths of my heart that if He would show me how to live a Christian life, I would live it.

Shortly after this I attended the Christian Science services and it came to me that I had found the truth for which I had been looking all these years. I soon purchased a copy of *Science and Health* by Mrs. Eddy, and after reading it I became clearly convinced of the truth voiced in it. I at once asked for treatment, and discarded all medicine, pipes, and tobacco, and rejoiced to see them go. Since this truth has come to me I have had many struggles, but the power of Truth and Love has vanquished the belief in error, and now I thank God when an error is uncovered to me, so that it can be met and conquered, for I find that is what brings the true sense of life to my consciousness. When I look back over my experience I can say, as did our Leader, that when this truth found me, I was homesick for heaven, and it is my sincere desire to continue in the pathway which leads to eternal harmony.

In June, 1903, I had the privilege of attending the Communion services in Boston, and also went to Concord, and there had a glimpse of her whose pure life is a beacon to us in our efforts to live closer to God.

This truth is ever with me in my work, and I find that it never fails me. Truly it is only by living up to my highest sense of right that I can thank God for this revelation which has come to us through our loving and faithful Leader.—ANDREW J. CRANDALL, Oneonta, N. Y.

"Imagined he was not badly hurt. Christian Scientist refuses to have a doctor after falling thirty-three feet. . . . when able to speak, preferred to depend on his imagination for his recovery, and do away with the services of a physician."—*Union Sun*, New York, May 19, 1904. [Extract from newspaper report of the following case.—Ed.]

Owing every breath I draw to Christian Science, and never having been grateful enough before to send in my testimony, I now wish to give this experience. While working on a frame dwelling-house at Olcott Beach, my test came to prove Christian Science to be what I had for ten years been saying it was. I was on a scaffold about twenty-four or five feet from the ground when I slipped and fell backward to the ground, striking square on my back. A young man who was passing saw me fall and ran to my assistance. When he reached me I said, "I am not hurt, I do not want any help." I tried to raise myself, but fell flat on my back again. The young man said, "O, no, you're not hurt, you only have a broken back." With that he ran to a store to telephone for a doctor, and a lady who is a Christian Scientist was there. Some one said, "Who is hurt?" and the young man replied, "It's Mr. Robinson, our foreman." The lady then came and requested that I should be taken to her house across the street, and this was done.

My wife and another Scientist were telephoned for, it being a distance of twelve miles to Lockport, where I live. It was two hours before they could arrive and, meanwhile, the brave little woman shut the door to all mortal eyes and tongues, and was with me alone, reading from *Science and Health* and keeping up steady treatment. I kept saying, "Fight on, the victory is ours." When my wife and the Scientist from Lockport arrived I was on my back and could not move hand or foot, while it seemed as though I could not keep still for the pain. They all went bravely

to work for me, and I kept up a steady realization of the truth for myself. In two hours more I was in a peaceful sleep, and though asleep I kept up my treatment, so they say. In an hour more I was able to be moved and, with the help of my strong wife and the practitioner, I stood up and was prepared for bed, and rested fairly well that night.

This all happened on Friday, and on Sunday night my wife wanted to take me home. I thought it was a very risky piece of business, but she seemed so strong in her undertaking that I consented. When the time came to go home the pain seemed to start up, but after treatment, and quicker than I can tell it, the pain disappeared and we were soon on our way home. We reached home safely, but that night all manner of evil thoughts came to me. Our old family doctor had told my wife that he believed I would get better, but that he knew, and everybody knew, that a man weighing one hundred and seventy pounds could not drop twenty-five feet, square on his back, without breaking some bones or displacing some organ.

I mended very rapidly, and on the tenth day I went to the Sunday services, and on the eleventh day I went back to my work. While no one can say whether my bones were broken or any organ displaced, I am satisfied that if I had been without the truth I would not be here to-day. "Who is so great a God as our God?" How He does care for those who trust Him!

I give thanks to Almighty God for the experience, for it has made me so much stronger. It has brought me nearer my co-workers, it has formed a stronger bond of love in my family, it has brought me nearer to God with my every-day work, and it has settled the question of doubt in case of accident. While some seem to pass it off as a lucky case there are those who are watching and will be benefited by it, for they are using common sense in their views. This is only one of the many times I have been helped by Christian Science, for it has healed me of sick headache, dyspepsia, nervous debility, rheumatism, and a severe rupture for which I wore a truss for years.

Christian Science is the truth, and my heart goes out in loving gratitude to those who labored so long to give me instruction in it, and to our Leader through whom these blessings have come to me.

JOSEPH G. ROBINSON, Lockport, N. Y.

I have felt for some time that I should express my thanks for the many blessings I have received from Christian Science. I was led to the study of *Science and Health* through the healing of our little girl. I was a member of an orthodox church at the time, but was not fully satisfied, and had a constant desire (which I afterwards learned was prayer) to know the straight and narrow way. With that desire uppermost in my thought I began to read *Science and Health*, but with no thought of being healed of my physical ailments. Before I had read the "little book" through I found to my great joy and surprise that I was healed of neuralgia, dyspepsia, heart trouble, and general debility, from which I had been a great sufferer for many years. My mental condition was also greatly changed. I had always been of a sad, despondent disposition, but what I have gained of this blessed truth has taught me to be light-hearted and happy. It is about eight years since I became interested in Christian Science, and during that time I have had many trials, which, however, did not leave me where they found me, but always on a higher plane of thought. I have found great comfort in the teachings of our text-book, when trials and temptations presented themselves.

Through the study of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, and the help I have received from dear friends, I have had many demonstrations of the power of Truth over error, and one, for which I am especially grateful, is the undoubted proof that divine Love can and does destroy sorrow. Words can never express

my gratitude for these blessings, and my desire is to so live that I may be worthy to name the name of Christ, and be a true Christian Scientist.

MRS. HATTIE L. FRANKLIN, Mexico, Mo.

I took up the study of Christian Science over fifteen years ago, although it seems but a very short time to me. At that time the doctors at my home told me I could live only a short time, but that if I would try a change of climate I might live longer; that they had done all they could for me. They said I could not live more than six weeks, so I went to California, to the noted Fulton wells, and tried the mineral waters. This had, however, no effect on me, and the doctor there told me I was too far gone and the change of climate in my condition was too sudden; that I could live longer in Kansas than there. I then left and went to another place, and tried the water there, but received no benefit. Thus I was driven from place to place, with no benefit, and heard nothing but that I could not be cured and that I would die in a short time.

In this condition Christian Science found me, and I was told that I could be healed. After a short talk with my wife, we sent for a Christian Science practitioner. I told her that the doctors said I had quick consumption, that I was spitting blood and had every symptom of consumption. I then commenced taking treatment, and she came the next day, and this was all the present treatments I had. In a short time I was well and at my work again, and have been ever since. In all this time I have not taken a drop of medicine of any kind. Under Christian Science treatment I was also cured of the tobacco habit, the whiskey habit, and profanity. All this is a great blessing to me, it has made me a better man.—C. MILLER, Hutchinson, Kan.

Three years have elapsed since my husband and I became interested in Christian Science. The first Sunday service we attended was the dedication of First Church of Christ, Scientist, in Toledo. We were very much impressed with the beautiful service, and have been regular attendants ever since. I was schooled in an orthodox church and was apparently happy, but the freedom and love I have attained to in Christian Science have filled me with more hope, more joy, and a deeper realization that life is worth the living, if we but follow the teachings of our Master. We have had some beautiful cases of healing in our home. I shall not go into details. I can, however, say that without a doubt Christian Science does heal the sick and sinful. Words fail to express the esteem in which we regard our beloved Leader, Mrs. Eddy, the author of Science and Health.—MABEL C. GUINEY, Toledo, O.

Like a great many others, I was brought to the foot of the cross through suffering. Christian Science found me a little over four years ago, a mental and physical wreck. My home had been broken up through sickness, and my husband sent out of this state on account of having consumption in its last stages hanging over him. I had undergone two operations and was told by the doctors that my only hope of relief from suffering would be to undergo another operation. I should at that time have consented to it, had I had the means, but being without money, and nearly without friends, I turned to Christian Science. It was truly a case when man's extremity is God's opportunity. I knew nothing of Science, but I had reached the stage where I cared not what it was, all that I wanted was relief. I was surprised when told by the practitioner that Christian Scientists rely entirely upon God for help. I became very hopeful when told that God could heal all my sickness, and I expected to be helped at once; which did not prove to be the case, as mine was a very slow case of healing. At times I became discouraged, and would tell the practitioner that I thought I would give up the treatment. I was then trying to study Science and Health, but seemed unable to understand it. This lady in her kind and gentle way

would lead me to other thoughts, and would ask me to be patient a while longer and let Truth do its perfect work.

Truth has done its work with me. Christian Science alone has healed me. I realize to-day that "the inward man" had to be purified before the outward man could become pure. The ailment that drove me to Science was on my face, which was completely covered with sores, and I was ashamed to go out on the street, ashamed to have any one see me. In my anxiety to be rid of this, I seemed to lose sight of my other troubles. I am to-day a living example of what this grand truth can do for humanity.

Like many others, the physical healing seems small to me compared to the spiritual uplifting that I have found in Christian Science. Words seem weak to express my gratitude to God for sending the truth once more to suffering humanity, through Mrs. Eddy. Through it I have been lifted out of sickness, poverty, and despair, into health and a comfortable and loving home. I realize that only by truly striving to follow the Master's commands and reflecting more of the Divine character, as we are taught in Science and Health, can we stand before the world as his true disciples and let our lives speak for us.

I also wish to express my gratitude to the kind lady who stood by me so faithfully in showing me the way from darkness to light.—MRS. C. JOHNSTON, Milwaukee, Wis.

Twenty years ago Christian Science came to me in an hour of severe trial. Always delicate from birth, as I grew to girlhood an illness settled upon me which for five years baffled the physicians, who were most kind, and did all in their power to relieve me, but said there was no hope. I could only wish that the end might come quickly. Suddenly my father passed away, and I thought my grief unbearable. The world looked black, and I asked, "What have I done that God should punish me like this?" A little later I heard of Christian Science and began taking treatment. Never will I forget the peace and rest which came to me, nor the joy when I was made to understand that it was not God who had caused my suffering. The healing came slowly. I stumbled, but only to get up again. To-day I am a well and happy woman. I go to the Father in thankfulness for the work of our Leader, and for the loving care I have received from her students, who have helped me to stand during the dark hours.

My husband never antagonized the Science. He said if I wished to bow down to a Chinese idol, and he saw that I was helped by it, he would make no objection, but he simply could not think as I did. When, after a few years, he, too, saw that it was the Christ-teaching, my cup of joy was full and running over. Our little boy, eleven years of age, does not know the taste of medicine, while many serious ailments have been met for him with Christian Science, and I am grateful.

EVELYN GREEN LEAVITT, New York, N. Y.

The following brief address, delivered by Lincoln just before leaving Springfield, Ill., for Washington to be inaugurated President, is taken from the *Atlantic Monthly*:—

"My Friends:—No one not in my position can appreciate the sadness I feel at this parting. To this people I owe all that I am. Here I have lived more than a quarter of a century; here my children were born and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me which is, perhaps, greater than that which has devolved upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and in the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. Again I bid you all an affectionate farewell."

From our Exchanges.

Am I to think that there was a personal God six thousand years ago, or sixty thousand years ago, or six hundred thousand years ago, and that to-day, when I can go out and see him painting the leaves, and starting this fall the beginnings for next year's spring—see the love and life of the ever-present God at work before my eyes, can I think that His personality is gone? No; a thousand times nearer, a thousand times closer. We are in the presence of the great Divine personality. What we mean by personality is this: The Infinite and Eternal Energy, from which all things proceed, is an energy that thinks, that feels, that purposes and does; and is thinking and feeling and purposing and doing as a conscious life, of which ours is but a poor and broken reflection.

The image which in my childhood I formed of God, as a great king sitting upon a great white throne, was really an idol, though it was not formed of stone nor painted upon a canvas. It is not to such an imagination we are to go for a realization of the personality of God. God has personified Himself in human history. He has entered into one human life, and filled that life so full of Himself that in Jesus Christ we see the image of the Invisible God. Christianity is not an episode. The life of Christ is not a historical event completed in three short years. Jesus Christ is the revelation of an Eternal Fact, and the Eternal Fact is the Ever-Present God.

LYMAN ABBOTT.

The Outlook.

A rather despairing estimate of the state of religion in London is given by an Anglican archdeacon, just made a bishop, who divides the people into four classes. The rich, he says, are largely given to the pursuit of pleasure, the sober middle class are absorbed in making money, the poor are so worn with toil that they are incapable of thinking on great questions of life and eternity, while professing Christians spend their energies in theological disputes about which the ordinary laity of all classes neither know nor care anything. Each of these classes exists in our own cities, but along with them are many faithful, self-denying generous Christian workers, and we know that the same is true of London, too.—*The Congregationalist.*

It is the sign of a righteousness already existing within, when one can say, "I hunger and thirst after righteousness." When men cry out, "Oh, my leanness! my leanness!" they are not so lean as they think. The very cry, complaining against it, is not a sign of leanness, but of a measurable fullness. When men seek to be filled with the Holy Spirit it is because the Holy Spirit is already bestowed and is active in their hearts. The cry for likeness to God is the cry of likeness, for more of likeness, and not the cry of unlikeness. God is "nigh unto all them that call upon him." He has already found the soul which is seeking after Him. The seeking is God's voice within the soul.—*The Examiner.*

The gifts and grace of the Spirit of God are divinely imparted and do not come "by blood, by the will of man, or the will of the flesh;" yet it appears from the experience of Elisha that close relationship and fitness of disposition do afford opportunity for the conveyance or transmission of the spirit that characterizes one to another. The disciples of Jesus received his Spirit, and all who believe on Jesus partake of the same Spirit. It is a Christian spirit that marks them in their character, conduct, and influence, and it is gained by personal relation to Jesus himself.

The Watchman.

The great present need in religion is that Christians should let their light shine by incarnating their faith in life.

Homiletic Review.

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Items of Interest.

National.

The report of the Commissioner of Corporations upon the beef industry has been submitted in compliance with the resolution of the House of Representatives adopted March 7. The report is to the effect that six packing companies—Armour & Co., Swift & Co., Morris & Co., the National Packing Company, the Schwarzschild & Sulzberger Company, and the Cudahy Packing Company—dressed for market in the year 1903 about forty-five per cent of the cattle marketed in the United States; that the average net profit in 1903 for three of the companies was ninety-nine cents per head; that the year 1902, instead of being one of exorbitant profits, was less profitable than usual, and that during the months when the prices of beef were the highest, some at least of the leading packers were actually losing money. The changes in the margin between prices of cattle and beef are in themselves no indications whatever of the change in profits, says the report. Prices and conditions for the years 1902, 1903, and 1904 are reviewed, and the conclusions are stated that the six companies especially discussed are apparently not over-capitalized; that the percentage of profit on the gross volume of business is comparatively small, and that during the years 1902, 1903, and 1904, Swift & Co.'s profits have not exceeded two per cent of the total sales; Cudahy & Co.'s is stated at 1.8 for 1904, and 2.3 per cent for 1902.

With reference to private car lines in the packing industry it is stated that the profit is a very liberal one, a net return of from fourteen to seventeen per cent being indicated.

The monthly statement of the Government receipts and expenditures shows that for the month of February, 1905, the total receipts were \$44,608,072, and the expenditures \$41,461,234. The civil and miscellaneous expenses for February show a decrease of \$1,000,000, and on account of War Department an increase of \$60,000. There also was an increase on account of navy of \$314,000.

The public debt, at the close of business February 28, less cash in the Treasury, amounted to \$989,574,158. The debt is recapitulated as follows: Interest-bearing debt,

\$895,157,530; debt on which interest has ceased since maturity, \$1,417,320; debt bearing no interest, \$383,681,146; total, \$1,280,255,997.

Good relations between the United States and Colombia, which were ruptured when the Washington Government recognized Panama's independence, will soon be restored. Minister Russell at Bogota has informed the State Department that Diego Mendoza has been appointed Minister to the United States. He is a warm friend of President Reyes of Colombia and is a man of culture and tact.

Although the Naval Bill just passed by the Senate authorized the building of two new battleships, the feeling both in the House and Senate is that for the future the policy will be for only one a year, on that point not supporting the radical wishes of the Administration.

The Senate has passed a bill for the incorporation of the American Academy in Rome.

Foreign.

A large and representative gathering at the Mansion House, London, recently, under the presidency of Lord Mayor Pould, appointed a committee to organize a scheme for an international monument to Shakespeare, to be erected in London, the London County Council having agreed to provide a suitable site. The committee is headed by the Princess Louise and contains, besides the names of Premier Balfour, Ambassadors Choate, Cambon, and Wolff-Meternich and practically all the other Ambassadors and Ministers, Field Marshal Lord Roberts, the Duchess of Marlborough, the Countess of Warwick, Lord Rothschild, the Archbishop of Canterbury, the Chief Rabbi, the Lord Mayor, Mrs. Craigie (John Oliver Hobbes), Sir Frederick Treves (surgeon-in-ordinary to the King), Sir E. J. Poynter (president of the Royal Academy), George Meredith, Sir Henry Irving, Ellen Terry, and Beerbohm Tree. Committees will be formed, it was announced, in America and other countries.

Czar Nicholas, in announcing his intention of giving the Russian people a voice in legislation, says: "I am resolved to convene the worthiest men, elected by the people to participate in consideration of executive measures; I am convinced that local needs and experience and sincere speech will insure fruitfulness of legislation; I foresee all the difficulty of this reform while preserving absolutely immutable the fundamental laws; my desire is to attain the welfare of my people by co-operation of the Government with experienced forces of the community."

Industrial and Commercial.

The liabilities of Massachusetts savings banks, according to the report of the Bank Commissioner for 1904, show that the total amount of deposits, \$631,313,800, is divided among 1,766,614 open accounts, being an average of \$357.36 to each, or \$4.25 more than at the corresponding period last year. The deposits show an increase for the year of \$22,898,390. The total amount of the dividends declared was \$21,941,039, being \$893,103 in excess of the amount for the year 1903. The average rate of dividends was 3.75 plus per cent, as compared with 3.709 plus per cent in the preceding year. During the year there were 1,756,003 deposits, amounting to \$105,466,148, an average of \$60.06 each as compared with \$59.25 the year previous. There were during the year 1,420,421 withdrawals, amounting to \$104,508,951, being an average of \$73.58 to each withdrawal, as against \$78.67 last year.

More than 1,000,000,000 pounds of coffee, valued at \$88,000,000, came into the United States last year, practically all for domestic use. During the same period there was exported from the United States 64,256,947 pounds of coffee of foreign production, valued at \$6,468,592. The world's production of coffee in the coffee year 1903-4 was, in round terms, 2,260,000,000 pounds.

The quantity of tomatoes packed in 1904

shows a decrease of about sixteen per cent compared with the previous year's output. The total number of cases for the United States is placed at 8,671,000. Maryland leads among the individual State records with nearly 3,500,000 cases. Indiana ranks second with little more than 1,000,000, and New Jersey third with 800,000.

The annual report of the Pennsylvania Railroad Company shows the gross earnings of all lines operated to be \$118,145,270, and the net earnings, \$29,633,672. The company has awarded contracts for two tunnels under the North River and for the four tunnels under the East River to East Avenue in Long Island City.

General.

That fifty per cent of the results of modern experimental science is good for nothing is, in effect, the statement made by Prof. Karl Pearson, of England, author of "The Grammar of Science."

"We need not so much a method of manipulating present statistics, as a means of getting rid of valueless data altogether. At least fifty per cent of the observations made and the data collected are worthless, and no man, however able, could deduce any result from them at all. In engineer's language we need to 'scrap' about fifty per cent of the products of the nineteenth-century science." Dr. Pearson specifies as notoriously inaccurate meteorologic and medical statistics. Biological and sociological observations are ordinarily even of lower value. He doubts whether "even a small proportion of the biometric data being accumulated in Europe and America could by any amount of ingenuity be made to provide valuable results."

At Hannibal, Mo., enormous deposits of cement, said to be fully equal to the world-renowned Portland, have been discovered. The cave made famous by Mark Twain in "Tom Sawyer" is the center of this valuable deposit, and already hundreds of men are employed in digging the hills away piecemeal. In a few years the walls of this beautiful cavern will be converted into viaducts, retaining walls, bridges, pillars, monuments, houses, and breakwaters, to the building of which this material is adapted. The establishment of the cement works just below Hannibal has placed this town in the ranks of first-class cities. Fifteen hundred men are now employed at the works, and a new plant has just been completed which will give employment to as many more. With the new plant the concern will be able to produce 9,400 barrels of cement per day, four hundred pounds to the barrel.

The size of the Atlantic waves has been carefully measured for the Washington Hydrographic Bureau. In height the waves usually average about thirty feet, but in rough weather they attain from forty to forty-eight feet. During storms they are often from five to six hundred feet long and last ten or eleven seconds, while the longest yet known measured half a mile, and did not spend itself for twenty-three seconds.

An American in Berlin, interested to know where the storks spent their winters, caught one and placed upon its leg a silver ring upon which was engraved "Berlin, 1888." When the bird returned next year it wore another ring which read, "India sends greetings to Berlin."

While excavating for the foundation of the new National Theatre at Mexico City, recently, an ancient fountain was found covered with hieroglyphics, figures of Indian warriors, and priests. Immense pieces of the foundations of some ancient buildings were also found.

There are relatively more sons of wage-earners going to Harvard University now, than there are sons of clergymen. The percentage of business men's sons is 43, of wage-earners' 12.6, and of clergymen's sons 3.6 per cent.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, WATCH." Jesus.

From our Contributors.

The Seed of Error.

REV. WILLIAM P. MC KENZIE.

IN well-nigh every community there is a story of some man who sought revenge by secretly casting evil seed into his neighbor's field. In one case it was the fluffy, floating seeds of the thistle which a man gathered and committed to the innocent breeze, so that in the subsoil ploughing and cultivating which his neighbor had to do to get rid of the troublesome weeds, about two years' use of his field was lost. In another case it was the yellow wild mustard which grew up in large patches where handfuls of the accursed seed had been liberally scattered in the night. Malice has even been successful in mingling the seed of troublesome and harmful weeds with the true seed which the very owner of the fields himself scattered upon them. All such secret acts of ill-will are vigorously condemned, and yet the sower of hurtful and distressing thoughts in a community is not condemned,—indeed, he is looked up to, if these thoughts are but presented in the name of medical science.

People go to certain sources to find out how to have health, and the theories given them they carefully cultivate, like the farmer who expected a clean crop and good increase; and like him they are surprised often when the crop appears. They sow for health, and with annoyance reap inexplicable and perplexing conditions of ill-health. They thought they had sown only the seed of strength, exuberance, vitality, but find that somehow the seeds of languor, fear, pain, and invalidism have been mingled with their sowing.

We would not say that it is purposeful malice which mixes the seed in every instance. It is rather that self-sufficiency of the human mind, exalted in pride because of its knowledge of evil, which scatters the seed of error. We give all honor to the devoted women who make it a life vocation to help the sick. The trained nurse who brings order into the chaos of a sick-room, establishes quiet and serenity where was panic and disorder, certainly brings blessing, and wins responsive gratitude. Her value for good is in proportion to her appreciation of the privilege of establishing peace instead of pain, and good cheer instead of dread and anticipation of evil. But should such an one "magnify the office" and seek to establish self-importance by recitals to the innocent of a variety of experiences in illness, then such a mind impregnates human consciousness with the seed of error.

A lady whose timorous expectancy of any and all evil for her daughter had become habitual, so that the otherwise serene atmosphere of the daughter's life was perplexed with fogs and sudden storms of fear, met once a trained nurse whose idea of self-magnification was to recite vivid descriptions of the diseases she had seen. She had something new to tell this lady, and descanted upon certain symptoms and sufferings. The daughter had been wholesomely healed by Christian Science at a point when surgery had been prescribed as the only remedy, and had utilized what would have been the surgeon's fee for a trip to Europe, whereby better to fit herself for her profession of teaching, and at this period was well. One evening she was thinking gratefully upon the benefits brought to her by the truth,

and congratulating herself upon her sense of consequent health. But in the night she was attacked violently with an apparently causeless ailment, the sickness being expressed in previously unknown symptoms. The help of a practitioner was secured by telephone, and relief was experienced. Next day the practitioner called, heard from the mother a tearful recital of the symptoms, and was told how exactly they conformed to those depicted by the trained nurse, and how this indicated that the deplorable new disease, heretofore known by a single case, had seized her daughter. Too much terrified by this strange seizure to give utterance to her fears, the mother had kept her dread secret in her heart, and had not informed her daughter, so that she did not know how to meet the conditions. Needless to say, the practitioner was quickly able to separate the tares from the wheat, and destroy with truth whatever influence in thought the seed of error had seemed to gain. This cure was a clear indication of the power of true thought to gather into bundles and utterly destroy the tares that had been nurtured under the impression that they ought to be cultivated. It also indicates the need of guarding against the impregnation of our thought by a hidden mental influence. The inference is plain that we should carefully avoid the rehearsing of the symptoms and sorrows of sickness, and protect the garden of our minds from any sowing therein of the seed of error.

Victory over Drink.

FRANK BELL.

CHRISTIAN SCIENCE has been notably effective in the healing of drunkenness. Why? In large measure because Christian Science supplies rightly that which the drinker seeks wrongly, and in the end vainly, through alcohol. Why do men drink? For a thousand indirect reasons, says the world. But, putting indirection aside, and judging the use of alcohol by its immediate fruits, we ascertain that men drink, in many instances, "to get away from themselves."

What are the troubles of this unsatisfactory "self" from which mortals would escape even into the stupid illusions of intoxication? Many things in general, usually two or three in particular, but all are embraced in a common denominator—limitation. One man seems to become joyous in drink, who, in his sober sense of himself, had doubtless too much of grief, and, whether clearly conscious of the fact or not, he is drinking "to drown his sorrow." The effect points to the cause. Another man in his intoxication acquires an extraordinary conceit as to his personal prowess—strength and dexterity of arm, quickness and accuracy of eye—boastingly confident of his ability "to whip any half-dozen men in town." He has lost for the moment a sense of weakness which probably has been the chief impediment in his career. Another, after imbibing a given quantity of alcohol, acts as though possessing unlimited wealth, notwithstanding the fact that his prevailing thought of himself has been a belief of financial lack.

Similar examples might be cited indefinitely; but these are typical and sufficient to direct attention to the underlying impulse of virtually all forms and degrees of drunkenness; namely, mortal man's yearning to be released from a sense of limitation which he instinctively feels is unjust,

unnatural, and unlawful. If it were possible to measure and compare the mental conditions of drinkers, it would be discovered, probably, that in many cases the degree of drunkenness is in proportion to the individual development of an odious sense of personal incompleteness. Incidentally, this view of alcoholism may explain the futility of warning the drinker against the consequences of his practices. Those who contend that the drunkard does not count the cost of drunkenness speak from observation, not experience. The man who drinks is, as a rule, neither ignorant of the penalty nor indifferent to it. He knows what another debauch will mean to himself and those dependent on him. This very knowledge may beget sufficient fear to counteract the temptation for a while; but the pressing suggestions of a vital need unsupplied—be it health, wealth, happiness, courage, intelligence, fame, or what not—present themselves each day with renewed aggressiveness, until, finally, good intentions, will-power, self-respect, honor, succumb to the cumulative effects of abhorrent mental concepts, and the victim returns to his drink, willing to pay the price for a few hours' indulgence of appetite, and forgetfulness.

Christian Science rescues man from drunkenness by uncovering and destroying the illusions that lie at the bottom of the drinker's desire to forget. It shows him that hope, based on understanding, is not a delusion; that the divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is not a mockery; that the ills from which he has been seeking the fleeting respite of sodden oblivion are only within the realm of mortal false belief, and are unreal; that lack and limitation are merely products of wrong thinking, and that the ready remedy is at hand to every one willing to receive it.

Christian Science bestows on the slave of evil appetite, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It cancels the seeming power of that appetite by annihilating the belief of lack (nothingness) which gave it birth in human consciousness. Thus the man learns that the desire "to get away from himself"—the false sense of a suffering, sorrowful, limited self—was not sinful; on the contrary, it was in the line of his highest right. Only his method was wrong. His attempt to find relief from a sense of incompleteness in the semi-unconsciousness of intoxication was, in effect, to assert the conscious reality and power of lack (nothingness), and to deny the omnipresence and omnipotence of God, of positive good. Therein lay his sin, and thence came his suffering when, on each return from an expedition into forgetfulness, he found the same old limitations, only more arrogant perhaps for his having tried to run away from them. The suffering incidental to this plunging back deeper than ever into the belief that the old self is the real self, has very appropriately been termed remorse.

To the drinker transformed by the renewing of his mind in Christian Science, there is no mental relapse, and consequently no physical reaction. In his wilderness shall waters break out, and streams in his desert. And his parched ground shall become a pool and his thirsty land springs of water—for he has been healed of his sense of appetite as well as of his sense of limitation.

Love.

LLOYD B. COATE.

THE beloved disciple, John, says, "God is love," and Paul's definition of Love is thus rendered in the Twentieth Century New Testament,—*"Love is long-suffering and kind. Love is never envious, never boastful, never conceited, never behaves unbecomingly. She is not self-seeking, not easily provoked, nor does she reckon up her wrongs. She has no sympathy with deceit, but has full sympathy with truth. She is proof against all things, always trustful, always hopeful, always patient. Love never dies."*

In his letter to the Corinthians Paul lays great stress upon the fact that, if the motive is not pure, if it is not an expression of love, all our efforts are vain. It is not what we give or say, but the motive back of it, which is determinative. Thus Jesus declared that one poor woman who gave but a mite contributed more than all others.

Paul's definition of Love answers a momentous question; viz., How may we know when we are worshiping God? As we tread meekly in the path of humility, never envious, never boastful, never conceited, never behaving unbecomingly, then are we proving that our God is divine Love. Such a life lived is the best sermon that can be given to the world; the winds and waves of error beat in vain against it, for it is founded upon the rock, Christ. To illustrate the folly of self-seeking, Jesus once told his disciples not to take the uppermost seats, in the event of their being bidden to a feast, lest one more honorable should come, and they be requested to take lower seats. Self-seeking and self-righteousness are kindred errors, and when overcome in our lives we may know that we are approaching the divine Life; when we are no longer easily provoked and do not give way to temper and passion, then are we proving that God is Love; when we no longer harbor spite and revenge, then are we in possession of the Mind which was manifest in Christ Jesus. Love does not take offence. If pure motives are misjudged, love never reckons up her wrongs. Again, Love "has no sympathy with deceit, but has full sympathy with truth." When we no longer deceive others, misrepresent our affairs, or magnify the faults of others, then are we worshiping God "in spirit and in truth," says Jesus.

Again, "Love is proof against all things, always trustful, always hopeful, always patient. Love never dies." Our only refuge from the darts of error is found in divine Love. Love alone is our Shepherd to lead us out from "the valley of the shadow of death." "He that dwelleth in the secret place of the most High [divine Love] shall abide under the shadow of the Almighty."

When mankind rises to the consciousness of God as divine Love, all fear will depart, and then professing Christians will not be afraid to trust Him in sickness. As we learn more of divine Love and bring it out in our lives, every needed supply will be provided in the family and in the church. There will be no lack in furthering God's Cause in every way, and the places of worship will be thronged, because the world is longing for a place of rest where Love rules supreme. The wonderful growth of Christian Science within the past quarter of a century can be accounted for in no other way, only that its adherents have expressed in their lives such a reflection of divine Love as destroys both sin and sickness. Its continued prosperity is assured so long as we abide in this consciousness.

In that memorable address of Abraham Lincoln near the close of the Civil War, when it was apparent that the Union would be preserved intact, he said, "with malice towards none, with charity [love] for all, . . . let us go on and bind up the Nation's wounds." The thought of divine Love reflected resulted in the consolidation and perpetuation of the States. At the time when God was preparing Abraham Lincoln for so great a mission, He was also preparing our Leader, Mrs. Eddy, for a nobler and higher mission,—to bring to this age a fuller expression of divine Love, which she named Christian Science. This good woman longed to see all mankind, regardless of race, freed from the slavery of sin, sickness, and death. Alone with God she stood fearlessly, and sagaciously and lovingly proclaimed His message which is helping mankind to understand Christ's plan of salvation; to wit: that there is no redemption and no true healing apart from divine Love.

Love is the golden chain that binds
The happy hearts above;
And he's an heir of heaven who finds
His bosom glow with love.

Completeness.

ELIZABETH EARL JONES.

THE Christian Science text-book, "Science and Health with Key to the Scriptures" by our Leader, Mrs. Eddy, is certainly answering the prayers of this age, and teaching hungry hearts what they have all their lives longed to know about God. The illumination which this book has thrown upon the Bible for me, is like that of a great spiritual searchlight, revealing the priceless truths contained therein and bringing them out one by one in their practical value, thus meeting every human need in sickness and in health. Especially comforting and helpful to me has been the revelation in Science and Health of God as both Father and Mother of all; an idea which is all-inclusive and all-satisfying, and which therefore expresses completeness.

Only those who have been motherless from early childhood can know the weary heartaches and empty longings for some one to whom I could turn when in trouble or pain, which I experienced before I began the study of Science and Health. With this new thought of God came a peace and sense of security which no words can express. It filled all the empty places with divine Love, and gave me a new apprehension of the overshadowing power of God. Did this new and broader vision make any the less precious the truth that God is our heavenly Father also? No; on the contrary, it increased my reverence and adoration for the Father of whom Jesus taught.

It is something after this manner that my need was met by Mrs. Eddy's interpretation of the Lord's Prayer, as given on page 16 of Science and Health. When trials arise and courage is needed, or when in need of wisdom, strength, and ability to withstand evil, disease, discouragement, etc.,—when in need of the masculine qualities, so to speak,—then it is that with infinite confidence and trust I can turn to our heavenly Father, whose fulness is reflected in His child,—His image. Fear flees; weakness, doubt, and distrust of one's ability to fulfil all righteousness vanishes before an earnest contemplation of the fatherhood of God, and therefore of the true nature and infinite resources of His child. Thus one's strength becomes as "the strength of ten."

There are, however, other needs besides those of courage, strength, wisdom, etc. At times, in our daily work, there comes a hungry longing for comfort, cheer, and love; a longing for peace and rest, for holier things; an unquenchable thirst for the pure waters of Life; or perchance there steals upon us unawares a lonely, homesick longing. How great is the comfort, that we now know where to turn and find our rest, because we know that God is our tender Mother. All that this word implies, and more, we find in God, and learn from daily experience that "The eternal [Mother] God is thy refuge, and underneath are the everlasting arms." It is because of the sweet companionship between God and man brought out in Christian Science that its earnest, honest followers wear the proverbial "happy look," for we can say with all sincerity that we know in whom we trust, and "who is so great a God as our God?"

I am deeply grateful to God, and to our Leader, for this glorious revelation of Truth, which becomes to us more practical and beautiful day by day. I am also learning daily more and more of the truth of this teaching, and it is with this sense of God's completeness, and of man's completeness in Him, that I love to repeat over and over Mrs. Eddy's beautiful hymn, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397), which is so dear to the hearts of all Christian Scientists. The first and last verses especially meet my daily need of a consciousness of the Father-Mother God.

Truth sets aside speech, act, time, place indeed, but brings nakedly forward now the principle of things highest and least.—ROBERT BROWNING.

Selected Articles.

Appreciated Congratulations.

The Patriot has received many compliments on its new office and work-rooms, but none which it appreciates more than the following from our distinguished fellow-citizen Reverend Mary Baker G. Eddy, who stops long enough in her busy life to give this kindly word of greeting and good cheer,—

Concord, N. H., February 18, 1905.

Mr. Editor New Hampshire *Patriot*.

My dear Mr. Meehan:—Your removal and pleasant office on Main Street compliments our city.

I have wanted to send you something to appear in your paper but have not found the moments in which to prepare it.

The enclosed I send subject to your judgment as to publishing it.

Accept my best wishes for your welfare.

Sincerely yours,

MARY BAKER EDDY.

The following letter, addressed to Mrs. Eddy by one of the many thousands of Christian Scientists of whom she is the revered spiritual Leader, will interest *Patriot* readers as indicating some of the reasons why she is held in such grateful love by an ever-increasing multitude of followers:

Portsmouth, N. H., February 14, 1905.

Beloved Leader:—My thought has been so full of gratitude that I have felt I must express it, and tell you how much of a blessing the truth [Christian Science] is in the county jail. Since October, there have been marked results with four men. One who was sentenced to state's prison for a term of from four to seven years, took with him a New Testament, "Miscellaneous Writings," "Unity of Good," and a *Journal*. He writes that he reads the books diligently, is most grateful for the truth and says, "God has come into my life to stay." He feels that although in prison he is not in bondage, for, he says, "Where the spirit of the Lord is there is liberty."

Another young man, who left about two months ago, after a term of a year in jail, has been greatly transformed, reads the Christian Science literature he took with him, has a good place on a farm, and tries "to be perfect every day." He intends to purchase Science and Health soon.

Another, whom I believe may have been unjustly accused and sentenced, an uneducated Frenchman, without means of procuring witnesses who could have proven an alibi, has been healed of resentment and revenge. He writes that these were all taken away while he was here in the jail, and he is very grateful for the help he received. I worked with him very faithfully to effect this result, and know it was the answer to prayer. He took some Christian Science literature away with him, and I shall send him more.

Still another has attended every service except one, in our rooms, since he left the jail some time ago, and has interested his mother and father, who have come and testified to the help Christian Science has been to them. For these and many other blessings we are indebted to your ceaseless and selfless labors. It was my prayer from a child to bring relief to the unfortunate, and had it not been for this new-old revelation I could neither have lived nor labored.

I wish to tell you what a guide, teacher, and comfort "Miscellaneous Writings" has been to me for years. Recently, when my load seemed so heavy that I needed a sympathizing friend, some Scientist to bring words of encouragement, I opened the book to these words, "O may the love that is talked be felt! and so lived, that when weighed in the scale of God, we be not found wanting. Love is consistent, uniform, sympathetic, self-sacrificing, unutterably kind, even that which lays all upon the altar and

speechless and alone bears all burdens, suffers all inflictions, endures all piercing for the sake of others and the kingdom of heaven's sake." I had found my need supplied through impersonal Truth.

Last night, after having struggled with many claims of hatred of Truth, I felt quite overwhelmed, when I thought of the following sentence in "Pulpit and Press," "You have simply to preserve a scientific positive sense of unity with your Divine source and daily demonstrate this." I immediately committed to memory pages 5 to 7½, and when I had done this, the load, both physical and mental, was lifted.

I realize more and more that, in proportion as we are meek, and grateful to you for your gift to mankind of the real meaning of Christ's gospel, are we released from the claims of animal magnetism.

Surely we can say with the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

When I have thought of writing it would seem my message would not justify my taking so much of your time, but the gratitude of my heart must be expressed. It is my prayer and hope that your followers may all be faithful, so there may be no need of the patient rebuke, "Could ye not watch with me one hour?"

Trusting you may read this message of love and gratitude, I am in humility and love,

Faithfully your follower,

ADA G. WHITE.

There are many valuable suggestions in the above, and especially for those having the care of criminals. It is clear that there is a better way.

The Daily Patriot, Concord, N. H.

Who shall Judge?

State legislatures are at work grinding out the usual season's grist of laws. Out in Nebraska the state law-making body has delivered itself of one which provides: "It shall be unlawful for any person to attempt to cure mental or physical ailments, real or imaginary, for pay, without first obtaining a license to practise the healing art from the state board of health."

It is declared that this is a blow at Christian Scientists, and very likely that is what it is meant to be, for the state board of health is composed of and controlled by physicians, and every one knows in what regard the practitioners of medicine hold the cult called Christian Scientists.

Without meaning to endorse Christian Science, we call attention to what this bill would lead, if followed to its ultimate conclusion.

Nothing is more generally believed than that sin and immorality are diseases of the mind, and Christian ministers, school-teachers, managers of reformatories, and religious and ethical teachers, in many cases proceed upon this theory. It is a tenet of the Christian Scientists. It will be seen, therefore, that the blow is not alone at Christian Scientists, although the state board might so apply it. But if the essence of the law were applied without prejudice it would apply to all those mentioned.

The dispatches state that this bill was lobbied through by physicians who openly stated that it was aimed at the followers of Mrs. Eddy. The world does not deny the value of medical science and every one knows what great strides it has recently made. But the Nebraska doctors could be in better business. The intelligence of the people is sufficient to guard themselves. They do not need the protecting arm of the law in this regard. Furthermore, when one considers that in the name of medicine horrible tortures have been inflicted needlessly and to the harm of the sick, and that which is believed to be the correct remedy to-day and universally commended is as generally condemned to-morrow, what with hot water to-day and cold water

to-morrow, allopathy this year and homœopathy next year, purging and then sweating, ice compresses one moment and hot-water bags the next, it would seem that the medical men are not now in a position to dictate in this regard.

Editorial *Glens Falls* (N. Y.) *Post*.

The Scourge of Fear.

The health department of Chicago was not established primarily to frighten people to death, and perhaps that is not its present intention, but the effects of its germ bulletins upon sensitive natures must be exceedingly shocking.

It is quite in accord with good medical opinion and common sense to say that the "warnings" sent out by our health department often tend to foster the conditions that they are intended to end. Telling people who may be suffering from a passing cold that the influenza—or grip—is in the air; that it is more widespread and fatal than at any time since 1891; that they must, therefore, be constantly on their guard against the influenza microbe, which is lurking in everything they eat and drink, in their homes, in their offices, in the workshops, and in public places—warning them not to come into contact with those who have the disease,—as if they knew who had it, or could avoid such contact if they did,—cautioning them to go to bed the moment they think they have it, and practically advising them to imagine that they have it, whether they have it or not—is about the very worst advice that could be given.

If a fraction of the people who are troubled with common colds in this community to-day should become as thoroughly frightened as the health department would have them; should cease to eat, drink, mingle with their fellow-men and be merry; should go home and go to bed and imagine themselves in the clutches of the grip microbe, business would have to suspend, and the rest of the country would be justified in establishing a quarantine against us.

Since this seems to be the end the health department is seeking—though it may be seeking it ignorantly—would it not be advisable to organize a municipal disease department at once, whose duty it shall be to acquaint the people with the fact that the vast majority of them are well, that most of them never felt better in their lives, and that most of them may continue to be well just as long as they refuse to believe themselves to be sick?

Editorial in *Chicago Inter Ocean*.

"If the courts listen to the devotees of any given school of physicians, nothing short of the services of such a physician will answer the requirements of the law. The homœopath, the eclectic, the electric, the magnetic, and possibly even the allopathist himself, may all be guilty of manslaughter, if the prejudices of the community are to be allowed to determine what is and what is not proper medical treatment.

"If, therefore, any person believes that prayer will be efficacious in his case, and that drugs will not do him any good, will not the legislature deprive him of the proper means to secure his recovery, should it provide that his friends be fined or sent to jail, in the event of his death, because they did not provide what some one else thinks is proper medical treatment, during his sickness?"

Excerpts from Editorial *Portland* (Me.) *Express*.

Every now and then some person takes a fling at Christian Science, the reflection or criticism, as the case may be, often being made through thoughtlessness or misinformation. One of the best evidences that there is something solid and meritorious in Christian Science is the fact that many splendid men and women profess the faith. It is true in this city and as true elsewhere, and thus the considerate are compelled to pause and reflect.

Editorial *Pueblo* (Col.) *Indicator*.

Among the Churches.

Corner-stone Laid.

The corner-stone of First Church of Christ, Scientist, of San Diego, Cal., was laid Saturday morning, December 31, 1904, at ten o'clock. Our hearts are filled with gratitude for this onward step of our little band of workers, made possible through God's love for His children. We number only fifty-three resident members, but through Christian Science we are beginning to learn that we can do all things good and necessary.—F. M. M.

Generous Children.

Omaha, Neb., January 16, 1905.

Mr. Stephen A. Chase,

Treasurer of the Building Fund.

Dear Brother:—Our Sunday School organization, recognizing the building and completion of The Mother Church Auditorium as the work of this hour, rejoice in being permitted to lend their aid in rearing this stately structure by contributing the entire amount of our Sunday School local building fund to this end, knowing that He who has prospered this movement will refill this little treasury when our own hour of church building arrives. I might add that this will make a total of \$425 which our Sunday School has contributed to this fund.

GEORGE MILLER, *Secretary of Sunday School.*

Church Dedication in Indianapolis, Ind.

On a site which ten weeks ago was devoted to tennis courts, there now stands, complete and ready for occupancy, a handsome church building, the home of the congregation of Second Church of Christ, Scientist. Services, after the nature of those held by Christian Scientists the world over, will be held in the new church to-morrow [January 1].

This church was organized in August, 1903, with a membership of ten and a congregation of perhaps fifty. Now the church has enrolled more than a half hundred members and the congregation includes about three hundred persons.—*Indianapolis (Ind.) Star.*

Gains in Kingston, Canada.

A short time ago the board of First Church of Christ, Scientist, decided to ask the members if they wished to contribute our local church building fund to the Building Fund of The Mother Church. At a meeting of members called for the purpose, it was unanimously agreed to avail ourselves of the opportunity to show our loyalty and gratitude to our dear Leader who has labored so untiringly and unselfishly for us all.

Not long after, a brick church building in one of the best sections of the city was thrown on the market at a nominal figure. We decided to secure it, but not to let the acquisition of the church property interfere with further contributions to The Mother Church Building Fund. The amount required for our church was obtained by simply making the need known.

MRS. BEATRICE W. KINNEAR, *Clerk.*

A Pamphlet in German.

MR. ALFRED FARLOW's article, "A Critic Answered," which appeared in the June *Journal*, and which has since had a wide circulation as a pamphlet, is now published in pamphlet form in German. It will thus reach a larger number, and be helpful to them through the removal of many of the current misconceptions of Christian Science. Price, 6 cents each; 60 cents per dozen; \$1.15 for twenty-five copies; \$2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

The Lectures.

New Orleans, La.

Judge Septimus J. Hanna received a warm welcome from the large audience that assembled in Newcomb College Hall last night [January 30] to hear him. Dr. Henry Wilder Foote, pastor of the First Unitarian Church, who presided and introduced Judge Hanna, said in part,—

Every lover of truth, whatever opinion he may hold, is glad to hear a true man tell freely the vision of the spiritual life as he has received it. We welcome him who comes with a message of the Spirit upon his lips, whatever name he may bear, whatever creed he may profess.

Daily Picayune.

Des Moines, Ia.

Mr. Bicknell Young of Chicago lectured on Christian Science at the Christian Science Church edifice, February 14. He was introduced by Mr. John McLennan, ex-County Attorney, who said in part,—

We all know that during the past thirty-five or forty years a wonderful change has taken place in the Christian world. Old dogmas and doctrines have given place to something better, a broader charity which respects the honest convictions of every man. This includes the recognition that heaven begins with man's consciousness of truth and right; that truth, not error, love, not hate, must ever control humanity. This I say is the tendency of the Christian world to-day in some measure, irrespective of name or denomination.

All truth was not discovered in a moment or an age, it has taken eighteen centuries to produce what we see about us called Christian civilization. Mrs. Eddy, the Discoverer and Founder of Christian Science, claims to have uncovered the wonder of the ages, and why, my friends, may it not all be true? Science is but knowledge of anything, arranged and systematized; and to say that the basic truths taught by the lowly Nazarene, when applied will give man a sound body, cast out all dark shadows from his soul, and make his life honest, cheerful, and happy, is perhaps, after all, scientific, and not less reasonable than, for example, the statement of the astronomer that a certain star is a "fixed" one.

There is a deep ignorance among thousands of refined and cultured people, even in this city, concerning the teachings of Christian Science. It is a fact admitted by all who know, that the family lives of Christian Scientists are to the greatest extent peaceful and harmonious. They have made a deep impress in each community; and may we not hope that this will reach beyond the community to the municipality, and from the municipality to the State, and from the State to the Nation, until all the evil dreams of war and revolution are destroyed?—*Correspondence.*

Lectures at other Places.

- Riverside, Cal.—Dr. F. J. Fluno, November 27.
- Mt. Pleasant, Ia.—Judge William G. Ewing, January 5.
- Waverly, Neb.—Judge William G. Ewing, January 10.
- Bakersfield, Cal.—Bicknell Young, January 14.
- Americus, Ga.—Judge Septimus J. Hanna, January 23.
- Greenfield, Ind.—Judge William G. Ewing, January 24.
- Shellman, Ga.—Judge Septimus J. Hanna, January 26.
- Montgomery, Ala.—Judge Septimus J. Hanna, January 27.
- San Rafael, Cal.—Bicknell Young, January 28.
- Stockton, Cal.—Bicknell Young, January 29.
- Mobile, Ala.—Judge Septimus J. Hanna, January 29.
- Butte, Mont.—Miss Mary Brookins, January 31.
- Saugatuck, Mich.—Judge William G. Ewing, January 31.
- Reno, Nev.—Bicknell Young, January 31.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Interesting Symposium.

The *Boston Herald* of Sunday, March 5, contained a very interesting symposium based upon President Roosevelt's message on divorce, recently sent to the Senate and House of Representatives. Among the contributors to this symposium were Rev. Mary Baker G. Eddy, Governor Douglas of Massachusetts, Bishop Potter, Thomas Bailey Aldrich, President Henry S. Pritchett of the Massachusetts Institute of Technology, Rabbi Charles Fleischer, Prof. Arlo Bates, and others. The following article was contributed by Mrs. Eddy:—

PREVENTION AND CURE FOR DIVORCE.

THE nuptial vow should never be annulled so long as the *morale* of marriage is preserved. The frequency of divorce shows the imperative nature of this relationship to be losing ground, hence that some fundamental error is engrafted therein. What is this error? If the motives of human affection are right the affections are enduring and achieving. What God hath joined together man may not sunder.

Divorce and war should be exterminated, and on the principle of law and gospel, the maintenance of individual rights, the justice of civil codes, and the power of Truth uplifting the motives of men. Two commandments of the Hebrew Decalogue, namely, "Thou shalt not commit adultery," "Thou shalt not kill," obeyed, will eliminate those two flagrant evils. On what hath not a "Thus saith the Lord" I am as silent as the dumb centuries without a living Divina.

This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with "the world, the flesh and the devil," in which Love is the liberator and gives man the victory over himself. Truth canonized by life and love lays the axe at the root of all evil, and lifts the curtain on the Science of being, the Science of wedlock, of living and of loving—and ascends the scale of life harmoniously. Look high enough and you see the heart of humanity warming and winning. Look long enough and you see male and female one—sex or gender eliminated—and the name man meaning woman as well, and the universe, all included in one infinite Mind and reflected in the intelligent compound idea, image or likeness called man, showing forth the infinite divine Principle, Love, called God, wedded to the Lamb—pledged to innocence, purity, perfection. Then shall humanity have learned that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God." Luke, 20 : 35, 36. This, therefore, was Christ's plan of salvation from divorce.

All are but parts of one stupendous whole,
Whose body nature is, and God the Soul.—Pope.

Mrs. Eddy in Good Health.

THE following excerpts are from an article written by a reporter for *The New York Herald* and published in last Sunday's issue of that paper.

"Pleasant View, Concord, N. H.

"Saturday.

"Editor *New York Herald*, New York.

"Dear Mr. Editor:—A representative of the *Herald* called to-day to inform me of the rumor that I had deceased some three months ago. This is an oft-repeated falsehood. I granted him a moment's interview, hoping you would refute this rumor in the next edition of your paper. I am in my usual good health, drive out every day, and attend to my regular business.

MARY BAKER G. EDDY.

"To him who seeketh to find truth an ocular demonstration is by far the most satisfactory, although oftentimes even the eyes are fooled, notwithstanding the old saw that 'hearing is believing and seeing is the naked truth.' My visit to Mrs. Mary Baker G. Eddy, Founder of Christian Science, at her home, in Concord, N. H., would have remained unwritten had it not been for the receipt of the despatch from this remarkable woman printed above, expressing the hope that the *Herald* would refute the constantly recurring rumor that Mrs. Eddy is dead, and that she has been dead anywhere 'from two to nine months,' and her death kept a secret until such time as, for church reasons, it would be determined proper that her hundreds of thousands of followers should have the truth revealed to them.

"Mrs. Eddy's despatch raised an embargo that had forbid a *Herald* reporter from taking advantage of a few minutes in the presence of Mrs. Eddy in her library to obtain an interview with the author of Science and Health for newspaper publication. . . .

"In a few minutes the door opened and an elderly man, in clerical garb, bade me enter. I entered the vestibule and then the hallway. It was bright and withal homelike and comfortable in its oaken finishings.

"I was ushered into the cosily but not extravagantly furnished parlor at the right. My host invited me to be seated, and, drawing up a chair, faced me. He did not say so, but I knew he wanted to know about my mission. No, I was not speaking with Mr. Frye. I asked his name, but it was not given to me.

"Then I explained the persistency of the rumor of the death of Mrs. Eddy and that the *Herald* had determined once and for all to either prove or disprove the truth of the report. We were discussing the matter when another man walked in upon us. It was Mr. Frye, a very pleasant-faced man, with hair slightly tinged with gray and with a short gray mustache. Delightful of manners, easy, and graceful, Mr. Frye has a bright smiling eye.

"He greeted me cheerfully and said that he had read my letter to Mrs. Eddy and that she would see me in her library for a few minutes. It was stipulated that there was to be no interview for publication and I acquiesced. In a few minutes, possibly three, Mr. Frye said Mrs. Eddy was ready to see me and I followed him up the front stairs, where at the left the library door stood open. I let Mr. Frye precede me to the door and in a few seconds Mrs. Eddy came toward me and extended her hand in greeting.

"As Mrs. Eddy spoke her face lighted sweetly, a motherly expression, and the brightness of the large, full eyes bespoke the owner's mental activity. Her tall figure was exquisitely gowned in black silk of becoming and modish cut. Her welcome was cordial, but withal I could not but feel the exigencies of my quest for facts had not been without their exactions in thus compelling Mrs. Eddy to stand before me to prove that she still lived. But her grace and charm softened the difficulty and hardship of that visit and I left Pleasant View with a mind filled with peculiar thoughts.

"Mrs. Eddy still lives and apparently is enjoying the normal health of one of her years."

We feel sure that our readers will join with us in thanking the *Herald* for so promptly and unequivocally refuting this "oft-repeated falsehood" which has been circulated

quite industriously in order to impugn the good faith of Mrs. Eddy and her followers.

Just why those to whom humanity is deeply indebted should be misrepresented and maligned is somewhat of a mystery to all who do not understand the subtle nature of evil, but that this is no new phase of the workings of the evil one is proved by Jesus' query to those who sought to take him in the Temple, "Many good works have I shewed you from my Father: for which of those do you stone me?" "The world, the flesh, and the devil" were active in bearing false witness even in those early days.

Is it not time to change all this, and to inaugurate an era of truth-telling? Certainly nothing has been gained for the world by the campaign of untruthfulness which has been waged for forty years against Christian Science and its Founder. Why not stop it? Why not join in helping along the good work which Christian Science is doing, even if its doctrines are not accepted, instead of hindering this work by raising doubt in the minds of those who have vainly looked for health and salvation in other quarters?

The truth about Christian Science is not concealed. Science and Health and the other writings of Mrs. Eddy fully explain and teach the letter and the spirit of this saving gospel; and the fruits of these teachings are manifest in the lives of thousands of good people throughout the world.

Is it solely because Christian Science is healing the sick that its followers are so persistently misrepresented? We doubt it. Almost all sick persons desire to get well, and those who are well wish to retain their health. Is it not, then, because this healing of the sick through Christian Science is indissolubly connected with the destruction of evil that those who practise it are stoned?

ARCHIBALD McLELLAN.

Rumor.

What an indefinite, fleeting, intangible thing is a rumor; how fast it travels, and how it grows and assumes shape and the forms of truth as it progresses.

Away, last fall, some idle gossip, through pique or disappointment, said in a joke or with malicious intent that Rev. Mary Baker G. Eddy of this city had died.

The person who conceived the falsehood told it well and it was believed, and forthwith it took on wings and spread and was accepted,—accepted in New York, accepted in Boston, and it seems from reports, accepted even in Concord, or at least there were those who would not venture denial.

The *New York Herald* proposed to run the rumor to earth and be in a position to definitely affirm its truth or flatly contradict the falsehood.

At much labor and expense it sought the fountainhead of the rumor as it thought, only to find that another in western Pennsylvania—a doctor—was responsible. A reporter was sent to see the doctor, but the doctor having learned the object of the reporter's visit, refused to be seen or interviewed, which act lent suspicion to the truth of the report.

A reporter was then sent to Concord with instruction to see Mrs. Eddy personally, if possible. He came, he met the gracious lady, talked with her, and in Sunday's *Herald*, in a page story of most kindly intent, the publishers taught every reader that this great central figure in our religious world and in Concord's civic world, was very much alive, very kind and courteous, and very fully occupied with responsible and far-reaching offices and duties.

A lie well told is so subtle that those at a distance may be excused for believing it, but how a resident of Concord could be deceived is not so easily understood.

Mrs. Eddy drives daily through our main streets and on almost all occasions the windows of her carriage are open and her face and figure may be seen, and that face and figure are well known to at least a thousand of our best citizens, men and women.

Whenever a public enterprise is undertaken, looking to a broadening of Concord's usefulness, the advancement of her interests or the relief of her poor, Mrs. Eddy sets the pace of giving, and when all others are inactive or indifferent or non-responsive, appeal to her is not in vain.

In the face of such ever-present evidence it is hard to understand how any citizen of Concord could knowingly be deceived or misled by idle gossip and baseless rumor.

Editorial in *The Daily Patriot*, Concord, N. H.

Letters to our Leader.

Atlanta, Ga., February 19, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—Many years ago my eyes were opened to the light of infinite Love, our Father-Mother God, through the study of that wondrous book, "Science and Health with Key to the Scriptures," with the aid of my dear teacher, in this southland. The thought of "Immanuel, or God with us," learned therein, was new to me, but my awakened consciousness perceived the Christ-Principle and I was healed of many troubles, one the belief that a just and loving God had taken my dear mother and father. With my higher understanding of God as Love, I have been able to comfort those that mourn. I have pondered much our Master's words, "Behold, the kingdom of God is within you," and I am daily striving, and praying, for the purity of thought that leads to Spirit. "Blessed are the pure in heart: for they shall see God," has always been my favorite beatitude. As I read your beautiful article on "Heaven" in a recent number of the *Sentinel*, I desired to express my deep love and gratitude for all that has come to me through your teaching and consecrated life. I am sure your definition of heaven will bring peace and comfort to all who read it. With tenderest love for all you are doing to uplift humanity, I am,

Yours faithfully,
MARGARET C. HALL.

Pasadena, Cal., February 13, 1905.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—The children of the Sunday School of First Church of Christ, Scientist, Pasadena, Cal., take great pleasure in sending you a box of Oonshui oranges, which they hope you will enjoy.

We have felt for some time the need of a more explicit rule for our guidance in the Sunday School, and we feel that this very important branch of the church work has received an added impetus since we received and adopted the new By-law. It is helping us in making the demonstration of more impersonal teaching; which, of course, means growth to both teacher and pupil. We desire to express our great sense of gratitude for the By-law, given to help and guide us in our work, and we shall ever endeavor to yield loving obedience to that high thought which has always proved so wise and helpful in the past.

Thanking you for your tender love and watchful guidance of these, your little followers, I remain,

Lovingly yours,

MARY SCOBAY CHAMBERLAIN, *Superintendent*.

Chicago, Ill., February 15, 1905.

Our Revered and Loved Leader:—Like Mary Magdalene I humbly offer the "perfume of gratitude" and "oil of gladness" for the blessings that Christian Science has bestowed upon me, and for the essence of truth as found in our text-book, Science and Health, which is indeed the

Key to the Scriptures and to man's right living. It led me from the brink of the grave; it saved me from the precipice of self-destruction; it gently lifted me out of the pit of poverty, and is now guiding me through the Red Sea of error. I feel sure that by obediently following the teachings of Christian Science we shall reach the "Moreb Height" of understanding, where God awaits us.

Yours with respectful affection,

HILDA HELLGREN.

Lynchburg, Va., February 3, 1905.

Dear Leader:—Our tardiness in acknowledging your loving kindness is not due to a lack of appreciation. We have only waited for a fuller attendance than was possible January 25, so that all might share in the thanksgiving. We have never before had a text-book for the society; the Reader always using her own copy, and we feel that your dear gift will greatly enrich our services, giving us, as it does, a widening and deepening consciousness of the love you bear to all your children. It is as if the staff on which we lean had suddenly blossomed afresh, and we pray that we may be found fruitful in faithfulness and patience, and, ever following your footsteps, draw nearer to God and His divine idea.

The quickened sense of our love for you which your gift awakens, enables us to realize that our "duty to our Leader" includes the love of each organization as a whole, and each individual as a part, that "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The Christian Science Society of Lynchburg.

ANNIE RODE, *Clerk*.

Darjeeling, India, January 8, 1905.

Dear Mrs. Eddy:—We are up in the Himalaya Mountains, and it is all so grand and glorious that my heart sings constantly, "Glory to God in the highest." We went out early yesterday morning to see the sun rise. At first all was darkness and mist and one of the party said we would not see the mountains. Your words came to me, that Love "chased the clouds away," and before long the sun came in all his glory, the clear, straight rays piercing the mist until it sank off into the valley in a sea of blue and grey clouds of the softest tints. Then the light touched the mountains, bringing out one peak after another, and, finally, Kinchinjinga, the highest peak, stood out in all its grandeur. It was sublime beyond description. I bowed my head before the Creator of the universe, thankful that He also created man in His own "image and likeness," and my thought turned to you who stand on the highest peak of spiritual understanding, revealing to a weary world "the wonders wrought by infinite Love."

We send you our deepest, most grateful love, from the Himalaya Mountains.

ANNA M. CAMPBELL.

Burlington, Ia., February 7, 1905.

Reverend Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Guide:—We, the members of Second Church of Christ, Scientist, just organized, have pledged ourselves to give our mite monthly, toward the Building Fund of The Mother Church, until it is complete. We also thank you for the wisdom and love that has been handed down to us through one of your loyal students, showing us the necessity of watering the tree to support the branches, and through this we are able to feel the great blessing and the unspeakable love that unites us in Christian Science.

Yours in obedience to Christ,

MISS JESSIE LAY, *Clerk*.

Testimonies of Healing.

[Translation.]

About two years ago, I was attacked with a disease which seemed to threaten physical and mental destruction. I went to a physician and submitted myself to his treatment. His statements awakened new hope, and after six weeks' treatment I believed myself well. At his request, I discontinued taking the medicine and soon a relapse followed. I went back to the same physician and was under his care for several weeks, until finally the disease reached a critical stage. All change with different physicians proved ineffective. Each one thought he discovered another disease, until finally I was in the hands of a hypnotist, who declared my whole system to be diseased. After having treatment for a considerable length of time, the result was hopelessness and a worse condition than before. I suffered from nervousness and several organic diseases. After the physicians had failed to help me, I turned to patent medicines, but without avail.

Then came the light of Truth. Through a friend who was healed in Christian Science I heard of this wonderful healing power, but there was a gulf between me and any religious teaching which I thought could not be spanned. In my childhood I had been raised in an orthodox church. I had been taught that God is the creator of all good, yet that sickness, poverty, anxiety, and sorrow were permitted by God, and that man has no right to protest against them. All this made me an opponent of the church. I felt confused by such contradictions and kept aloof from all religious views. This was my state of thought when I sent for a Christian Scientist for the first time. In answer to his question, whether I believed in Christian Science, I told him that I would rather wait for results and that after a scientific proof no blind faith would be needed. I asked for treatment, and improvement began immediately, with the result that I am now perfectly well.

I am a living proof of the truth of Christian Science. Neither years of preaching, nor the strongest material influences could have induced me to give up my views, but the understanding of God, the light of Truth and Love, as well as the signs following, have awakened in me a desire which urges me on into the realm of Mind,—the divine universe which God has prepared for all; and today my name is on the declaration of independence, spiritual freedom.

In love for the good Cause, the highest ideal of humanity, I desire to give honor and due reverence to the Discoverer and Founder of Christian Science. I long for the day when the sunlight of spiritual freedom, the irradiance of Truth and Love, shall enlighten every man. I also desire to express my gratitude to all who have assisted me in finding the way of understanding.

M. MAYR, Milwaukee, Wis.

Six years ago last September, I was feeling very despondent, having had a bad attack of nervous dyspepsia and insomnia, an ailment I had had for about ten years. I had entirely given up hope of ever being well again, because I had been treated by a number of physicians and they had all failed to cure me. I felt as if I had exhausted every remedy, and the only thing left for me to do was to drag out a miserable existence in that condition, and any one who has ever had nervous dyspepsia can appreciate what the future held in store for me. One day, while riding in the street car in this city, thinking very earnestly about the future, the thought came to me very plainly, "Why not try Christian Science? If it doesn't cure you it can't make you any worse." It made such an impression on me, that I went that afternoon to the reading rooms to get some literature,—something that would tell me what Christian Science is, because I knew nothing whatever about it. I bought "No and Yes" by Mrs. Eddy, and some pamphlets,

and read them all that night, but I could not understand them, so I went back the next day to get some others. While I was there I got into conversation with a Christian Scientist who had been healed of an ailment very similar to my own, and before I left I decided to take treatment. I took one every day for five days, and after the third I slept perfectly, something I had not done for years. After the fifth treatment I ate everything I wanted and had a splendid appetite, and the trouble seemed entirely gone; so I stopped the treatments. I soon had another attack, however, which proved that the disease was not entirely overcome, but this second attack was met promptly and destroyed permanently. With the healing came such an overflow of joy that it seemed to me I was submerged in a great ocean of love that could never be exhausted. I walked through the streets as if walking required no effort at all.

Doesn't it seem strange that any one could doubt after such an experience as this? and yet that is just what I did. After two or three months of this glorious uplifted condition I was let gently down to earth again, and then I began to doubt. Error crept in and told me all kinds of foolish things, to which I would listen, not knowing how to distinguish between Truth and error. Because I could not remove mountains and demonstrate the whole of Christian Science, I doubted its Principle, so the next three years I spent groping my way between doubt and belief; but little by little I grasped the truth, and as each ray of light added to my understanding I finally got so I could master the error. When I reached this stage of growth I looked back over the past and could see the mistakes I had made. I could see just where and how I was led by error, thinking it was the truth, and this experience taught me how to guard against error in my future growth.

I am certainly most grateful for what I have received, and I am especially grateful to my teacher for all her loving kindness and patience. I thank God every day of my life for revealing this truth to us through our Leader, Mrs. Eddy. What she must have endured that we might know the truth we will never know. I can only say that I thank God for the privilege of being one of her disciples, and my constant prayer is that I may lead a life that will prove my gratitude for all I have received through Christian Science.

ROBERT FRANCIS FRENCH, New York, N. Y.

It is not easy to explain to myself why I have so long withheld a public expression of my gratitude for all the blessings that have come to me through Christian Science. I had been helped so much, spiritually and physically, and had derived such benefit from the literature and from the church services, that, like many others, I wanted all my relatives to know about Christian Science, and was disappointed when I saw that some would not accept it. I know, however, that they will in time, as those who did endorse its teachings have joined me in the work, and the good seed which has been sown will bring forth good fruit.

A few years ago I heard of Christian Science through a friend whom God had led into this saving truth, but I confess I could not believe in it at first. I was, however, willing to be convinced. I read *Science and Health* and other books by Mrs. Eddy, and soon my doubts were removed. I desire to tell of one of the many ailments that were overcome. I had suffered from rheumatism for several months, had been greatly helped, and felt that I did not need treatment any longer, but I realize now how much fear I had. One day, while in the presence of a practitioner, my heart was suddenly affected, so that I could not do anything for the time being, but as soon as she declared the truth, that ailment was destroyed almost instantaneously. After two weeks I was relieved of all pain, and I have been free from it ever since. For this experience, as well as many others which have proven to me that Christian Science is the truth, words are inadequate to express my gratitude; but we are taught in *Science and*

Health that the most sincere expression of gratitude is in our pure, true living. I am grateful to God for this revelation, also to our dear Leader, and I wish to thank all who patiently helped to unfold this healing truth to me.

MRS. S. C. RAMSDELL, New York, N. Y.

About twelve years ago a dear friend loaned me *Science and Health* and I was greatly impressed with it. Her definition of faith,—“to be worthy of trust,”—appealed to me. Since then I have been healed of many diseases, and now I am strong and able to do all that is required of me. I have found Christian Scientists to be true and loving friends. God has been very good to me in leading me as I have been led, and though I may not yet have attained to all Christian Science teaches, I will run and not be weary, walk and not faint, waiting patiently on the Lord.—MRS. H. M. SAMMET, Cincinnati, O.

Having received so much help from Christian Science, I would like to give expression to my thankfulness to God, and also to Mrs. Eddy for what this truth has done for me and my family. Nine years ago, after trying everything I could think of and after my family physician had worked faithfully for me, I was nearing what I then thought to be the end of my earthly existence. I was healed, in a few treatments, of sciatic rheumatism, and afterwards my little daughter was healed of yellow jaundice in one treatment. I had class instruction from one of Mrs. Eddy's students four years ago, and have since seen many ailments melt away under Christian Science treatment. Since my healing, nine years ago, I have never used a drop of medicine for myself or family.

Instead of being a discordant, sickly family we are now happy, healthy, and peaceful. We thank God daily for this blessed truth.—HENRY C. FRY, Plainfield, Ill.

Years ago, while reading in the Bible, I came across the 91st Psalm, and was impressed with the richness of its promises. Then the sense of discouragement, which had always attended my reading of the Bible, came to me, and I laid it down with a sigh, and gave no more thought to it than to wonder why this word of God which was given to us as a guide and comforter should be so full of promises which were never fulfilled. Probably the least important statement in that psalm, to me, at that time, was the latter part of the fourth verse,—“His truth shall be thy shield and buckler.” It meant absolutely nothing to me. Since coming into some understanding of Christian Science, several years ago, this psalm has been a constant source of unspeakable comfort, but not till one night recently, while repeating each statement, did I realize that Christian Science is the key which has unlocked its treasures to my consciousness. Now I know its every promise to be true, whereas before that key came into my possession they seemed only a mockery to my longing need. This key is the understanding of “His truth.” It becomes our shield and buckler, just as is promised, and opens to our hungry sense the absolute assurance that every promise in this psalm of psalms will most surely be fulfilled as this understanding unfolds. This precious understanding may be found in the study of two books, the Bible, and “*Science and Health with Key to the Scriptures*.” Each year finds me increasingly grateful to our dear Leader, Mrs. Eddy, whose love and obedience are a rebuke and an incentive to greater faithfulness in following the Christ.

Too numerous to mention have been the proofs in my family of what a little understanding of “His truth” can do for us in time of need, and without this consciousness of God as Love, and as an ever-present help, I could not attempt to meet the problems that constantly present themselves to me as a mother.

MRS. EDITH BOWMAN, Berlin, Ont.

I have felt for some time I should give my experience in mental surgery. In May, 1902, going home for lunch, on a bicycle, and while riding down a hill at a rapid gait, I was thrown from the wheel, and falling on my left side with my arm under my head, the bone was broken about half-way between the shoulder and elbow. While the pain was intense, I lay still in the dust, declaring the truth and denying that there could be a break or accident in the realm of divine Love, until a gentleman came to assist me, saying, "he thought I had been stunned." I was only two and a half blocks from home, so I mounted my wheel again and managed to reach it. On arriving there I lay down and asked my little boy to bring me our text-book. He immediately brought Science and Health, which I read for about ten minutes, when all pain left.

I said nothing to my family of the accident, but attended to some duties and was about half an hour late in returning to the office, this being my only loss of time from work. My friends claimed that the arm had not been broken, as it would have been impossible for me to continue my work without having it set, and carrying it in a sling until the bone knit together. Their insistence almost persuaded me that I might have been mistaken, until one of my friends invited me to visit a physician's office where they were experimenting with an X-ray machine. The physician was asked to examine my left arm to see if it differed from the ordinary. On looking through it, he said, "Yes, it has been broken, but whoever set it made a perfect job of it, and you will never have any further trouble from that break." My friend then asked the doctor to show how he could tell where the break had been. The doctor pointed out the place as being slightly thicker at that part, like a piece of steel that had been welded. This was the first of several cases of mental surgery that have come under my notice, and it made a deep impression on me.

For the benefit of others who may have something similar to meet, I will say that I have overcome almost constant attacks of sick headaches, extending back to my earliest recollection. I wish to thank Mrs. Eddy for the Christian Science text-book, "Science and Health with Key to the Scriptures," through the study of which I have been able to overcome much error.

L. C. SNEDAKER, Salt Lake City, Utah.

[Translation.]

I first heard of Christian Science from a dear neighbor about a year ago. At that time I was suffering from an abdominal complaint, the result of a former confinement. This illness caused me so much pain that sometimes I was unable to hold myself up straight when walking, indeed very often I could not leave my bed on account of it, and it also obliged me to give up my occupation as laundress. As *materia medica* had never helped me I decided to seek help in Christian Science. I got some one to treat me, and in less than two weeks my sufferings had disappeared. Very soon after this I was able to begin my work again.

A short time ago another trouble arose. I tried my best with all the understanding I have at present to overcome it, but as soon as I found that I was not able to master it alone I got a practitioner to treat me. In a few days it was quite mastered, and I am now well again and know that I am indebted to God, and to the teachings of Christian Science, for my healing.

FRAU B. RASTATTER-KAGI, Zurich, Switzerland.

Last January, I sought Christian Science treatment for deafness, from which I had suffered at intervals for years, as the result of severe catarrhal colds. In two weeks' treatment my hearing was restored. A few weeks later, however, I again seemed to be deaf. I was too discouraged to ask for treatment, but the practitioner noticed my condition and told me to come to her office the next day. I went, and she talked with me and treated me. I returned

home, hearing mentally the last thought she had expressed, and suddenly one ear opened, and the next morning the other ear, and my hearing has since been perfect. Some months after this I had a severe attack of quinsy, accompanied by high fever, and an abscess on one tonsil. I had on several occasions been confined to my bed, under a physician's care, for two weeks, with similar attacks. The Christian Science practitioner treated me once, and the next morning I was so well that I arose at four o'clock, did a washing, attended to my household duties, which included house cleaning, and in the evening I took a plunge bath, something I had never before dared to do when recovering from this disease.

These beautiful demonstrations over my ailments have made me most grateful to God and to the Leader of Christian Science. I now read daily the Lesson from the *Christian Science Quarterly*, and find it my greatest pleasure and help.—MRS. MARY E. ATKINS, West Chester, Pa.

I want to state that I did not come to Christian Science to be healed. I came because I was unhappy, and Christian Science made me happy. The orthodox religious beliefs failed to rid me of an abominable temper, a desire for continual travel, discontent, hate, and all the other qualities which, compounded together, are a veritable hell. They did not even teach me how wrong these qualities were, but seemed to regard them as something peculiar to mankind, and the temper as something to be held in check only in so much as not to let it lead me to do anything indiscreet or not genteel. I remember telling a friend of the dissatisfaction with which I held all this, and she kindly offered to give me some literature to read which would surely help me. She gave me some *Sentinels* and *Journals*, and these were so much to the point that I inquired about Science and Health, which was so often mentioned in these publications. The friend kindly let me have one to peruse, and I read and re-read it, and then bought one. It has proved more helpful than I anticipated. Christian Science is ridding me of all those qualities that do not belong to God or His creation, and it has lifted me so far out of the former conditions that I sometimes wonder if they ever existed.

The perusal and study of Science and Health has done even more than rid me of a bad temper, etc., it has healed me of my diseases. After reading for about a fortnight, I found myself healed of hereditary constipation, of dreadful and overpowering headaches, and of all the lesser ailments which seemed to take up so much of my time. I never can tell of all the many blessings that have come to me from the study of Science and Health, but I can truly state that Christian Science has brought me to God, and I now know that nothing can ever separate me from divine Love.

I desire to express my gratitude to dear Mrs. Eddy, the Discoverer and Founder of Christian Science, for her unselfed and loving labor in bringing this saving truth to mankind. A few words of thanks must also be given for our Manual, the Concordance, and all the life-giving messages which our beloved Leader has sent to the Field.

VIRGINIA TAYLOR, New York, N. Y.

The sentinel at the post of duty reminds me of negligence in sending my testimony, to tell of blessings received in Christian Science. I humbly offer the following, to add to the volume of thanksgiving sweeping heavenward. Through the reading of Science and Health and the spiritual illumination which followed, I was healed of ulceration of the stomach and kindred troubles, a restless sense of existence, agnosticism, etc. The torture I had endured with the stomach trouble I will not attempt to describe. The attending physician declared that I could live but a short time, and I felt there would be a limit to my endurance of

the torture, but the disease was dissipated into nothingness through Christian Science, which brought me peace.

Like many others I had been seemingly lost in the sea of error, without a compass, yet earnestly and honestly seeking a haven. I had investigated all kinds of religions and philosophies that came under my notice, with the exception of Christian Science, which was not then deemed worthy of inquiry, and yet it held the very truth I was searching for—the light which “shineth in the darkness; and the darkness comprehended it not.” Three years of stubborn resistance to Truth, with increasing suffering, followed—then the light came, and with it a new experience. Now, after nine years of Christian Science experience, under severe tests, it can be truthfully said that it has not failed me in any hour of need.

My daily prayer is that I may be found worthy of the hallowed name, “A Christian Scientist,” and have a deeper sense of gratitude for our beloved Leader, whose tireless vigils have made our burdens less wearisome, and who keeps the torch of Truth upheld firmly where the darkness is most dense. My love for our Leader can but be measured by my obedience to the truth she has taught us. No words can convey the joys of spiritual communion with God, in the light of Christian Science. Demonstration alone gives it adequate expression, and I would say to every sufferer, “O taste and see that the Lord is good.”

J. FRANKLIN JONES, Cincinnati, O.

I have felt for some time that I should like to tell of some of the things which Christian Science has done for our family. I first became interested in this teaching through my own healing. After having been an invalid for years, I was obliged to take to my bed and remain there fourteen months without one ray of light, or one hope that I could be any better; but Christian Science was my deliverer, and has been many times since. I have seen my children healed of diphtheria, whooping cough, measles, and many other ailments, besides deafness and a very badly inflamed eye. Christian Science has taught me how to help my family of small children to know that they are God's children, and that He cares for them every moment. This means much to a mother.

I am very grateful to our dear Leader, and to all those who have helped me to find the way of Life through Christian Science.—MRS. FANNIE E. WILLETT, Brookline, Mass.

On arriving at my daily work one morning, I seemed to be under a sense of great discouragement, with perplexities and difficulties on every hand, when I saw that the *Sentinel* had come. I looked to see if there was anything in it from Mrs. Eddy, and found her letter to the church in Cleveland. As I read it, and thought of her life of selfless toil, all sense of mental uneasiness and discouragement vanished. Two days later, in the endeavor to love more, and to work, watch, and pray, as we are encouraged to do in Science and Health, the understanding came whereby two of the most difficult problems were overcome, and the remainder disappeared into their native nothingness. This letter has so exactly met my need, by giving a broader apprehension of what unselfed love is, that my heart is filled with peace and overflows in thankfulness to our beloved Leader for bringing to us Christian Science, wherein we learn how to follow the Christ; and for all this I desire to show my gratitude in earnest endeavor to be more and more “unselfed.”

MARY ALEXANDER, London, England.

[Translation.]

I give my testimony with a grateful heart for all the blessings I have received through Christian Science. Last February I was taken very ill with pneumonia and pleurisy. The physician whom my relatives called, in their fear (it was not my wish, nor did I take the medicine), said that there was no hope of saving my life. Yet “man's extremity is God's opportunity.” A dear practitioner arrived from

Zurich while I seemed to be dying. She treated me, and from that hour on my condition changed. I began to improve, the fever left, I got well, and my strength gradually returned. My relatives, friends, and the physician called it a miracle, but I knew that God—divine Principle—had healed me. The understanding of Truth makes me happy and profoundly grateful, and it is my desire and prayer that this truth may spread everywhere.

SOPHIE EGGER, Koppigen, Bern, Switzerland.

[Translation.]

I would like to relate a proof of the power of Love. Our little girl, two and a half years old, was suddenly attacked with fever, and in the course of about two days her mouth was swollen, and the tongue and throat were covered with a purulent mass so that she could not partake of any food. The first day I turned the case over to a Christian Science practitioner for treatment, and during the day and night the child enjoyed several hours of peaceful sleep. My husband was, however, rather undecided, and expressed the thought that perhaps we should employ material means, or send for a physician. The practitioner told us to wait, and she worked faithfully. Towards evening the child could take some milk, and the following day the action was natural. In a few days her mouth was healed, and after eight days she was well again.

In the name of my family I here express my sincere gratitude. May God strengthen us in our further understanding of Truth and Love.

IDA PINKERS-BOLLER, Zurich, Switzerland.

I am writing this to let others know how Science has helped me and how it can help them, if they want to be helped. I am a little girl, eight years old, and have worn glasses for two years. The specialist said I would always have to wear them or go entirely blind. Mamma came into Christian Science about four months ago, and I laid my glasses aside. My eyes are better now than they ever were before. I attend the Christian Science Sunday School and I am happy to know that God makes us perfect as He is perfect.—CECIL C. CONNETT, Fort Wayne, Ind.

What to thy dim eyes may seem a stain,
In God's pure light may prove a scar
Won on some hard-fought field
Where you would faint and yield.

Anon.

[Written for the *Sentinel*.]

Come.

J. W. WALKER.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

WHEN in sickness, want, and woe,
Wand'ring from my Father's home,
Wilful oft, I answered, “No,”
To His loving, patient “Come,
Come, my child, your wand'rings cease.
Come, and dwell with me, in peace.”

Did I heed that gentle voice,
Whispering sweetly in mine ear?
No; for worldly claims and noise
Filled my aching heart with fear.
Still the pleading did not cease—
“Come, and dwell with me, in peace.”

Father, now thy wayward child
Hears Thy voice, and sees the light
Guiding thro' the storm-cloud wild
Into God's own presence bright.
Now at last my wand'rings cease,
For I dwell with Thee, in peace.

From our Exchanges.

We simply call attention to the fact that this "peace of justice," quick to avenge insults, which makes a strong nation at once the judge and jury and executioner in its own suit, and spends more on the machinery of military force than on all measures of public service combined, is not the kind of peace for which Christmas Day is set to remind us. Jesus' method, his spirit, his teaching, are utterly different. The Christmas peace is the peace of the men of good-will. The method is trust; the spirit is humanity. Good-will carries justice with it.

It is important to make this distinction. Millions of people do not yet see how great it is. They still worship force. They confuse the simple life of the Man of Nazareth with external power and material pomp. They look back and worship a sort of war-lord, coming in the skies to punish his enemies. They have yet to learn that good-will is the mightiest force in the universe. They have yet to trust this new force, and to apply it to every kind of problem. They had better not reverence Jesus at all, if they miss the kernel of his teaching. Do they imagine that, if he were addressing the American people, he would bid them build more fighting ships?

CHARLES F. DOLE.
The Christian Register.

In the effort to attain theological sanity religious teachers have often passed into the cold realm of a barren intellectualism. The inference is perhaps natural that liberal theology implies decay of spiritual passion; but there is nothing in the nature of things to make this disaster inevitable. The whole question is largely one of emphasis. I cannot admit that it is necessary to close one's eyes to all the splendid and reverent work of our greatest Biblical critics in order to retain a vision of the cross of Christ. There may have been two Isaiahs or twenty; what has that to do with me, so long as I have the profound spiritual message contained in the book which bears the name of Isaiah? I am indifferent as to whether Bacon or Shakespeare wrote Hamlet, so long as I have Hamlet; and who would insist that a certain critical view of the authorship of Hamlet is imperative before one could be allowed to expound the teachings of the drama? The critic does his work, well or ill as the case may be; I may accept or reject his views, but the message of the book is still mine.

REV. J. W. DAWSON.
The Congregationalist.

The greatest obstacle to religious achievement to-day is not the deplorable apathy—that can be overcome by a genuine religious enthusiasm; nor higher criticism—that can be corrected by living the truth of the Bible; nor the growing spirit of worldliness—the spirit of the Master is more than a match for that, but the atrabilious jeremiads and the disconcerting lamentations of doleful Christians without heart or hope, without faith or force!

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

It is expected that the commission created by the President to consider the subject of naturalization will be ready to report at the next session of Congress. Numerous instances of gross fraud and error in connection with the application of the present naturalization laws have been reported by Federal officers and the inadequacy of the present laws has involved the State Department in much correspondence with foreign governments. It is well known that there have been many fraudulent and improvident naturalizations and a wholesale forgery and sale of spurious papers. The Commission in its deliberations will doubtless consider restricting naturalization to certain courts; defining the testimony necessary for naturalization; using distinctive paper to prevent counterfeiting; separating declarations of intention from final certificates; requiring specific dates as to birth, and arrival in this country; and the return of all papers at stated intervals.

The following nominations were confirmed by the Senate: Ambassadors Extraordinary and Plenipotentiary—Whitelaw Reid, New York, to Great Britain; Robert S. McCormick, Illinois, to France; George von L. Meyer, Massachusetts, to Russia; Edwin H. Conger, Iowa, to Mexico; Henry White, Rhode Island, to Italy.

Envoys Extraordinary and Ministers Plenipotentiary—William Woodville Rockhill, District of Columbia, to China; David J. Hill, New York, to the Netherlands; Henry Lane Wilson, Washington, to Belgium; William Miller Collier, New York, to Spain; Brutus J. Clay, Kentucky, Switzerland; Thomas J. O'Brien, Michigan, to Denmark; Charles H. Graves, Minnesota, to Sweden and Norway; Edward C. O'Brien, New York, to Paraguay and Uruguay; John B. Jackson, New Jersey, to Greece and Montenegro, and diplomatic agent in Bulgaria; John W. Riddle, Minnesota, to Roumania and Serbia; Samuel R. Gummere, New Jersey, to Morocco.

The treaty with San Domingo, drawn by Dominicans, when reported by the Senate Committee on Foreign Relations, had been amended to eliminate all reference to the

Monroe Doctrine; to fix a time limit for the collection by the United States of the revenues of the Republic; provision for scaling down unreasonable debts and claims; to avoid committing the United States to responsibility for future debts; to provide that no adjustment of debts shall be undertaken except at the request of San Domingo and the claimant Government either for itself or citizens.

The members of President Roosevelt's Cabinet are: John Hay, District of Columbia, Secretary of State; Leslie M. Shaw, Iowa, Secretary of the Treasury; William H. Taft, Ohio, Secretary of War; William H. Moody, Massachusetts, Attorney-General; George B. Cortelyou, New York, Postmaster General; Paul Morton, Illinois, Secretary of the Navy; Ethan A. Hitchcock, Missouri, Secretary of the Interior; James Wilson, Iowa, Secretary of Agriculture; Victor H. Metcalf, California, Secretary of Commerce and Labor.

Answers were filed last week in the case of the United States against the General Paper Company, et al., the case being generally known as that against the paper combine. The general answer made by the General Paper Company and its twenty-three co-defendants denies most of the allegations made by the United States. The United States has until the first Monday in April to reply.

Secretary Hitchcock has given out a statement concerning the investigations made by the Department of the Interior into the Oregon public land frauds. It shows that there have been sixty-eight indictments and six convictions. The persons indicted include one United States Senator, two Congressmen, many Government officials, and two women.

The United States Supreme Court has ruled in the case of the Northern Securities Company, which merged the Great Northern and Northern Pacific Companies, that the stockholders of the Northern Securities Company are to receive pro rata amounts of the stock of the two merged companies instead of the original stock that was turned in.

Statements issued for publication in the *Congressional Record* by the members of the House Committee on Appropriations show that the appropriations for the fiscal year ending June 30, 1906 are \$818,478,914. For the previous year they were \$781,172,375.

The Missouri Senate has passed a bill making all pipe lines constructed, or to be constructed, for the purpose of carrying oil, common carriers and placing them under the direction of the Railroad Commissioners.

Foreign.

The reports of the terrible disaster to the Russian army at Mukden under Kuropatkin are confirmed. It is thought he will scarcely succeed in saving even a remnant of his army from destruction or surrender.

The terms of peace that Japan will offer are said to include: Japanese retention of Port Arthur and its peninsula; Japanese protectorate over Korea; Manchuria to be returned to the administration of China; control of the eastern part of the Siberian railroad by an international commission; a war indemnity.

It is said that the Japanese overtures for peace, which have twice before been offered, were refused by Russia because of the demand for an indemnity.

Great Britain, France, and Russia have refused their consent to the proposal of Prince George of Greece to annex Crete to Greece. Another proposal is that Greece should resort to military occupation in the same way as Austria has dealt with Bosnia and Herzegovina, which, however, would destroy the autonomy of the island; still another proposal, which would result in the retention of the autonomy of Crete, is the appointment of a competent European administra-

tor chosen from some neutral, disinterested State. Prince George, however, may be continued in his office of High Commissioner.

M. Yermoloff, the Russian Minister of Agriculture, is stated to have drawn up a scheme for a constitution which, while maintaining the principle of autocracy, grants absolute freedom of conscience, creates a chamber "composed of representative and legislative elements," provides for bettering the condition of workingman and peasant, and gives greater liberty to the Jews.

Paris is to have a statue of Beethoven, the successful design being the work of Jose Charmay, a native of Mauritius. The committee which accepted it was headed by Saint-Saens, Massenet, and Siegfried Wagner. The statue will stand in the Place of the Trocadero.

Count Benckendorff, the Russian Ambassador to Great Britain, has paid \$325,000 to Foreign Secretary Lansdowne in settlement of the North Sea claims, and the incident is thus closed.

Industrial and Commercial.

Apropos to the Kansas legislation dealing with the oil industry in that State, Governor Hoch has received this message from the president of the only independent oil refinery in the State,—

"Shipped first car of oil under the new maximum freight rate law. Old rate \$78.34, new rate \$27.60, saving us on one car \$50.74. Thanks to you and the Legislature of good old Kansas for breaking the monopolistic bonds of the railroads and giving us an opportunity to do business."

The Governor sent the message to both branches of the Legislature.

The Caronia, the first of four great transatlantic liners contracted for by the Cunard Line, the largest vessel ever built on the Clyde, has just made her maiden trip to New York in seven days and nine hours at an average speed of 16.33 knots. She is 675 feet long, 72 feet 6 inches beam, and 97 feet from keel to bridge. Her weight when launched was 13,000 tons, and her displacement when loaded is 30,000 tons. She has eight decks and has accommodations for 3,100 passengers.

Professor Henry Miers, in lecturing to a London audience recently, said that there was no knowledge of the depth to which the South African diamond mines could be worked. The deeper they go the richer they become. Work can be carried on now to a depth of twenty-five hundred feet. It is thought that it might be continued to a depth of five thousand or even ten thousand feet, if the engineering difficulties could be overcome.

The charter granted by the Brotherhood of Locomotive Engineers to the New York engineers connected with the Interborough Railway Company has been recalled because of the alleged violation in their recent strike of a three-year contract with that company. The engineers struck without consulting the officers of the Brotherhood.

The Philadelphia Company has awarded the contracts for its great gas pipe line from Pittsburg to West Virginia to re-enforce the gas supply of Pittsburg. The line will be one hundred and thirty-five miles long, sixteen to thirty-five inches in diameter, of steel tubing.

The apple export of Boston this season leads New York by about 100,000 barrels. New York held the record last year. The total shipment from all Atlantic ports is over two million barrels, which is about a million less than last season.

The exports of farm or agricultural products for the year 1904 were valued at \$859,160,264. The total imports of farm products in 1904 were valued at \$416,454,851.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

When the Winds are Contrary.

BLANCHE H. HOGUE.

THE human heart longs for ease, for present comfort of the flesh, saying within itself, that this world were quite heaven enough, could its promises be kept and its joys be made permanent. Such a life lifts not its eyes above the level of present achievement, nor sees the relationship between the immediate disappointment or trial and the wholesome lesson learned thereby. The youth, in impatience to realize all his dreams, looks to his future material existence as the arena for his triumphs, and only as time and experience expose the temporal and unsatisfying nature of things worldly and material, does he grow to see that nothing save the divinely good endures in the passing of the three-score years and ten. This supreme lesson, that spiritual dominion over the material self is alone great, is well learned when human loss and pain prove, of themselves, the powerlessness of matter to save itself from itself. And all philosophy and theology have united in declaring that humanity's most purifying lessons are learned through these paths of limitation and sorrow.

Christian Science, however, comes to the suffering sense which is striving to be resigned to the incurability of earthly discord, with the actual proof that the discord is curable; and it is just at this point, where material means are at an end and all merely human affection and effort are powerless to rescue and redeem, that the saving Christ-mind finds its opportunity to minister actively to the human need. In the sixth chapter of Mark's Gospel it is recorded that Jesus saw the disciples "toiling in rowing; for the wind was contrary unto them." And he came to them saying, "Be of good cheer: it is I; be not afraid." Surely the Christian to-day can testify, as well, that he hears most clearly the voice of the Christ when the winds are contrary,—hears it most clearly because in such hours he needs it most sorely and listens most earnestly.

• How many times poor human nature forgets its need of God, when the seas are calm! Perfunctory gratitude, perhaps, for all good fortune, characterizes the hours of ease, but the full awakening to the actual vital need for the Christ comes only when the winds are contrary. Thus driven heavenward the Christian learns eventually to trust not the smoothness of mortal mind's waters, and so strives always to lean upon his God. Under the action of Christian Science, the turmoil is subdued by a Divine presence above and beyond the realm of the discord. The contrary winds are not subdued by other winds of opposing direction, nor by the calm which follows in the wake of exhaustion, but are so stilled by the voice of the living Christ that never again can that same storm arise. Christian Science healing does not build for an animal sense of health in matter as against disease in matter, does not eliminate fear by material reasons for encouragement, does not dispel sorrow by bestowing an equally personal sense of joy. It makes no exchange of goods in the realm of materiality, but lifts thought beyond the reach of matter's laws for either disease

or health, fear or courage, sorrow or joy. When Christ walks upon the troubled waters, material law is hushed, and that peace which belongs alone to Christ, which the world cannot control in the giving or the removing, comes, and abides. This is the true Christian healing. This is the spirit of that deliverance which is coming daily to the faithful student of Christian Science. The winds may indeed have been contrary, and the "toiling in rowing" laborious and painful; but the heart which is thus driven to desire its Christ, hears in the right hour, the loving "Be of good cheer: it is I; be not afraid."

When the Christian meets adversity as something which tests his fortitude and develops his strength, he cannot complain of it as hardship, nor lament because of its coming. He faces it cheerfully, as it arises in the course of experience, for he is learning that its uses are indeed sweet. That loss or trial which is so severe that no human desire or will can bring deliverance or adjustment, opens the very heavens of spiritual compensation, and brings the answering Christ into the storm, stilling its fury with the actual overcoming of the forces of evil. How is evil to be destroyed, until its conspiracy has raised such "contrary winds" that its dangers become evident? When the seas are calm the sense of safety is undisturbed, and there is found less effort to seek the saving Christ. If in all the ages there could be found one uniformly happy human life, with all its ambitions gratified, all its desires satisfied, all its efforts successful, there would be argument that the human life can take care of itself, and needs no saviour outside itself. But in all history no such instance may be found; and the lives which stand forth as inspiration to all mankind are those which have been goaded and pricked and stung into spirituality because there was no repose for them in anything less than the highest and the best. Shakespeare has said,—

"When the sea was calm, all boats alike showed mastership in floating."

There must needs be sharp conflict with evil, ere it is proven that no severity nor fury of circumstance can wrest this mastership from man's possession.

The students of Christian Science are striving to discern as their Leader has discerned before them, the meaning of Christ's "coming." And when one has learned that a right thought, however simple, is a Christ-thought, and that the mission of this Christ-thought is to subdue and destroy the opposing self-thought, he has learned the way in which the Christ comes. That Mind "which was also in Christ Jesus," must be expressed by thoughts which are Christ-like in nature. This Christ-mind must impart itself to an individual through these Christ-like thoughts, and each Christ-like thought, while it is entertained, saves the thinker from thinking, at that moment, the destroying thought. In this way, the Comforter comes into every heart which is preparing a place for him, and Christ does indeed subdue the storm. If a pure Christly thought be entertained only faintly or occasionally, in the degree of its presence it has "come," and it has come to save. What a wondrous revelation Christian Science has given the world in this knowledge that present Christly thinking is the individual saving power! The sinner and the sick man are encouraged to cherish the one first thought, how-

ever faint it may be, which brings the message of righteousness and peace and health. For thus cherished, it multiplies, and the first faint answering whisper of the desired Christ must grow into the understanding of the risen and victorious Christly thinking which stilled the tempest through Jesus of Nazareth, and which to-day stills the elements of evil and makes for reformed and purified men and women. Can there be a simpler mental action than this of cherishing, one at a time, the thoughts which are Christ-like in nature? And can there be any other way of casting out, even one at a time, the un-Christ-like thoughts which occasion the contrary winds? Indeed, the way of reformation and salvation is so simple that it is often overlooked, and well may any man rejoice even when the winds become so contrary that they force him to find the Christ in this way of Christ's coming.

• "Work out your own salvation."

ADELE HULL WOLFE.

SOME five years ago, adrift amidst angry waves of illness and despair, I was toiling at the oars when, in the teaching of Christian Science, Christ came walking upon the sea and there was a great calm. Above the roar of the tempest was heard the echo of that immortal voice from Galilee, "Be of good cheer; it is I," and the storm ceased. I knew that Christ had indeed come to dwell among men and was speaking to this age through a prophet raised up from the valley and shadow to bring hope to the world.

After the fashion appointed by man, thirteen years had been vainly spent in seeking immunity from pain. Then suddenly to hear the hymn of freedom voiced after the manner of Christian Science, and to have its rhythm proved through the restoration of mind and body, was almost bewildering. While the ear inclined quickly to catch the refrain of hope uttered in this diapason of peace, it was slow to bend to the warning that all who join the heavenly hosts must pass under the rod which enforces the command, "Work out your own salvation with fear and trembling."

Many bitter lessons had to be learned before the realization came that Christian Science does not permit any one to lie luxuriously back and be comfortably towed into an unearned heaven. Truly there is no royal road to harmony, and, be the healing slow or fast, there are no vicarious crowns in glory. Physical healing comes as the harbinger of redemption, not its attainment; but, thrilling under its beneficent touch, one may mistake a mere loving of Christian Science for the living of it, and then a grieving wonder is aroused that chastening should come.

Let no one cry out, even though the healing seem slow, for all have the mountain of sorrowful effort to climb ere victory is gained. This word, spoken from the vantage-ground of instantaneous deliverance, may cheer some faltering heart. Though healed in a day, yet was the price of conquest over what I now know to have been the predisposing cause of my afflictions, five years of prayer and sacrifice. One may be naturally possessed of a tender, loving nature, able to refrain from angry words during years of injustice, and yet be none the less engaged in digging a yawning grave with the keen blade of resentment. The judgment of man sits above, on the cliff of creed and doctrine, singing its siren song of "justifiable resentment." If those toilers of the sea who are pulling against the waves of persecution do but harken to its luring sound they are bound to find ultimate shipwreck on the rocks of malice and hate.

It was an allopathic physician of some renown who first pointed out to me a fact not sufficiently heeded to-day, that a plague-spot of bitterness in the heart will, if nourished, produce organic disease. Coming from such a credited source, this warning gave pause to thought and pointed to two significant facts. First, that mature years had been attained in perfect health, during which time the heart

had been ever loving and forgiving, and anger and hate almost unknown. Second, that many succeeding years, bearing as they did an unceasing injustice, brought in their wake bodily ills that were ever increasing as resentment bore its natural spawn of hatred.

It was not until that clarion call of Love which is trumpeted by Christian Science penetrated the area of my bitterness and roused me from my dream of resentment, that I was freed from the chains of disease which bound me. This proved that Love does heal. But the day of fresh offences came. Untrained thought, but feebly barring the door against its return, was soon re-admitting the old enemy, and many of the banished ailments also returned. This proved that malice does make ill.

I then learned that the stately form of Christian Science is clothed with the seamless robe of love, and that the touching of the hem of this garment is the only panacea known to stanch an issue of hate. The recognition of the fact that love is the only way out of sense into Soul, drew forth the cry that has issued from many a willing heart: How to love? Pray. Pray in season and out of season and then *do*. Praying is not enough. A careful study of the textbook of Christian Science reveals this saving prayer both in line and in precept. It tells us on every page to immolate self, silence human will, and acquaint ourselves with the fixed Principle of being which cannot change to meet our shifting sense. Doing this, we learn to know the petition that has a divine answer. If it has no such answer it is not prayer but vain babbling. In other words, we have to learn how not to pray amiss.

The declaration, uttered though with bleeding heart and streaming eyes, that Love is the only presence, is holy prayer. To coax unwilling hands into continued service, though stung by the serpent tooth of ingratitude, is to pray aright. Though falsely accused, to wean rebellious thought into ways that accuse not again, is demonstrable prayer. Through such service Christian Science will bring us into the ark of perfect safety, be the waters never so vast and troubled. From its shelter we can keep sending forth swift-winged messengers of supplication, sure that they will return eventually with the olive branch of peace.

Some years ago a sudden blow fell upon me and seemed to paralyze all mental effort. The seeming injustice tempted to violence. Knowing, however, that this demon, once admitted, is the kind that "goeth not out but by prayer and fasting," I took quick action. Utterly unable to formulate a proper supplication, I could at least express aloud the word "Love," and this I did. The fact that this baby lisping brought peace within the hour proved that it was prayer, and that it is the spirit of our appeal which is heard of the Father rather than its learned phrase.

We are not called upon to love any unrighteous deed, but we certainly are called upon to stifle any rebellious thoughts arising therefrom. This task is less arduous when we keep ever before us the fact that we thus summon the "angel of his presence" to roll away the stone from a sense-entombed self. Man's approbation has never yet rolled away that stone, nor will his injustice ever stay the hand of Love, come through the revelation of Christian Science to perform this mission. Faithfully adhering to its precepts we gradually learn to guard our thoughts. We learn that they are entities, going forth like winged things to gather stores after their own kind. Jealously guarding the new queen of hope in the home hive, these thoughts will not gather for her honey of deadly nightshade drawn from the history of past wrongs. They will not feed her upon the cloying sweets of criticism and resentment, knowing that she will become sterile thereby and new birth cannot go on.

"Love your way out; it is the only way," said a wise friend to me in my bitterness of those earlier years. That sounded like mockery then, although he had added, "You can do it." It took five years, but I did do it, and I found

that, from the mountain top of this one victory, the way up the next slope did not seem nearly so precipitous. My constant cry was that I could easily forgive what was gone if only the injustice would cease. This murmuring only served to protract my wandering in the wilderness. Jesus forgave *during* the crucifixion, and that cry from the cross set the seal of oblivion on the old Mosaic law, "An eye for an eye."

The appeal for compassion on a sinning world could be silenced neither by the agony nor the shame of Calvary. It speaks to us again to-day through the lips of a loving woman,—lips that never cease to intercede for a sorrowing race. For this intercession, we who have been restored through its spirit, love to do her honor. No honest heart could do less. The God of love whom she declares unto us has patiently led me during one long watch of the night. He has taught me that we, too, can love though being pierced by the arrow of affliction. Shall I not then bring my thanksgiving offering to the feast of Love prepared for all weary ones who would sit at the table of this demonstrable religion? Its bread of Life, as broken to me, restored capacity so that food could be retained after years of chronic suffering. Its wine of Love inspired to keener vision, so that paining eyes forget their plaint, gave up their glasses, and were made whole. Its Eucharist of Truth endowed with renewed activity, so that a body all unaccustomed to the joy of painless motion could leap as an hart.

This trinity of deliverance, Life, Truth, Love, invites to the morning meal with our Master. Sitting at meat with him we hear the searching question, "Lovest thou me?" Our answer of, "Yea, Lord," is met with the command, "Feed my lambs." Again and yet again are we charged to feed his sheep, and are not the thoughts of our consciousness the sheep of his pasture? Then must we enlist like good shepherds to lead them faithfully into fields of loving kindness, making them to lie down by the still waters of peace and mercy. Then only are we accounted disciples. This is to obey the command, "Work out your own salvation with fear and trembling." When first we catch its stern measures it almost seems as if it is all fearing and trembling; but the hand that ever "tempers the wind to the shorn lamb" mercifully smooths its cadence with the sweet assurance, "For it is God which worketh in you both to will and to do of his good pleasure."

Do I?

M. J.

ONE of the most helpful and fruitful lessons learned in Christian Science is that of minding one's own business. The mesmeric turmoil of conflicting thought is being uncovered by the law and order of true thought, and our efforts to relieve and be relieved of human control, that we may be guided by the Christ-mind, means work and constant work. It therefore behooves the Christian Scientist to watch that he may not entertain any suggestion which would hold him in materiality and try to make him work in the old lines, thus blinding him with over-zeal "to do" instead of to know that God has finished His work, and that it is for us to see it unfold.

A desire to help in problems not our own is subtle, and ignorance of circumstances, caused by an outside view, often tempts us to think our brother could see a little clearer, work a little better, or make more rapid progress than he is making, were our advice taken; and we are thus tempted to offer it unasked. The thought may even present itself that we could heal more quickly the patients of others. We certainly ought to be busy with the reformation of self until asked for help, and then we should spare no effort to reflect Love, but we should avoid every temptation to interfere with another's problems. I take it that if we have the true substance, there will the hungry gather to be fed.

Aid which is forced upon one is not often acceptable or

beneficial, and a young Christian Scientist needs to grow through self-knowledge, humility, and love, not through the acceptance of others' opinions; and often he may profit through the very experiences from which the onlooker would save him, and would grow faster if left more to divine guidance, which brings about the unfolding of his own individuality.

Anxiety to protect "the Cause" may sometimes excuse interference but can never justify it. We can no more protect Christian Science than we can use it, as we were reminded in an excellent article in the *Sentinel*, called "The Tree and its Fruit." So Christian Science can be harmed by no clouds of material sense, since its truth is its own protection, and it also protects each and all in proportion to their knowledge of it and dependence upon it. Strictly to mind one's own business is to "keep busy" purifying one's self that one may be a ready and willing avenue for Truth's work and Truth's call.

[Written for the *Sentinel*.]

Eventide.

BEN. HAWORTH-BOOTH.

SEE how the sunset rays of gleaming gold
Have lit their lamps on Israel's hills,
And soon a solemn silence fills
(As when we pray) the wood, the wave, the wold.

On comes the hour of nature's hush; 'tis night,
"The winter of our discontent;"
But all our hopes and prayers are bent
To know the truth and onward gain the light.

It is the night, but dazzling skies above
Are hung with gems, so wondrous fair,
And earth's enchanting roses wear
Such moonlit semblance to the works of Love!

In yon dark pool the stars of earth now gleam
As fair as those of heaven, and far
More easy-gained than those they are!
Thus may we see, things are not as they seem.

O lend thine aid! and guide and guard and save,
Unseen Interpreter divine,
Who turned life's water into wine,
Who conquered sin and self, and walked the wave.

And Thou who ever heard when Jesus prayed—
Who ever savest deaf and dead mankind,
The sick, the sorrowful, the blind—
To sin-bound, suffering souls, O lend thine aid!

I was walking along one winter's night, hurrying toward home, with my little maiden at my side. Said she,—
"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—

Two hundred and twenty-three, two hundred and twenty-five. "Oh, dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say, "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—MARK GUY PEARSE.

What though thought is invisible, even when effective, seems as transient as the wind that drives the cloud. It is yet free and indestructible, can as little be bound in chains as the aspiring flame; and when once generated takes eternity for its guardian.—BANCROFT.

Selected Articles.

Christian Science in Nebraska.

What the Nebraska legislature proposes to do is not entirely clear, but the dispatches say that a bill has been reported from the committee of the whole which provides that "it shall be unlawful for any person to attempt to cure mental or physical ailments, real or imaginary, for pay, without first obtaining a license to practise the healing art from the state board of health."

This is called in the dispatches "a knockout blow for Christian Scientists," probably because the state board, being composed of regular physicians, will refuse licenses to Christian Science healers. That this is the expectation is likely from the fact that the bill was originated and promoted by the regular physicians, who crowded the hall of the legislature when it was agreed upon.

The *Miner*, without meaning to indorse Christian Science, characterizes this proposed action of the Nebraska legislature as oppressive.

The Nebraska Solons do not appear to have noticed that this bill will apply, if carried to an ultimate conclusion, to Christian ministers and to all religious teachers, if not to school-teachers and managers of reformatories as well as to Christian Scientists. There is nothing more widely believed than that sin and immorality are diseases of the mind, that religion is the cure for them, and that the teachers of religion are the physicians who prescribe the cure. Under this bill, if it becomes a law, every preacher in Nebraska who preaches without a license from the state board should be arrested.

The truth is that many physicians practise Christian Science [as they understand it] to some extent, and one of the foremost physicians in this city, whose specialty is nervous diseases, makes his boast that he does.

The world is exceedingly tired of the intolerance of the medical profession. We do not deny the value of medical science nor the great progress it has made in recent times, but we do know that it is as changeable as the skies, and that with it, as much as with any other science whatever, "the science of to-day is the ignorance of to-morrow." A profession which has in turns pretended to cure everything by bleeding, by purging, by sweating, by cold water, by allopathy, by homœopathy, by eclecticism, by antiseptics, by sleeping out of doors, and by orificial surgery, is in no position to say to anybody, "You are a charlatan and shall not treat disease."—Editorial in *Bisbee* (Ariz.) *Evening Miner*.

As we understand the office of the Christian ministry, it is to teach by example and precept the highest spiritual import of the Bible, to promulgate, elucidate, and make practical the teachings of Jesus Christ; and he who falls short of this defaults in his holy mission. The Bible, from cover to cover, teaches that God is all power, that He is infinite and absolute, that it is He who forgives sin and heals all diseases. The Bible also teaches that Jesus Christ was and is the Son of God, that through his sonship, his relation to the Father, his conformity to the will of the Father, his understanding of God and man, he healed all manner of sin and sickness, and overcame death. No one can believe that Jesus made a mistake or spake falsely when he said that all who believed on him should do similar works.

Christian Scientists are striving to do the will of the Father, to overcome, in themselves, all sense of sin, jealousy, hatred, revenge, and every other material propensity that stands between them and a true understanding of God, to get the beam out of their own eye, that they may see more clearly to assist their brother. They ascribe all power to God and acknowledge none other.

Now a startling problem confronts us. It is being considered in the pew and out of it. It is being discussed in private and in public. Many are looking aghast that the pulpit, which should stand as a unit for the allness, suprem-

acy, and absolute power of God, against all that is unlike Him, should or could call to its aid, or for a moment countenance, a system which utterly repudiates God by attributing all power to the human mind, thereby ignoring the divine power. The very first command is to have no gods, no powers apart from Him. This command is as binding to-day as when first uttered. Is it any wonder that so many are seeking a fold where God's allness is proclaimed, and not only uttered but manifested in loving works; where the vagaries of the carnal mind are being overcome by a realizing sense of the divine Mind; where the daily strife is to vanquish the false human senses by knowing more of God and His law?

A. WILLIS PAINE.

Los Angeles (Cal.) *Herald*.

That the old-fashioned "Now I lay me" is no longer universally approved is shown in the following press dispatch which recently appeared in several daily papers.—[ED.]

Chicago, February 24.—Mrs. Edgar A. Hill, president of the West End Mothers' Council, has started a crusade against the "Now I lay me" prayer, declaring that it is out of date. The council supported her attitude and her resolution to offer in its place some other prayer more poetic.

In her remarks Mrs. Hill took particular exception to the lines,—

And if I die before I wake,

I pray thee, Lord, my soul to take.

She said that the idea was horrible, and that death in the night should not be brought before the young.

One member had the courage to oppose the innovation. "If we take away Santa Claus from childhood, and now remove this old familiar prayer, what will be left for landmarks for the young?" she asked.

Mrs. Hill presented the following substitute, which met the approval of a majority of the council:—

Father, we thank Thee for the night
And for the pleasant morning light,
For rest, and food, and loving care,
And all that makes the world so fair.

Then others offered substitutes for the time-honored "Now I lay me."

Mrs. Robert W. Smith, corresponding secretary of the club, submitted this:—

Jesus, tender Shepherd, hear me,
Bless thy dear lamb to-night;
Through the darkness be thou near me,
Keep me safe till morning light.

The objections which a reverend critic maintains against Christian Science seem to be based upon its departure from the teachings of the established schools of theology. He denounces it as a form of heresy similar to that which the apostles encountered from those faithless teachers who endeavored to prevent Christianity's early teaching, apparently forgetting that this self-same charge can be made against any and all who may have departed from that which considers itself to be the Constituted Church, and claims by virtue of priority the right to determine what shall be regarded as sound Christian doctrine.

It should not be claimed that Christian Scientists are dishonest in aim and purpose, in order to prove their doctrine false and misleading. It is very generally admitted that the standard of intelligence and honesty in the Christian Science church is fully as high as in other religious denominations.

No more is claimed for man in the Christian Science text-book than is claimed for him in the Scriptures; namely, that he is the image and likeness of God. If his "life is hid with Christ in God," and if he daily strives to establish this real self-hood in his consciousness, is he not working for the fulfilment of the prayer, "Thy kingdom come"? It is this innate knowledge of God in man's consciousness which heals and saves from transgression and from its evil effects—sickness and suffering.

ALBERT E. MILLER.

Charleston (W. Va.) *Mail*.

The Lectures.

Austin, Tex.

An interesting lecture was delivered under the auspices of the Christian Science churches of Texas at Hancock Opera House, on Thursday evening [February 2], by Hon. Clarence A. Buskirk, formerly Attorney-General of Indiana. This lecture was given complimentary to the Twenty-ninth legislature, and the public in general was invited to attend. The railroads of Texas gave special rates for the occasion, and the lecture was attended by people from all sections of the state. Mr. Buskirk was introduced by Judge J. J. Eckford of Dallas.—*The Austin Statesman*.

Ogden, Utah.

A good-sized audience assembled last evening [February 4] at the Grand Opera House to hear an exposition of the teachings of Christian Science by Bicknell Young of Chicago. Hon. Joseph Chez, in presenting Mr. Young to the audience, said in part,—

Every age has its predominating thought. The thought of Greece was art, and that thought pursued, made Greece a land of beauty. The thought of Rome was power and conquest, and that over-ruling thought made Rome the mistress of the world. The thought of the early ages was martyrdom, and influenced by it, multitudes gladly gave their lives for Christ. The thought of the Middle Ages was chivalry, and that infused into society some of the noblest and most elevating sentiments by which the world still profits. The thought of the sixteenth century was reform, and that thought rightly understood culminated in the "Council of Trent," one of the greatest events in the history of the church. The thought of the eighteenth century was liberty, and that thought crystallized into the Declaration of Independence at Philadelphia, which has sounded like a trumpet call to the oppressed of every nation, kindred, and tribe. The thought of the twentieth century is Truth, the great Sun of the Universe which radiates from the throne of God, flooding the world with light, warmth, and cheer, dispelling darkness, doubt, and despair.

Truth is the altar at which we all worship. We may have different starting-points, as did the three wise men, but if we are sincerely and earnestly seeking truth, we are certain to reach the same destination, the manger of Bethlehem—the hope of man.—*The Examiner*.

Atlanta Ga.

About two thousand people assembled at the Grand Opera House Sunday [January 22] to hear Judge Septimus J. Hanna lecture on Christian Science. The lecture was given under the auspices of First Church of Christ, Scientist. Judge W. R. Hammond introduced Judge Hanna, saying in part,—

When our Lord stood before Pilate, just before his condemnation and crucifixion, Pilate asked him the memorable question, "What is truth?" The record does not tell us that Jesus made any answer to this question; but his whole life had been an answer, and many of his utterances had been full and explicit on that point. It is as if he said, I embody the truth in my life and teachings. There you will find it. He had said, "Ye shall know the truth, and the truth shall make you free." He referred to the freedom of the human mind from the clouds and mists and darkness of ignorance. He referred to the time when all men would be engaged in the earnest quest after truth, and when no man would dare to throw any hindrances in the way of the inquiring mind. Truth based upon knowledge! What a glorious truth that is! We now hail the dawning of that day. May God speed its bright meridian.

I am not here to make any affirmation or denial respecting the teachings of Christian Science, but I do say that they

present to the world the dual requisites of virtue and honesty on the one hand and a broad intelligence on the other.—*The Atlanta News*.

Kalispell, Mont.

Miss Mary Brookins of Minneapolis lectured in the Opera House Friday night [February 10]. Rev. F. L. Buzzell, pastor of the Methodist church, introduced the speaker, and said in part,—

There are several reasons why I consider the Christian Science people my friends, and not my enemies. They believe in something; they are optimists, and not pessimists; but above all they are seeking to solve the problem of evil, or sin and disease, and is not this the problem of the churches and of the ages? The infidel, the agnostic, and the pessimist ignore this problem, or say it can never be solved. Regardless of how we may differ in the philosophy of this, the greatest question of life, whenever I meet one whose aim is the same as mine, and who also tells me that sin and disease can be overcome, I welcome him as a friend.

Again, the Christian Science people are known as a moral class, and as teaching that which tends to the moral life. They accept Christ historically as their leader, though their philosophical definition of Christ differs from mine. They accept the Bible as a Divine revelation, though they do not interpret it as I do, but with me, and all orthodox Christians, they seek to live and teach the moral life of Christ and the Scriptures.

Many of their converts have been redeemed from lives of sin. I am personally acquainted with a very intelligent lady, whom I once knew to be absolutely indifferent to religion, and of a pessimistic and proud spirit; who, when converted through the Christian Science people, became a new creature. She, for the first time in her life, read the Bible with delight, prayed daily, and took an interest in the religious problems of life. She became humble, cheerful, Christ-like. She had nothing less than what I would call a good dose of old-fashioned orthodox religion.

I care not by what agency, whether by Methodism or Christian Science, only I wish every irreligious person in Kalispell might receive just such a dose. What a moral revolution it would produce in our city! Everybody purifying their spirits by prayer; filling their minds with holy thoughts by reading the inspired Scriptures; all drunkenness, all sensuality, all spirit of hatred and pessimism gone!

A little over a century ago Jesse Lee, the first Methodist preacher who visited Boston, tried in vain for three weeks to find a church or hall or private house in which to preach Methodist Christianity. All considered him a dangerous man, with a dangerous heresy. To-day Methodism, with its six million members and eight million more adherents, with its churches that will seat fifteen million people, has proven itself of God.

Kalispell gives this representative of the Christian Science church a better welcome, and time will prove all things. We orthodox people do not claim to know all truth. We will listen to any message you may have of truth that we may use for the good of men. At least we are learning that we do not have to kill people whose philosophy differs from ours.—*The Inter Lake*.

Lectures at other Places.

De Funiak Springs, Fla.—Judge Septimus J. Hanna, February 2.

Jacksonville, Fla.—Judge Septimus J. Hanna, February

5.
Massillon, O.—Hon. Clarence A. Buskirk, February 5.

A Critic Answered.

A reprint of Mr. Alfred Farlow's article in the June *Journal* is now on sale. Price 3 cents per copy, or 100 copies for \$2.50. Address orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Gospel of Healing.

MOST of us can remember the time, not so very long ago, when the fortunate possessor of a strong and healthy body was looked upon as a person in whom the spiritual nature was entirely lacking or, at the most, only superficially developed, and the clergyman who happened to be blessed with an abundance of health and bodily vigor was secretly suspected of being no better than Friar Tuck. Perhaps this picture may seem rather vivid to some, but, in the main, it will be accepted as a just portrayal of the condition of religious thought which prevailed in no distant past. Happily those days have gone by, and the gospel of good health is now preached by ministers of the orthodox churches as well as by Christian Scientists.

A recent address delivered by a distinguished clergyman of the Episcopal Church is reported by *The Boston Globe* as follows:—

"At the service of the Boston Y. M. C. A. yesterday afternoon Bishop W. N. McVickar, D.D., bishop of Rhode Island, declared that Christianity had often been misrepresented, to the point of perversion, because saints had been pictured as thin, cadaverous products of humanity, physically, and correspondingly weak and eviscerated spiritually. The idea had been incorporated into art and was often seen in the art galleries of the old world.

"The bishop emphasized that true Christianity made a man out of a weakling, and cited the experience of the demoniac who was made whole and brought to his right mind, changed from an irrational and repellent being to a reasonable and capable one.

"The bishop also emphasized the fact that in Jesus Christ and in true Christianity there inheres a genuine human sympathy and helpfulness. Soundness of body and of mind is the natural and inevitable outcome of the beneficence that radiates from the Christ."

The following extracts from the testimony of Mrs. Anna G. Ferguson of Mitchell, S. D., which appeared in the March issue of *The Christian Science Journal*, present abundant proof that "soundness of body and of mind is the natural and inevitable outcome of the beneficence that radiates from the Christ."

"I was reared by devoted Christian parents who, I am confident, lived up to their highest understanding of right. . . . Years passed . . . until my health began to fail, and intense suffering at times made me almost wish to die. Failing to receive any permanent benefit from home physicians during over six years of suffering, I at last went to a famous sanitarium, where they pronounced my trouble a fibroid tumor and said my only hope was in the capital operation. To such a serious ordeal I would not consent, for my courage utterly failed and I felt certain that the shock of the operation would be sure death. . . . My suffering increased, as did also the doses of morphine, which drug was all that made the pain bearable.

"In the mean time one of my dear sisters had become interested in Christian Science, and wrote asking if I would accompany her to Sioux Falls, South Dakota, for treatment. I consented, though thinking it a foolish waste of time and money, and gave the practitioner there to understand I had not come for treatment. . . . On the fourth day of our

stay there my sister was perfectly healed of the terrible chronic sore mouth which had troubled her for nine years, and which able physicians had pronounced incurable. . . .

"After returning home, the thing that I feared came upon me, for my husband was not willing for me to give up medicine, and said I was always wanting to try something new. This seemed a great trial, for I now desired Christian Science above all else. In a few weeks, because he requested it, I once more visited a doctor in Chicago, but I felt it was my last concession to *materia medica*, for my faith in it was entirely gone. . . . I faithfully took the remedies prescribed by the physician, with no relief from the terrible pain which at times seemed more than I could bear, but each day I read my Bible and Science and Health, for I could not let them alone, and every dose of medicine was a rebuke and constantly reminded me that I was violating the first commandment. There was nearly three months of this double-mindedness, then I could no longer endure the bondage which began to seem self-imposed, and I realized that I must forsake all and follow Christ, Truth, even at the risk, as I thought, of incurring my husband's displeasure; so I destroyed all my medicines, and sent a letter to the practitioner at Sioux Falls to treat me.

"In less than one week every symptom of the horrid tumor vanished, and has never returned. The freedom was glorious beyond description. . . . To know and understand something definite and satisfying about God, and really experience a full and free salvation, is as wonderful to me as my physical healing. For such a work of divine Love an eternity of good deeds on my part can alone repay.

"The Bible and Science and Health have ever since been my daily companions, and I can say with the Psalmist, 'O how love I thy law! it is my meditation all the day.'"

ARCHIBALD McLELLAN.

The Rest that Remaineth.

He that overcometh shall inherit all things.

MANY a weary and discouraged soul has been attracted to Christian Science by hearing the testimony of those who witness that it has brought them not only surcease of pain, but rest of mind and content of heart, and through misapprehension there are those who have been led to think that to become a student of Christian Science is immediately to find that exemption from the struggle for subsistence and success which enters so largely into the world's sense of happiness. Later on, when there has come a clearer understanding of the number, the greatness, and the insistency of the demands which the ideal life makes upon us,—when the subtle workings of error, and the extent of its domain in human thought have been partially uncovered, and the warfare with it has been seriously entered upon, then some have been known to express surprise, and even disappointment that their expectations of a quiet, comfortable time, in following the behests of Christian Science, have not been realized. Said one recently, "Can you explain how it is that I should have so many problems to meet? They keep me hustling every minute, and there seems to be no let-up at all." The answer was that the work probably came to him because it had to be done, because with God's help he could do it, and because in the doing he was to realize that spiritual advance for which he had long and earnestly prayed.

Mr. Van Dyke tells us of one Hermas, who came upon "that sadness of youth into which the old cannot enter,"—a sadness more bitter because there is in it "a fever of angry surprise that the world should so soon be a disappointment, and life so soon take on the look of a failure." Despite this, he yet "knew that he must go on," for "his honor, his conscience, his duty" had "bound him." A half-conscious sense of this kind sometimes touches the young Scientist, and it is likely to bring him many an unhappy day if he is unable to analyze the situation, and thus

come to see that the apparent excitement and assault of error is but the reflex mortal aspect of an experience which has untold promise of good; viz., progressive awakening to truth. In the midst of weariness, the glamour of a coveted ease sometimes leads us to forget that the call of God is, and ever has been, to a warfare whose strenuousness was vividly apprehended by St. Paul when he said to the Ephesians, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God."

All who recognize the phlegmatic indifference to spiritual things, not only of worldly people, but of the great majority of professed Christians, and who realize that error's outcome is assured if this stupor but remain unbroken,—they know that humanity's supreme need is an awakening, and at whatever cost of pain and human sacrifice. First, we must be made to see our problems, then be stimulated to begin the patient and persistent work of their solution; this accomplished, salvation is half achieved, and herein Christian Science is working mightily for mankind to-day. It not only startles men with the disclosure of the "awful deception" of evil, and that its ability to harm measures to the full our consent to give it place and reality; but it shows them specifically how, through Christ, the evil may be annihilated. It supplies both perceptive and corrective wisdom respecting evil, and thus inaugurates individual resistance to evil by begetting the courage to undertake its overthrow.

It is clear that the number of our problems remains just the same, whether we are conscious of them or not, and it is equally clear that he who is knowing and alert respecting the difficulties he must surmount is a long way in advance of him who is ignorant of them or indifferent to them. The unanticipated difficulties which may present themselves to the young and aggressive student of Christian Science, but represent the resisted inertia of that tide with which he has heretofore drifted in an altogether comfortable listlessness. Now, alive to the imperative necessity of escape from its deathly sweep, he turns his prow up stream, and, as he lays his hands to the oar, he brings himself into entirely new relations to currents of belief whose strength and significance have never before been felt, much less understood. The seeming forces of evil which, hitherto, have silently borne him to their end, now thunder and surge against his counter-endeavor, and the erstwhile quiet of a contented drift is succeeded by the wholesome turmoil of progress against the stream.

But, says one, what of the rest that remaineth to the people of God? Did not the Master say, "My peace I give unto you"? Yea, verily, but note the qualification immediately added, "NOT AS THE WORLD GIVETH, give I unto you. . . . In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Here is the secret and the explanation. Heavenly rest hath no flavor of worldly ease, and he who would rise to a higher plane of being may ascend through spiritual overcoming, alone. Spiritual progress can never be realized so long as we are endeavoring to disown or avoid the difficulties in our path; whatever their nature, it is the province of truth to heal them all, and there is none other way given "whereby we must be saved." The "old man," with all that pertains to him, must be put off, and yet the peace of God is not an aftermath of the struggle, it is coincident with it. The reward of work well done is always more and nobler work. Said Jesus, "My Father worketh hitherto, and I work." Working together with God, the Christ's overcoming, the demonstration of Life, Truth, and Love, in and over the incidents of human experience, frees us, one by one, from sicknesses and from sins, and the joy of true living is won and maintained as the faithful heart finds its own place beneath Love's sheltering wing.

JOHN B. WILLIS.

Our Responsibilities.

THE inaugural address of President Roosevelt has been read with interest in all parts of the world, an interest which attaches not so much to the immediate occasion as to the fact that the ideals of a great and free nation are necessarily expressed at such a time. In referring to present conditions Mr. Roosevelt said,—

"Never before have men tried so vast and formidable an experiment as that of administering the affairs of a continent under the forms of a democratic republic. . . . Upon the success of our experiment much depends; not only as regards our own welfare, but as regards the welfare of mankind. If we fail, the cause of free self-government throughout the world will rock to its foundations; and, therefore, our responsibility is heavy, to ourselves, to the world as it is to-day, and to the generations yet unborn.

"There is no good reason why we should fear the future, but there is every reason why we should face it seriously, neither hiding from ourselves the gravity of the problems before us, nor fearing to approach these problems with the unbending, unflinching purpose to solve them aright. . . . We know that self-government is difficult. We know that no people needs such high traits of character as that people which seeks to govern its affairs aright through the freely expressed will of the free men who compose it. But we have faith that we shall not prove false to the memories of the men of the mighty past. They did their work, they left us the splendid heritage we now enjoy. We in our turn have an assured confidence that we shall be able to leave this heritage unwasted and enlarged to our children and our children's children. To do so we must show, not merely in great crises, but in the every-day affairs of life, the qualities of practical intelligence, of courage, of hardihood and endurance, and, above all, the power of devotion to a lofty ideal, which made great the men who founded this republic."

It is not only true that never before was such a vast undertaking, in the way of government, attempted, but in this country it was entered upon in the face of a well-nigh universal opinion against its success. It cannot be denied that many seemingly undesirable elements have been brought to the citizenship of this country. Not only have the down-trodden and the unfortunate sought its protection, but those as well who were driven by legal or social condemnation from other lands. All these have, however, found in this country at least an opportunity to prove the possibilities of manhood under favorable conditions, and the success of all in doing this, with satisfaction to themselves and with honor to this country, depends upon their intelligent recognition of divine Principle, which is the only foundation of right and of justice, and their unfaltering obedience to its freedom-sustaining laws. The problem of self-government can be rightly solved only as each man sees his relation to this Principle and finds his happiness and prosperity in living in accord with its demands. With all lofty ideals of government Christian Scientists are heartily in sympathy; and they are daily gaining a deeper sense of the infinite possibilities of good; greater faith in their universal realization. Like this nation, Christian Science receives recruits from many widely-differing conditions of human experience,—the sick, the sorrowful, the sinful, the oppressed,—but in this new realm of thought the heavy fetters of age-honored beliefs are stricken off, and here, too, the limitless opportunities which come to all under divine government, awaken new "energy, self-reliance, and individual initiative."

All Christians, the world over, should rejoice as they read of the enthusiasm which was manifested when the President took the oath of office on the Bible. It is another proof that the Bible is to-day honored as never before; and well it may be, for it contains the charter of universal freedom and proclaims a "government and peace" that shall know no end. It teaches us how to defend our rights by

doing right, and as the President has said, with respect to the affairs of the nation,—to approach all our problems “with the unbending, unflinching purpose to solve them aright.” As Christian Scientists we have no excuse for yielding to the besetments of materiality, for in the working out of our individual problems, no less than in those that relate to our Cause, every step of the way is safeguarded by the truth which the study of our text-book reveals, truth which illumines for us all history, secular and sacred, and shows the baseness, the utter failure of the life that is lived for material and personal ends, and the greatness of the immortal aspiration which identifies itself with the unfolding purposes of good.

Like this nation, Christian Scientists have received a glorious heritage from the past as well as unmeasured blessings in the present,—a heritage of truth realized and demonstrated, and they can surely do no less than bend all their energies to the task of passing it on to posterity in all its fulness, thus becoming worthy to claim the promise, “Them that honor me I will honor.”

ANNIE M. KNOTT.

Letters to our Leader.

Hallingbury Place, Bishop's Stortford, England,

February 9, 1905.

Dearest Mrs. Eddy:—Mrs. Colles tells me that it gives you pleasure to receive from your followers expressions of their love and gratitude, and that the knowledge of how you are helping those who are trying to live Christian Science, cheers you on your way and lightens your heavy burden of work. If this be so, then I may venture to express to you in some little measure what I feel as regards yourself, and the new-old truth that has come to us through you. Indeed I love you for your unselfish life-work, and I thank God for giving you to us in this age. I thank you, too, not only for the work of the past, but for that of the present, and for the still more wonderful future that is coming. In this we desire to follow you joyfully in every step of the way on the upward road to Spirit. It is a little more than two years since the blessings of Christian Science came to me and mine. We are nearly all of us going the same road in hope and happiness, and every day of our lives makes us love and revere our dear Leader more.

The truth is growing wonderfully in this old Mother-Country. It is leavening the whole lump in all sorts of ways, but there is more to unlearn over here, of tradition and form, than in America, and much class prejudice in respect of religion to overcome. But the church has woken up to know that it ought to heal and is already much put about how to do it. It is joyful to look forward to new developments in the march of truth. Hoping I have not taken up too much of your time, I can only end as I began, with the truest love and gratitude.

Believe me, dear Mrs. Eddy,

Yours sincerely and gratefully,
(The Lady) ALICE ARCHER HOUBLON.

Atlanta, Ga., February 28, 1905.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—Recently, while running down a point of law, I had occasion to refer to an old law dictionary entitled, “A Law Dictionary adapted to the Constitution and Laws of the United States of America and of the Several States of the American Union,” by John Bouvier, and published in the year 1858. By chance my attention was drawn to the word “Christianity” on page 227 of Volume I., under which were a number of references to certain statutory enactments and decisions in the United States, some of which may now be in force, though lost sight of, and thinking that possibly an occasion might arise where they could even now be used with telling effect in behalf

of the Cause of Christian Science, I enclose them to you. I have not had an opportunity to make an examination of any of the citations, and it may be that they are valuable only as a matter of history in showing the important, yea, vital part, the spirit of Christianity played in the formation of our government and the making of its laws during the first half century of its existence.

“CHRISTIANITY. The religion established by Jesus Christ.

“2. Christianity has been judicially declared to be a part of the common law of Pennsylvania: 11 Serg. & Rawle, 394; 5 Binn. R. 555; of New York: 8 Johns. R. 291; of Connecticut, 2 Swift's System, 321; of Massachusetts, Dane's Ab. vol. 7, c. 219, a. 2, 19.

“To write or speak contemptuously and maliciously against it, is an indictable offence. Vide Cooper on the Law of Libel, 59 and 114, et seq.; and generally, 1 Russ. on Cr. 217; 1 Hawk, c. 5; 1 Vent. 293; 3 Keb. 607; 1 Barn. & Cress. 26; S. C. 8 Eng. Com. Law R. 14; Barnard, 162; Fitzgib. 66; Roscoe, Cr. Ev. 524; 2 Str. 834; 3 Barn. & Ald. 161; S. C. 5 Eng. Com. Law R. 249; Jeff. Rep. Appx. See 1 Cro. Jac. 421; Vent. 239; 3 Keb. 607; Cooke on Def. 74; 2 How. S. C. Rep. 127, 197 to 201.”

Gratefully,

WM. M. GOODWIN.

Philadelphia, Pa., March 7, 1905.

Rev. Mary Baker G. Eddy.

Dear Leader:—While studying the Lesson-Sermon today, I was so filled with love and gratitude for your patient, noble life, that I must send at once this message. Less than two years ago, while lying at the point of death in one of the hospitals in this city, I was healed in Christian Science. The healing was so beautiful and so rapid, that it was said a miracle was taking place in my room. I knew almost nothing of the teachings of Christian Science at the time, but when my nurse took me out into the hospital hall, a few days after the treatments had commenced, I was conscious that God walked beside me.

I can find no words to express my gratitude to God; to you, His Christ-like messenger; to the faithful practitioner who led me out of that dream, and to the dear teacher who is ever ready to help me on my journey from “sense to Soul.” I have but one desire,—to be true to God and to this holy Cause. In deepest love and gratitude.

Your student's student,

ETHEL M. SIMS.

This, then, is our answer: a man must sacrifice his *sense of self* daily, in order to show his love for his friends. He must destroy all afflictive, human sense of unmerited censure, misconstrued motives, misunderstood aspirations. Despite the rebuff of unselfish desire, perchance the scorn of kindly endeavor, he must love all actively and only.—ANON.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members) as of record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

"For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful. . . . Of the increase of his government and peace there shall be no end."

It is this sense of wonder and peace that appeals first to the Christian Scientist, and so it has been with me. After suffering for years from the demon of intemperance, years that have dragged wearily on, each to a more desolate conclusion than the preceding, years of sorrow, sadness, and seemingly hopeless struggle, the Christ-truth revealed in Christian Science has dispelled the clouds of earth-sense and "I know that my redeemer liveth."

For sixteen years I had been the slave of an appetite for strong drink. With this had come all the attendant evils of morbid sensitiveness, sin, selfishness, and worldly pride. I had also been addicted to the use of tobacco in different forms, including cigarettes,—a habit for the mastery of which I had battled for years with no seeming effect. I was what is called a periodical drinker, and scarcely ever drank at all without drinking to a state of complete intoxication. The habit had been growing on me, with increasing hold, until I was forced to seek help. Eight years ago I took one of the best known drink cures, and since that time I have taken three other alleged cures, besides private treatment from several regular physicians. I had tried different systems of dieting, physical culture, Turkish and other baths, without relief. I had gone away and lived alone in the mountains, chopping a notch on a tree for every day that I had kept my pledge. In addition to this I was peevish, irritable, and over-sensitive to either the slightest criticism or praise. My life was an incoherent and inconsistent muddle. I was up in the clouds one day and in the depths the next. Brilliant plans for future good and suggestions for the fulfilment of the highest ideals would come to me, but I lacked the scientific understanding to make them practical facts in my daily life. I was always given credit for the honest efforts I made toward reform, but the realization of actual success seemed to be getting farther away.

Finally, one night, when in an intoxicated condition, I wandered into a temperance meeting, and became interested in the thought presented, that God could help me out of all my troubles. I had been brought up in an orthodox church, but had drifted away from all ideas of religion since early manhood. The result of this meeting was that I signed the pledge, put on the "blue ribbon," and for a few months was one of the most earnest co-workers. But the fear of the old conditions was still upon me, and in an evil day the hypnotic suggestion again overpowered me and I fell. Then, in deep humiliation, I set to work earnestly, and if ever a man prayed diligently for deliverance I did. But I still continued to fall, and gradually this hope, too, failed me. I had managed to retain my position, my employers having knowledge of my efforts to overcome the habit, but they finally said that the only thing that would keep me from drinking would be to put me on an island in the Pacific Ocean where I could not get the drink. I had by this time come to be in worse condition than ever before in my life, and at times it became necessary for my friends to take me to the hospital, and there I was frequently strapped to a cot or put under the influence of opiates until the symptoms wore away.

This was my condition when, a year and a half ago, it became necessary for me to visit Old Mexico, and that visit proved to me that divine Love was leading me. In the City of Mexico my business brought me into touch with a Christian Scientist, and it was there, in that far country, amid the depths of despair, my soul still crying out for help, that the dear light of Truth came into my life. Tenderly and lovingly it came,—"fairer than daylight dawning"—and as of old the Voice said, make straight the way of the Lord, so in my poor life I beheld "the Lamb of God that taketh away the sin of the world."

It is true that my stubborn human will rebelled. It is true that I ridiculed the very dear friend who was trying so lovingly and patiently to teach me. How well I remember asking him, "If I put my finger in the fire, it will burn, won't it?" and "If I cut myself, it will smart and bleed, won't it?" But with infinite patience and tenderness he still insisted that God has no consciousness of evil, that the real man had never become offensive in the sight of the Father; that I had been cheated out of all that was best and noblest in life by a false belief; that the kingdom of heaven was not a long way off, up in the sky, that it was within me, if I would only look and see it; that God was not like an high priest, far off, somewhere, who, if I prayed long and earnestly enough, would finally yield and grant me the pardon for which I sought. Gradually the scales fell from my eyes, the light came flooding in, and all the dreary darkness vanished.

When it was known to some of my orthodox friends that I was becoming interested in Christian Science, they hastened to assure me that there was nothing in Christian Science that was not to be found in the Bible, that the religion of my father and mother should be good enough for me, that Mrs. Eddy had added nothing to the gospel words taught by Jesus, and finally that it was not needed in my case. They added that all I had to do was to cling to the dear old family Bible. Right here let me say this,—the difference between my old faith in, and my new understanding of that same Bible measures just the difference between heaven and hell, between success and failure. When I lost the fear of falling I lost the danger of falling, and I can now listen to the reading of the twenty-fourth verse of Jude and know what it means. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." I can say in all truth that the last vestige of desire for intoxicating drink is gone, and with David of old I can sing, "Thou hast enlarged my steps under me, that my feet did not slip." I have as much desire to drink out of a bottle of ink as out of a bottle of whiskey. I am also absolutely free from the desire to use tobacco in any form. I have gained thirty pounds in weight, and look and act and feel like a new man. In fact I am a new man, having "put off the old man with his deeds."

Our home is now a heaven of peace and rest. My wife and I have become members of Second Church of Christ, Scientist, and our little daughter is a member of that Sunday School. Great as has been the victory with me in the matter of strong drink, yet I consider that as merely incidental in the vastly greater process of spiritual regeneration that has taken place. The method of my healing is beautifully set forth in Science and Health, page 327, where Mrs. Eddy explains the true sense of reform. This covers it all more perfectly than I could explain it. Thus, in a life that was seemingly shorn of all the beauty and grace that are man's by inherent right, has been demonstrated with marvelous accuracy the certain, scientific workings of this God-given truth, and for all the rich and priceless blessings that have come into my life I am deeply grateful.

We sometimes hear of those who become lost in a forest and wander about until their strength is exhausted. Suppose, for a moment, that you were in that condition and, as all human hope seemed denied you and you were about to give up in despair, some kind friend came and said, "Do not faint, I have found the way out; follow me, and I will show you how to go." Suppose that that friend had clambered up the difficult way alone, amid the thorns and cruel rocks, for the sole purpose of bringing to you this message, and you had proven by actual demonstration that this was the true and the living way back to health, happiness, and holiness; you would be grateful, would you not? So in like manner am I grateful, and I am proud to say to the world, Thank God for Mrs. Eddy and the Christ-truth that has been given to a fainting world through her life-ministry.—W. T. SELLECK, Los Angeles, Cal.

How can I let the months pass by while my life is so filled with the blessings that have come to me through Christian Science, and not make some acknowledgment of it? The time has now come when I am so possessed with the consciousness of what God has done for me, that I must say something. Some years ago, when I stood alone in the world, when everything in life that I held dear was snatched away from me in a few hours, I was told by my dear old minister, "You must submit to the hand of God, it is all His doing and He knows best." I, however, rebelled, and continued in rebellion until I was so miserable that I turned to my Bible once more, but there seemed to be no comfort. I could not find comfort in a God who would send me so much misery, and I gave it all up.

The perplexities of my life absorbed me, and I was growing harder and more bitter every day. I was conscious of this, and in a blind sort of way prayed to be delivered from such intense bitterness. Finally, through a friend, I heard of Christian Science. His persistence in constantly talking Christian Science worried me, so to quiet him I promised to attend a Christian Science lecture. Judge Ewing was the lecturer and I shall never forget his message of love. It came right home to my hungry heart. I knew he had something I did not have, something which I wanted, and right there I determined to have it.

It is four years since my eyes were opened to the truth, and now I have no words to express my gratitude to God for His love, and to Mrs. Eddy, because it is through her I know that God is Love, but I can prove my gratitude by my life. Through the light that Science and Health has thrown upon the Bible, I now find in it comfort, love, guidance for every condition, every phase of life. I cannot close without a word of thankfulness for the *Sentinel*. After reading it I have often gained new courage, a firmer trust, a nearer consciousness of the Father-Mother love.

NETTIE R. CRADDOCK, Baltimore, Md.

I feel it my bounden duty to add my testimony to help others hungering for the truth. There may be some one having the bitter experience that I had with the depressing disease, chronic diarrhoea. Through the ever-ready power of Truth and Love this disease was overcome in two years. I had suffered from it for five years, and had used all the material means that could be thought of, but they were of no avail. Another ailment was a crushed kneecap. When one aggravated part about the knee was healed another sore would appear. It took a month's faithful work in Christian Science to heal me, and it seemed a very slow demonstration to me, but during the trying ordeal I was being purged from the dross of materiality, and was putting on a new garment, even the robe of righteousness. Our Leader's prayer for "The Big Children" (Miscellaneous Writings, p. 400) came to me with great comfort, also the first chapter of James, which enabled me to "let patience have her perfect work."

MRS. H. E. BELL, San Jose, Cal.

Christian Science has done so much for me, both spiritually and physically, that life wears a totally different aspect, and my heartfelt thanks are due to God for revealing His truth to Mrs. Eddy, and for her loving unselfishness that enables us to benefit by it. For years I suffered with my eyes, and was even threatened with blindness; in fact the doctor forbade me to use my eyes. One doctor kept me in a dark room for a month, and only those who have experienced it know what that means. For a year I was quite unable to read, write, sew, or do anything that required looking at, though I could see to go about with dark glasses on. I obtained great relief from the medical treatment I then received, but it was Christian Science that cured me. The pain at times was excruciating, both in my eyes and head, but the doctor gave me glasses which I had to wear always, and which enabled me to see fairly

well for a long time. Later on, however, the old trouble returned, and I felt I must get further advice.

Fortunately for me, an old friend, who had herself been very greatly helped, told me of Christian Science. Half doubtfully I resolved to try it. The second day I left off the glasses, and could see to read without them, except at night, and I have no doubt that ere long I will be able to do without them altogether. The pain and headaches have quite gone. An ailment from which I had suffered so long as I can remember was also cured, though not so speedily, and I mention this fact to encourage any who are doubtful of success, if the healing seems retarded. Do not despair, all will come right if you only keep on. I have found it best to try to discover where lies the fault in oneself, which calls for patient work to uncover and destroy. I also had great trouble with my heart. I had been warned not to run or hurry; if I did so, I had to hold on to whatever was nearest and gasp for breath. All this has gone. The worst thing of all, a terrible mental depression which made me dread to go among people, has also quite disappeared, and instead has come a buoyancy and lightness of heart which increases as I realize, through Christian Science, that "Perfect love casteth out fear;" and I have come to feel the "peace of God, which passeth all understanding." I have always received the greatest kindness from my doctors, but it was not the loving-kindness of the Christian Science practitioner, who reflects so much of divine Love, and to whom my heartfelt thanks are due for guiding me in the right way.

There is so much to learn, and to unlearn, that one is often tempted to be discouraged; but, if the way seems dark, we are sure comfort is not far off, if we press on, remembering we are God's children and must reflect divine Love, and that He is ever ready to help us. Instead of suffering from a sense of responsibility, Christian Science has shown me that Love is the source of all supply, and I am learning to trust Love for all. My husband and daughter are interested in Christian Science, and have also received many benefits from it.

ADA S. COLQUHOUN, Sydney, Australia.

During the year and a half in which I have been interested in Christian Science, I have had many proofs in myself of the physical healing, and not alone in the physical, but harmony has been expressed in my daily life. Where I used to see only faults in others I now look for good, and the love I give others is returned to me. It is with a heart full of gratitude that I try to tell what good I have found through Christian Science treatment, after having been in poor health for fifteen years. I was healed of nervous prostration, besides a disease of the bowels for which I had undergone an operation, and many lesser ills. Notwithstanding that my physician had told me I never would be able to work again, I have, with the help of Christian Science, been able to do more work than ever before, and with more ease. After reading Science and Health I understand the Bible better than ever before, and receive much help through the study of the Quarterly Bible Lesson every week. I also have been able to prove the truth of the statement in Science and Health, page 304, line 11, in the overcoming of sorrow.

I have had many evidences of God's protecting care, for which I am very thankful. Words cannot express my gratitude for the unmeasured patience and kindness which have guided me in this pleasant way. I want to try daily to be worthy of the blessings Christian Science has brought me.

MRS. R. E. MANLEY, Toledo, O.

"This is life eternal, that they might know thee the only true God." I have had such a glorious proof of the truth of these words, and of God's care and protection in what, to mortal sense, seemed a miraculous escape from death, that my heart goes out in deep gratitude to Him whom we

call Father. On the morning of January 15, 1902, I was run over by a runaway horse. I was directly in front of a plate glass window and the horse dashed through the window, making an opening for me and thus preventing my being crushed against the brick block. I received two cuts on the head from the glass, one of them being laid open to the bone. I extricated myself as best I could, before any one could get to my rescue. The crowd that gathered were amazed to see me emerge alive and walk across the street into a store. A physician who arrived at this time said he had better sew the wounds up. I submitted to the sewing of one, while at the same time realizing the truth for myself. I experienced no pain or suffering whatever during the sewing up of the wound, which seemed to astonish the physician as well as those who witnessed it. The cut was directly over the right eye, and through the eyebrow, but it did not injure the eye.

In a few days I was about my work as usual. Surely Christian Science has taught us how to know and serve the living God. Through it we find a God who is nearer and clearer than all else. Love is our watchword and our guide, wherever we are and under whatever circumstances.

LIZZIE MAY WIGGIN, Haverhill, Mass.

My father was a minister, and the home of my childhood was full of love. I felt that no one could live closer to God than I did, but when I married, and the cares and disappointments of life came to me, I wondered why God did not hear my cry for help. For years I struggled and prayed to be delivered from the burden of sorrow and sickness. Four years ago Christian Science found me almost a wreck, mentally and physically. The doctors had told me that there was no hope of my ever being well, as they had done all they could for me. After reading Science and Health for a while I was able to help myself over many difficulties, but two years ago there came a great trouble, and for a while I felt that I would lose my reason. I asked for and received treatment from a student, and to-day I am rejoicing in health and happiness. My heart overflows with gratitude and love for the dear practitioner who so patiently led me, step by step, out of the mists of error into the sunshine of God's great love, where fetters fall and Truth makes free. I hope to be able to follow in the path which our dear Leader has marked out for us, through patience, perseverance, and love. Each day I ask that divine Love will guide and direct every one who has so lovingly helped me over the rugged way.—MRS. OLLIE VAUGHN, Schuyler, Neb.

I desire to give my grateful testimony to the healing and saving power of Christian Science. It is now a little more than a year since I first heard of it. Prior to that time I thought I was a Christian, but what a different insight Christian Science has given me of the truth that makes us free. I found great difficulty in understanding Science and Health, until I tried to practise its teachings; then I realized that God is working in us to will and to do, of His good pleasure. I cannot say that I have been healed of any severe sickness, but a new happiness has come into my life through the small understanding that I have, and my one great desire is to know more of this grand and practical religion. From a child I had spells of great depression, feeling that the world was a very hard and unkind place to live in, and looking forward to death as a friend that was to set me at liberty. Now I know that liberty is a present fact, for divine Love is ever-present and is all powerful. I should like to mention an experience that came to me when I had only read a very little in Science and Health. It was one evening last summer; I was lighting a lamp that was placed in a bracket on the wall. Being hurried, I jumped on a chair to reach the lamp, and struck my head a sharp blow on a projection of the bracket. The force of the blow made a cut which bled a good deal. I

was alone at the time and began to feel rather faint when the blood ran over my face, but I thought that this was an opportunity to prove the truth of what I had been reading. The words of Scripture, "I am the Lord that healeth thee," came to me with all the impressiveness of an audible voice. I then remembered that I had been reading in Science and Health, and I argued that this was only a false material sense and had nothing to do with God. All the throbbing and pain stopped instantly, and a beautiful uplifted feeling took possession of me. I continued my work, and never had any more trouble from the cut. I have had many other proofs since then that Christian Science is a message from God, and that a patient seeking for Truth does set us free from the fear of poverty and sickness, and more than all, it is uncovering and destroying sin. I am full of gratitude to God, who has given us all good things, and my thoughts go out in love to all the world, especially to all faithful Christian Scientists who, in seeking "first the kingdom of God, and His righteousness," bring blessing to themselves and all around them. That I love Mrs. Eddy, goes without saying.

EDITH E. MARTIN, London, England.

I have often desired to place upon record my gratitude for God's wonderful love bestowed upon me through Christian Science. I had long been looking for something, I knew not what, until Christian Science was first explained to me, then the light came to me. It was what I wanted, what I needed, what I had been looking for, and my whole being responded to it. I have seen many demonstrations,—grand and beautiful,—but greatest of all was that which came to myself. I felt the rod, and through divine Love, reached forth my hand, received Love's staff, passed under the rod into health and understanding.

I had suffered for years with that dreadful disease cancer,—having endured the surgeon's knife twice without help. I went to Kansas City a little over a year ago, and there found a practitioner (one of God's children, indeed), and in five weeks was perfectly healed. I can find no words to express my love (for this is greater than gratitude) to God, to Mrs. Eddy, and to the practitioner, not only for the healing, but for the understanding of the allness of God and for the spiritual light that comes with each day's study of our text-book, "Science and Health with Key to the Scriptures."

I am more than happy to tell of the power of divine Love, in the hope that some one may be induced to come to this living fountain and freely drink.

MRS. D. A. MIMS, Los Angeles, Cal.

Unity.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

JOHN GREENLEAF WHITTIER.

From our Exchanges.

Spiritual authority of the Christian ministry was the theme upon which Dr. Lyman Abbott spoke to the Congregationalist ministers of Boston recently. He said, "If we are to do our work as it should be done, we must speak with authority; but of late there has been a sense of dread lest we assume this prerogative to too extreme a point. The result has been that we have gone to quite the other extreme. We have had to meet so many of those changing conditions of life which are sweeping men away from the Church, that it is high time we possessed some secret so that we may speak with authority. When the prophets came to speak they did not play with their subject; they spoke with authority; and so did Jesus, and Paul no less so. Where, then, did they get this authority? Not from the Bible, for that book was not then written; not from the Church, for that did not exist—at least, when Moses spoke. Christ did not get it from the Church, for the Church excommunicated him, and the Jewish Church turned out Paul. Neither did this authority come from reason, for there is nothing of the argumentative in the Old Testament. It was not derived from miracles, for there are those in the New Testament who did not perform miracles. Neither did it rest on fulfilled prophecy." But Dr. Abbott finds the authority in spiritual experience, which is primary in the individual; it cannot be borrowed, but it can be reinforced. We are not more impressed by his sources of authority than by the practical necessity of it. No one can thoughtfully observe the religious conditions of to-day and not be made to pause by the wondrous power even of assumed authority. Multitudes are following unworthy leadership because of the authority of the voice speaking; multitudes are deserting worthy leaders because they have lost the note of authority. The ministry that comes before the world with a positive, an assertive, a confident message shall not want for a following.—*The Universalist Leader*.

Henry S. Pritchett, President of Massachusetts Institute of Technology, at the recent Religious Education Association in Boston said,—

The education of the conscience of mankind is not a matter of ethics, but of religion; not a matter of moral distinctions and of rules of life, but a matter of spiritual development in a new environment; not a matter of high ethical appreciation, but a matter of the divine life in the individual human soul. If men are to be led through the wilderness of freedom into the promised land of a higher religious conscience and a deeper service, it will come only through religious leadership, through one capable of dealing with the conditions of the day and of the age—the age of reason and freedom.

If our theology has not truth in it which takes hold of the lives of men and reshapes them in the image of Christ, it is not a true theology, whether it is old or new. If that kind of truth is in it, let us tell that and nothing else. Let us stop preaching about the gospel, and begin to preach the gospel. We have been filing and burnishing the tool long enough; now let us see what kind of work we can do with it.

WASHINGTON GLADDEN.
The Congregationalist.

The great end and rich blessing of the Christian revelation is the perfect union and communion of the soul with God. There is obtained a possession of the divine Presence and a clear consciousness of the nearness of God. This is a fulfilment of the declaration, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

The Watchman.

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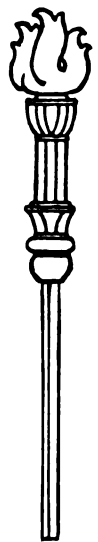
CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Professor Robert Francis Harper of the University of Chicago, who is director of the expedition of the Oriental Exploration Fund, now in Assyria, has received a telegram announcing that the work of excavating the ruins of Bismya, which was suspended last autumn, is to be resumed by permission of the Turkish Government. Bismya, which has been identified as the Adab of ancient inscriptions, is one of the most ancient of Babylonian cities and flourished possibly as early as 4000 or 5000 B. C. No history of the place has ever been discovered and tradition does not record the name of the ruling dynasty. The site is between the Tigris and Euphrates rivers, ninety miles southeast of Bagdad.

A despatch from Minister Bowen at Caracas confirms the report as to the proceedings against the French Cable Company by the Venezuelan Government. Mr. Bowen says: "A suit has been begun by the Venezuelan Government against the French Cable Company to annul its concession and seize its property." It is assumed that the action is similar to that in the case of the Bermudez Asphalt Company, where the Venezuelan Government declared that the company had forfeited its concession by failing to live up to its undertaking to exploit other resources of the country besides asphalt and to open certain rivers to navigation. The French minister at Caracas has been instructed to inform the Venezuelan authorities that the proceedings must close. Two warships have been ordered to the scene.

Dr. Perrine, of the Lick Observatory, has discovered a seventh satellite of Jupiter. The discovery of the seventh moon was made on January 6, the day following the announcement of the discovery of the sixth satellite. Whether these new satellites are revolving around Jupiter in the same direction as the five inner satellites, or in an opposite direction, is not known. The planes of their orbits make a considerable angle with each other and large angles with the plane of Jupiter's equator. The distances of the two satellites from Jupiter are

probably between six and eight million miles.

Announcement has been made that the Boston, Cape Cod & New York Canal Company has been financed. The company is empowered to build a canal for the seven and one-half miles from the shore line of Buzzard's Bay to the shore line of Massachusetts Bay, together with four and one-half miles of approaches. Three years' time and \$12,000,000 will be required to complete the work.

The San Domingo treaty, which was submitted for ratification to the special session of the Senate, has been dropped for the present, as it could not, even in its amended form, command sufficient votes to secure its passage.

Foreign.

According to a bulletin of the American Chamber of Commerce in Paris, the number of strikes in France last year was 567, entailing a loss of about 2,500,000 days' work. There was about the same number of strikes in the previous year, with a similar loss of working time. In appealing to the law the initiative was taken eighty-nine times by workmen, three times by masters, and twice by the masters and men conjointly. In fifty-eight cases justices of the peace used their authority, and attempts at conciliation were found unavailing in about one-tenth of the whole number of strikes. In 122 of them the men were successful; in 223 a settlement was reached by compromise, and the number which failed was 233.

Japan has discovered a gold mine in the Kezen district of Rikuzen, Iwate Province, on Government property, which is expected to produce ten or fifteen million dollars yearly and to possess workable ore all told amounting to \$500,000,000—enough, if expectations are realized, to pay the war debt twice over.

Foreign Minister Villa Urrutia of Spain announces that King Alfonso will visit London after leaving Paris.

The famous hospice of St. Gothard has been destroyed by fire.

Industrial and Commercial.

So many improvements have been made in the machinery for manufacturing concrete building blocks as a substitute for building stone, and so generally have these blocks been accepted by the public, says the *Scientific American*, that it is only natural that the inventor should devote his attention to the material itself. Hitherto, concrete blocks, while vastly cheaper than stone and just as efficient in every way for the purposes they are used for, have been practically of a uniform color, which detracted, in the eyes of some prospective purchasers, from their value as a material for making houses. In an attempt to introduce the coloring matter into these building blocks, it was found in most cases that the strength of the block itself was lost to a great extent. Lately, however, a new material has been found which, when mixed with the concrete, will produce an almost perfect imitation of the stone that is used as a sample. Granite, with all its specks and black dots, can be imitated so that an expert will find it hard to differentiate. Indiana limestone can be made to look so nearly like the object of nature that, at a few inches' distance even, the imitation cannot be detected from the original. At a recent experiment, and using an automatic Hayden machine, twenty blocks per minute were turned out with ease, and the result was so strikingly like the original stone which was used as a model, that there was no doubt whatever that the time has come when persons of moderate means will be able to build imposing houses at less than one-sixth the cost of building them of real stone.

A solid train load of thirty cars of peanuts recently left Richmond, Va., over the Chesapeake & Ohio Railroad, bound for points in

the West and far Northwest. The shipment was made by the Columbia Peanut Company of Norfolk, the nuts coming from its three plants at Suffolk, Smithfield, and Petersburg, and all grown in Virginia or North Carolina. The quantity in bushels was about thirty thousand. The value of the shipment at the original price is about \$50,000 or \$60,000.

The tin mines of Cornwall are among the oldest in the world. The Phoenicians as early as 500 B. C. had discovered tin deposits there. The annual output of the world at present is 75,000 tons, of which 5,000 tons comes from Cornwall. Prior to 1875 the number of tons mined yearly at Cornwall was about ten thousand and formed about one-fourth of the world's output at that period.

China's resources of coal and iron are said to be among the largest and most favorably situated in the world. The extent of the great coal fields has been put at 400,000 square miles—twice the area of France and more than seventy times the aggregate extent of all the coal fields of Britain. Both the anthracite and bituminous varieties are said to be equal to the best product in Europe.

The Allan Line's turbine steamer *Victorian* was given a trial on the Clyde last week and made a speed of 194 knots an hour. She sailed on March 23 from Liverpool for Montreal. At a luncheon after her trial the chairman of the Allan Company said that all doubts as to the efficiency of turbine steamers had now been removed.

Vast fields of the highest grade of petroleum are reported to have been discovered north of the international boundary line in Alberta and Athabasca. The territory thus far prospected shows an area of two hundred square miles.

The world's coal production in 1903 reached the total of 864,000,000 long tons, of which the United States produced 319,000,000 tons, as against 230,000,000 by Great Britain, 160,000,000 by Germany, 39,000,000 by Austria-Hungary, and 35,000,000 by France.

The total deposits of all the people in the world in all the savings banks is said to amount to \$10,500,000,000. The United States accounts for over \$3,000,000,000 of this.

Nearly three million barrels of apples were put in cold storage last year. It is found that if properly packed and handled the fruit does not sensibly deteriorate.

General.

There are many surprises in the geography of Africa, says an article in the *Review of Reviews*. One of the greatest of these, perhaps, is the truth about the Desert of Sahara, which has for so long been supposed to consist exclusively of bleak, vast, uninhabitable wastes of sand. The truth seems to be that within the limits of the so-called desert there are vast stretches of land potentially fertile, awaiting only the touch of irrigation to make them blossom like the rose. In the south and central portions the Sahara is comparatively free from sand dunes and the oases are frequent and fertile. The climate generally is healthful, and the heat is not excessive. The temperature throughout the southern and eastern portions is moderate.

The severity of the winter season drawing to a close is evidenced by the fact that the Navy Department is confronted with the necessity of seeking and destroying no less than twenty-seven ocean derelicts which are lying in the great ocean lanes from Santiago to Newfoundland, and endangering shipping entering and leaving the Atlantic ports. The last Congress provided that one vessel should be set apart for this special service, and it is probable that the *Lebanon*, a 3000-ton collier, will be fitted out for this work at the Portsmouth (N. H.) Navy Yard.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Period of Overturning.

SAMUEL GREENWOOD.

I will overturn, overturn, overturn, . . . until he come whose right it is.—EZEKIEL.

It is an interesting and significant fact in connection with Mrs. Eddy's discovery of Christian Science in 1866, and her publication of its text-book, "Science and Health with Key to the Scriptures," in 1875, together with the remarkable growth of the movement since that time, that in the last forty years human thought has done more revising, correcting, and even discarding of its beliefs, theories, and practices than for centuries previous. The verity and reliability of some of these had been unquestioned hitherto, and they could only have passed out before the incoming of a truer understanding of being than brain knowledge could produce. Many, not understanding the nature and purpose of Christian Science, may see nothing more than a coincidence in this; but those who have discerned somewhat of the truth of this divine Science, and experienced its regenerative influence, recognize in these changes the signs of the dawning of a new epoch for the race, an epoch the most remarkable and blessed since the first advent of Christianity. These are surely times for earnest thinking, for the problem of the world's salvation is being solved on a higher plane and by a more potent rule than any to which mortal wisdom has aspired.

The passing of established material or religious beliefs is incidental to increased enlightenment. Human advancement has always been towards Truth; and whatever has been discarded and left behind has been some form of error, something that had been believed in through mistake or ignorance. This progress is not the evolution of truth latent in mortal thought, but is because a little more light has found room to enter, and so a little more darkness has disappeared before it. The Truth of being is not within but without materiality, and the degree of its discernment is the measure of removal from the material to the spiritual concept of being. As humanity takes a fresh step nearer this divine ideal, it abandons so much of its material belief, and recognizes the falsity of that which had been regarded a part of its truth.

Mortals are not now living in the true or real sense of being, else there were no discord in it. Their experience up through the past has made it a truism for to-day that material conditions are constantly liable to change, and therefore matter is not the basis of any permanent or scientific fact regarding life or man. This has become so apparent in recent years that the most eminent physical scientists are beginning to admit that there is probably no matter after all; or rather that what is known as matter is only a mental phenomenon, a concept that is within and not without the human thought. These changing conclusions regarding matter and mind are veritable indications of the passing away of the age-long, tyrannical reign of material law, to make way for the coming dominion of spiritual law. That this is the result of the change of thought inaugurated by Christian Science is evident when we gain an insight into its spiritual teachings, and consider that

there is nothing in human thought itself able to lift it above its own material plane. The concept of creation as material has enveloped the human problem in darkness, and only the light of divine Truth can illumine it. The material sense of being is itself darkness, and darkness cannot illumine itself. That which spiritualizes thought comes from above and beyond itself, and its coming is a revelation or discovery to mortals. This dawning on the human consciousness of the spiritual reality of things means the overturning of the false ideals that have usurped the divine fact in human consciousness.

If matter is the basic fact or origin of man, self-existent and self-expressed, it would be eternally established from the beginning. It would be the source of all intelligence, harmony, and immortality. It would be God. But no one can claim for matter any divine attribute or characteristic. Its supposed existence bases and includes all evil, all disease, crime, misery, and death. It is thus its own proof that it is the lie and not the truth concerning God and man. Hence it, and all pertaining to it in mortal belief, must sometime be overturned or superseded at the coming into human consciousness of the Truth of being, the Science that understands and declares man's unchanging reality as the idea or reflection of Spirit.—God. However much mortals may cling to their material sense of existence, because of their ignorance of spirituality, they have not concealed their dissatisfaction with the best that this sense has to offer them. This sense, then, cannot be the true one, and must eventually give place to that which is true, and which has no pain in it.

A mistake has no right to exist, and can exist no longer than the ignorance which holds it. No error can last forever, for it is in its very nature a deceit, an attempted usurpation of truth, and sooner or later must meet the fate of usurpers. The false claim of matter to occupy the place of Spirit, and to give life and happiness to man, is exposed by Christian Science and seen to be without any actual foundation in fact. This Science has revealed to mortals the truth of spiritual being, and this truth in its progressive demonstrations will "overturn, overturn, overturn" whatever stands in the way of man's emancipation from the flesh and evil, so that He "whose right it is" may reign supreme. This overturning has begun, and is awakening human thought into some recognition of its errors. Some of the accepted beliefs concerning matter, that were supposed to be as fixed as the sun, have already passed beyond recall, and others are preparing to follow. Dogmatic and repulsive beliefs about God, that at one time it was heresy to doubt, have already become as pagan barbarisms. More loving and kindly thoughts of God have forced these out. Differing religions are becoming more tolerant of each other, more brotherly, more united, while the general thought is more humane and merciful, less sordid and less hateful.

There must have been some overturning to make place for these newer and better conditions, and the reforming power has been the true idea of God which has been presented in Christian Science, the demonstration of which is daily brightening and purifying the mental atmosphere of mortals, though they may not be able to tell "from whence it cometh." These are but the beginnings of the new

order of things, foretold by Jesus, of that time when the Comforter should come and lead men "into all truth." Nineteen centuries since its utterance is not too soon for his prophecy to be fulfilled, and those who are expecting its fulfilment will be ready to see the signs thereof.

Jesus, when once speaking of the material temple as typical of mortal material concepts, said that not one stone of it should be left standing upon another that should not be thrown down. So also the Scriptures in many places refer to a time when the false and sinful conditions of the flesh shall pass away before the coming of God's kingdom, which kingdom is at hand. Never before since the early days of Christianity has there been such abundant evidence of God's presence with men, literally opening the blind eyes, and causing many that were lame and helpless to walk and praise God. Never before have material scientists come so near, in their investigations, to the stepping-off point where matter must be left behind. Never before have religious thinkers turned with such expectancy to the coming of a new and higher system of religion than has yet, by them, been known. Never before did the white dove of peace sit so serenely and securely above the clash and conflict of selfish interests. The errors that have held sway too long over mortals are surely passing away before the divine incoming to human consciousness of Christian Science, the Science of perfect God and of His perfect man.

Individual Work.

LAURA C. LYMAN.

THERE are many sentences in the Bible which seem so clear in their statements, so unmistakable in their meaning, and which are so illustrated in our familiar experiences, that there can be but one thought as to the lesson we are to learn from them, and such a sentence is this from Galatians, "Whatsoever a man soweth, that shall he also reap."

As we repeat it, the picture comes vividly to our minds, of the autumn fields, so wonderful and beautiful in their variety, but all governed by a single unvarying law,—the seed sown, springing forth into leaf, bud, and blossom, and producing in its time a seed precisely like that from which it sprang. The plant, separate in its identity, fills its place, great or small, grows, blooms, and sends forth its fragrance and beauty. "To every seed his own body."

As with the flowers in the fields of earth, so with the stars in the spaces of heaven. The light of one star never mingles with the light of another, but its rays travel in a straight line direct from their radiant source and with inconceivable rapidity, for "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

"So also is the resurrection of the dead,"—that awakening of the consciousness to the understanding that Life is God, eternal, omnipotent, omniscient, and man the forever expression of the presence of the most High, the expression of the divine Principle, Life, Truth, and Love, the silent, invisible, eternal force whose manifestation is the universe, including man, perfect in unity as each member accomplishes his appointed work.

We cannot see God, Truth, nor begin to understand the teaching of our Leader, given in aid of the redemption of the world, while we evade our individual responsibility, and we all need to watch and pray, in humility and love, that the universal work to be accomplished be not marred by our own lack of doing all that we should do.

The fault is in ourselves and in our own lack of spiritual perception, if we fail to know and declare the divine idea, the true and perfect man. However unlovely and unloving, perchance, the person seems to be, when the spiritual vision is made keen through Love, the false, limited beliefs fall from our sense of man as a garment. The veil of personality may temporarily hide, and only those who have love enough to penetrate its misty folds can enter into that

place "the Holiest of all," and stand face to face with God's image and likeness. Then shall we see, and not until then, that the glory of the whole is in the perfection of its every part, and the unfolding of this perfection marks the development, the spiritual growth, of the individual.

As our minds dwell upon the progress of human thought, both sacred and secular, the greater steps forward always present themselves in association with the name of the one through whom the law of advancement was manifested. Who can think of the great multitude of the children of Israel and the forty years of wandering and discipline, without immediately seeing the wise and majestic figure of Moses? Who can think of the dedication of the first Temple at Jerusalem without the kingly figure of Solomon standing at the altar?

St. Paul in his Epistle to the Hebrews fully recognized the essential work of the individual. He says, "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In secular history, was it not Galileo who said, in opposition to the accepted thought of his time, "The world does move"? Do we not say Kepler's laws, Homer's "Iliad," the paintings of Raphael, the works of Shakespeare, etc., including the long, long list of both great and small, the sum total of whose work has made human history?

But above all, the work of Jesus the Master stands before the world, so separate and distinct, so mighty in its meekness, that down through the ages have echoed the tributes of those who said, "Never man spake like this man," and, "With authority commandeth he even the unclean spirits."

The great work of our dear Leader, Mrs. Eddy, is being more fully recognized to-day, and through the ages to come her words will give indisputable evidence of her loyalty to the teachings of the Word of God, while her grateful followers through love and gratitude will ever give her honor. Looking beyond the veil of the flesh they bow in reverence before the divine idea she has revealed,—the "daysman" in these latter times betwixt human need and infinite Love.

And we, as we follow in the "unity of the faith, and of the knowledge of the Son of God," may do the works our Master commanded us to do, meeting the demands of our Leader, and of our responsibility to manifest each for himself the divine idea.

"Even Athena grew."

ANNIE JESSEN.

THE old proverbs and bits of wisdom, as well as the stories of ancient mythology which have stayed with us from our school days, often come back with renewed force as we see them in the added light which Christian Science throws upon things. The proverb quoted above, which has come down to us from the Greeks, was familiar to the students of the classics in a certain university where, as a motto, it adorned the wall of the class room. I remember once seeing a series of pictures representing Athena in different periods of Grecian history, showing that, as the Greeks advanced in learning and civilization, their conception of the goddess of knowledge advanced, until we have the beautiful figure of the modern Greek Athena and the parallel conception of the Romans in Minerva.

In this way the lesson was taught that even the highest mental attainments are the result of growth, and that they are not reached at a bound. A careful study of the life and works of the Master shows progression and growth in understanding and power. From the simpler manifestations of awakening spiritual consciousness he progressed to

the crowning demonstration in his own resurrection and ascension.

It is only by constant growth, a continual rising by the things we put under our feet, that we can ever attain our eternal birthright, spiritual perfection. This growth comes through patient, persistent, and constant watchfulness, by striving for a more perfect realization of the ideal which has been set for us by the life and teaching of Christ Jesus, reaffirmed in the writings and the daily example of our Leader, Mrs. Eddy, who with such wonderful patience and wisdom has given the world our text-book, *Science and Health*, to guide us every step of the way up to the high goal which all can and must reach, for "with God nothing shall be impossible."

Consecrated Oil.

EMMA LUTZ.

IN the tenth chapter of John, we are told that Jesus was at Jerusalem at the "feast of the dedication," which some historians designate the "Dedication of the Altar," and others the "Lights," one of the observances being the illumination of the temple for eight days. A tradition says that when the temple-services were restored by Judas Maccabeus, when the Temple at Jerusalem was once more purified and re-dedicated to the service of God, the consecrated oil used for the illumination of the altar was found to have been desecrated. Only one flagon of that which was pure was found, sealed with the signet of the High Priest. This supply was thought to be only sufficient to feed for one day the sacred candlestick, but by a seeming miracle the flagon was continually replenished during eight days, till a fresh supply could be brought from Tekoah. Part of the observance was the lighting of eight candles on the first day and the extinguishing of one each day, till, on the eighth day, there was but one burning, when the eight were relighted. Was not this a prophecy of the revelation of the New Jerusalem and the true Temple-worship? The desecrated oil seems to represent the human sense which had become darkened, so that when the true temple-worship was to be restored, there was no "oil" pure enough to use in the sacred candlestick. Jesus represented the one flagon that was pure, sealed with the signet of the most High. Although his teachings were thought to be available only for his day, the light he kindled was kept burning, even though dimly in the latter days, until a fresh supply of oil came through Christian Science. The Tekoites from whom the fresh supply of oil was obtained were renowned for their activity in repairing the walls of Jerusalem, and those who keep the light of Divine Science burning should be no less active in strengthening the walls of the "New Jerusalem," and thus shall they be found worthy to furnish the "consecrated oil."

Lessons from a Homely Experience.

M. FANNIE WHITNEY.

SOME years ago my parents lived on a farm, and while spending a summer vacation there I thought to improve the condition of the homestead somewhat. We had an old-fashioned hardwood table with a heavy base, whose polish had worn off and which looked unsightly. In my ignorance of its value, I put a coat of paint upon the old table and then varnished it. I did this without my father's knowledge, but without the slightest apprehension that it would displease him. After it was done he said very quietly, "That table ought not to have been painted, it should have been sand-papered and polished again." His gentle remark made very little impression upon me at the time, as I felt justified in what I had done and thought the table greatly improved.

It was not until a year ago last spring that I fully realized what a mistake I had made, and then came a great desire to correct it. The table was moved into the shed and I commenced work, scraping off the paint inch by inch. It was very hard work, and so slow that it looked like an endless undertaking. I kept at work, however, doing a little at a time, and finally the paint was all removed. Then the surface was treated in the proper way, and all went well until my ignorance was again manifested and the polish was uneven. As if to further test my patience, perseverance, and endurance, it all had to be rubbed off and put on again. It often seemed like a foolish waste of time, and the temptation to give it up came to me a great many times, but the thought that it would please my father, more than anything else, inspired me to continue. When the result was finally accomplished I felt well paid for my work and thankful that I had continued my efforts to the end.

The lessons learned in this experience were many and valuable. I saw how patiently our heavenly Father, divine Love, waits for all to see their mistakes and then to repent and correct them. It may be a long time before we discover an error, and we may justify ourselves in what we have done, but sooner or later we are either led or forced to say, "I did wrong, and now I know it." The process of correcting some errors may be long and hard, and the temptation may often come to give up, but the thought that it will please the Father should inspire us with zeal to continue until the final victory is gained. The Master said, "There is joy in the presence of the angels of God over one sinner that repenteth." Thus the process of redemption goes on in each individual consciousness, and it will continue until all are redeemed. The "well done" will come when we learn to work for God alone, satisfied only when we "do those things that are pleasing in his sight."

"A Shut-in."

EDITH E. BROWN.

WHEN I was a child a periodical came to our home, one page of which was devoted to "The Shut-ins." I remember yet how the word used to stir in my child heart a sense of profound pity for those who, through sickness or infirmity of some sort, were debarred from the glorious sunshine and the beautiful world without. To-night, in my realization of truth, this memory came back to me, but how sweetly separated from all its sad associations! I realized what it means to be shut in with God, and error shut out so that it cannot find entrance. In my prayer there came to me a blessed glimpse of what this really means. I saw divine Love, and man,—Love's perfect idea,—dwelling together in unity, and that nothing can come into their dwelling-place "that defileth, . . . or maketh a lie." We need have no fear nor doubt, for God is here, and we may leave our affairs without reserve, without anxious thought, to His loving guidance. Our refuge is impervious to attack, and though error may long continue the siege, it must be in vain. "There shall no evil befall thee."

I desire to let no day pass without a prayer of gratitude to God for His wonderful goodness and for His "messenger" who has brought us these "good tidings of great joy."

[Written for the *Sentinel*.]

Justice.

W. D. MCCrackan.

KEEP step, my brothers, hail the glorious fray!
Together march to purify to-day!
All for each, and each for all,
And Love decrees that none shall fall.

Selected Articles.

To object to Christian Science because it denies the testimony of the physical senses, betrays a serious ignorance of even natural science, for the explanation of all phenomena, including the fundamental ones of form, color, and mass, rests on theories contrary to what the senses behold. In chemistry recent discoveries have upset theories considered final a few years ago.

It is hard to believe that men died the death of martyrs for advancing the astronomical theory now believed by every schoolboy, that the earth moves around the sun, and that it is spherical and not flat; but such is the fact. Christian Science goes one step farther, perhaps, when it declares the falsity of sense-testimony in regard to disease; but this was fully established by Christ Jesus two thousand years ago, when the lame walked and the blind saw. What are called his miracles were really the result of his knowledge of spiritual law, the truly natural law. Everything he did proved the subjugation of the material to the spiritual. His example is available in its entirety, for he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The child who is learning the multiplication table is not expected to work the problems of calculus, although the latter is available to him when he has advanced far enough in the knowledge of mathematics. So no Christian Scientist claims at present to be able to do all that Jesus did; but we understand that his example is available for us when we are sufficiently advanced in Christian knowledge. Otherwise his own words would not be true. Christian Scientists believe thoroughly in the divinity of the life of Christ Jesus from his birth to his ascension, and they adore him for what he has done for man. It is no new gospel that we teach, but the one which all Christians profess. If we use our text-book to help us to understand that gospel and to make it more practical, are we to be condemned for it? If so, a Christian is under condemnation every time he uses a Bible help, a commentary, or even listens to a sermon. We rejoice that even our present knowledge of God is sufficient to meet our needs in sickness and in health more fully than other means have done.

We account for evil as Jesus did when he said that it was "a liar, and the father of it." We also believe that we can escape its wiles only in the way he proposes—"Ye shall know the truth, and the truth shall make you free." The mistake of the ages has been to assume the reality and truth of evil or a lie, and then to try to get rid of it. To know that it is a lie, and to know the truth which will destroy it, is effectual.

C. F. HACKETT.

Utica (N. Y.) *Herald*.

Ever since the allegorical talking serpent in the Garden of Eden attempted to pattern after the Creator by making gods of men, the human mind has been busy in its attempts to simulate divine activity. In the time of Moses, the magicians and sorcerers attempted to perform all the wonders wrought by Aaron, until their implements were destroyed by divine power. And until the coming of the Christ, the Israelites were continually beguiled. When Jesus healed the sick and cast out satanic thoughts by the power of God, even then the learned cried out, "He casteth out devils through the prince of the devils." Paul and Peter had their experiences with these counterfeiters of spiritual power. It is not surprising, therefore, that since the Christ-healing is again preached and practised, we should find it stated that the mighty works done through Christian Science can be duplicated by suggestive therapeutics.

The methods of a Christian Scientist and of one who practises suggestive therapeutics are diametrically opposite, and so are the results obtained by them, as may be observed

by any sincere investigator. The Christian Scientist discards the human will in practice and relies wholly upon the Mind that was in Christ Jesus. Christian Science has nothing in common with hypnotism, mesmerism, auto-suggestion, mental science, or suggestive therapeutics.

NORMAN E. JOHN.

Wilmington (Del.) *Star*.

A Christian Scientist could accomplish but little by simply asserting that there is no such thing as disease or discord, he must prove their insubstantiality by grappling with and overcoming them. To the man or woman who has regained a normal, natural sense of health and harmony, the aches and pains of preceding years; if not entirely obliterated from consciousness, have at least lost claim as an abiding reality, and therefore, in proportion to man's becoming healthy and happy he naturally ceases to manifest or believe himself to be sick or discordant. The plea of Christian Science, then, is to have more faith in the reality and permanency of good than evil, in health than sickness, in harmony than discord, and to prove this "faith" by "works." Christian Scientists "do not despise the day of small beginnings," but are encouraged to persevere in their efforts to overcome sin and sickness through Christian Science, as they have daily and unmistakable proof that this striving to live better and purer lives brings improved physical, moral, and spiritual conditions as a natural sequence. While ages may elapse before complete regeneration is attained, Christian Scientists have faith to believe that if they thus continue to "strive, watch, and pray" there will come a time when Scriptural prophecy will be fulfilled, when "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

CALEB H. CUSHING.

Portland (Me.) *Express*.

Only to the sinner who has in some measure found that there is no permanent peace, pleasure, or profit in evil thinking or doing, can the gospel of Christ give out its saving and redeeming power. What would be thought of the infidel who should point the Christian minister to some particular and hardened sinner and offer to believe in Christianity only when this special sinner was converted? Why shall one test be applied to one class of healers and a different one to another?

JOHN CARVETH.

Ypsilanti (Mich.) *Free Press*.

Try to follow Jesus Christ, not because you believe exactly as your father believed, but because you want to live a good life according to your lights. The only way a man can get any truth at all is to stand up for the truth he has got. I cannot wear my father's clothes or walk in my father's shoes. Why, then, should I expect to preach my father's religion.

DR. WILLIAM S. RAINSFORD.

Boston *Herald*.

If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I often expressed my opinion, that every man who conducts himself as a good citizen is accountable to God *alone* for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

GEORGE WASHINGTON, in reply to a question as to the design of the Constitution.

The Lectures.

Grand Rapids, Mich.

The initial services of the local branch church were held in its beautiful and classic new church edifice Sunday morning, February 12. On Thursday and Friday nights, February 23 and 24, Bicknell Young delivered strong lectures, each evening to the capacity of the large auditorium of our model building. The audiences were widely representative, and quite a number of persons came from other cities and towns in Michigan.

The lecturer was introduced Thursday evening by Judge Alfred Wolcott, Circuit Court Judge of this city, an able jurist and a much respected man, and on Friday evening by our Second Reader, Mr. Jay D. Utley. Judge Wolcott spoke in part as follows:—

Although not a member of this organization, I am pleased to comply with the request to introduce the lecturer, not only because of my personal regard for him, but also because I believe that the faith of which he is an able and accredited exponent is one whose ministry in the world has been altogether for good.

The history of the Christian Science movement in this city has been that of its history elsewhere. At first a few earnest men and women, who believed from personal experience that they had found in Christian Science something which threw a new light on the old faiths, something, the understanding of which was able to bring into the every-day life of men and women the promised help of the Divine for every human need.

It first met with opposition, ridicule, and hostile criticism, not, as might have been expected, from the irreligious, but from those who read the same Bible and worshiped the same God, and believed they were followers of the same teachings of the Nazarene. However, a broader spirit of tolerance, the quiet, unobtrusive, and helpful work of its followers, and the rapid growth of the new faith, soon abated in large measure the feeling of hostility to it, and won for Christian Science a recognition as one of the great agencies of the world for good.

The organization in this city has grown and prospered until it has built this beautiful new church. It is a model of the builder's art. Its quiet and unobtrusive architecture is typical of the simple and unostentatious worship which will here be held. With its graceful and classic outlines, it is a notable addition to the architecture of our city; and no one, whether he accepts it or not, need fear the faith which will here be taught. This church will stand here as an enduring memorial of the faith which built it. I believe it will do more. Besides the help which it will bring to individuals, it will do its full part in helping to solve the problems of our municipal life; for we have come to know that the cities are the danger-spot in our American civilization, especially when we realize that, if the present rate of growth of our cities continues, and also the same ratio of transition from country to urban life, for fifteen years longer, there will then be more than fifty per cent of our population dwelling in our cities. It is in these congested centres, where poverty and wealth, where virtue and vice present the widest contrasts and the greatest extremes, that there is need for every agency which, in the name of the Master, seeks to help men to a better understanding, to nobler living, and to higher thinking. This, in part at least, is the mission and the ministry of this church.

Correspondence.

Dallas, Tex.

Mrs. Sue Harper Mims of Atlanta, Ga., lectured on Christian Science at Carnegie Hall, Friday evening, February 24. She was introduced by Mr. Sam P. Cochran, who said in part,—

Ever since that memorable day when Pilate, aroused by the warning words of his wife and moved from his stolid indifference and Roman stoicism by the sublime courage and patience of the unresisting prisoner before him, asked that momentous question, "What is truth?" the world has been asking the same question, and earnest men and women have been diligently seeking for the answer. In the apocryphal book of Nicodemus, it is related that Jesus replied to this question of Pilate by saying, "Truth is from heaven."

The spiritual understanding of Life, Love, and Truth, demonstrated by Jesus and fraught with such momentous and beneficent results to mankind, has been re-discovered and brought to light through the spiritual discernment and self-abnegation of a devoted Christian woman, the Rev. Mary Baker G. Eddy, who for nearly forty years has braved the scorn, skepticism, and ridicule of the world, in a determination to give the blessings of this knowledge, which she terms Christian Science, to her suffering fellow-men. Her spiritual intuition and discernment enabled her to discover and bring to light the law of Life and Love, as taught and practised by Jesus Christ, and to make it comprehensible to men. We of this generation owe her a debt of love for the self-sacrifice which has given us the means of deliverance from the bondage of sickness and of sin.—*Correspondence.*

Brooklyn, N. Y.

A lecture on Christian Science was delivered by Frank H. Leonard, at the Orpheum Theatre, Sunday afternoon, February 26. The lecture was given under the auspices of First Church of Brooklyn. The speaker of the afternoon was introduced by ex-Senator Stephen M. Griswold, President of Banker's Association of New York State, and President of the Union Bank of Brooklyn. By way of introduction, he said in part,—

As I have never been identified in any form with the Church of Christian Science, I was somewhat surprised to receive the invitation to preside over this great meeting. I appreciate the compliment, and accept it without any fear of compromising any of my religious beliefs.

Among the things which you teach and practise which are in harmony with the true spirit of Christianity, there are three which stand out prominently—sincerity, cheerfulness, and charity towards all.

If I understand the teachings of Christian Science it means cheerfulness and sunshine. It is the cheerful man who succeeds; the optimist who makes his own heaven; the pessimist creates largely his own troubles in this world. The Lord loveth the cheerful giver; everybody likes the cheerful man. I always teach young men as an element of success in business to be cheerful.

Charity towards all—this represents the highest form of Christianity. Any religious organization that teaches and practises "On earth peace, good will toward men," exemplifies Christ's teaching.—*Correspondence.*

Lectures at other Places.

Salt Lake City, Utah.—Bicknell Young, November 15.
 Danielson, Conn.—Bliss Knapp, January 9.
 Santa Cruz, Cal.—Bicknell Young, January 26.
 Missoula, Mont.—Miss Mary Bookins, February 5.
 Tampa, Fla.—Judge Septimus J. Hanna, February 7.
 Key West, Fla.—Judge Septimus J. Hanna, February 10.
 Coconut Grove, Fla.—Judge Septimus J. Hanna, February 12.

Correction.

The notice of "church dedication" in Indianapolis, Ind., which appeared in the *Sentinel* of March 11, should have read "church opening."

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"These signs shall follow them that believe."

THE following interesting item is clipped from the *Cleveland Leader* of March 14:—

"An organized effort to resist the encroachments of various healing cults is to be made by the Church of England, according to information obtained yesterday from Mr. Henry Holden Colpus of Philadelphia, who is in this city in the interest of the movement.

"The healing of the sick through the instruction of their minds and by means of spiritual ministrations, is believed to be possible and practicable by many eminent divines. Mr. Colpus said that it was the intention to organize guilds of health throughout the British Empire and also to extend the movement so as to include the parishes of the Protestant Episcopal Church in the United States.

"Simultaneously in London, Eng., and in Denver, Col., Mr. Colpus said, the necessity for some radical movement to counteract the tendency of church members to sever their church relations for enlistment in the ranks of various healing cults, was recognized.

"The Guild of Health was the suggestion of Rev. Dr. Conrad Noel, vicar of St. Mary's Church, Paddington Green, London, Mr. Colpus said, and this clergyman, with the assistance of Canon Scott Holland, vicar of St. Paul's Cathedral, started the movement in London.

"The object of the movement to establish the guilds, Mr. Colpus explained, was to arouse a dormant interest in spiritual religion and to strengthen faith in the power of God to cure men of their infirmities. Religious instruction, in purifying the mind and soul from disease, Mr. Colpus believes, will make it possible to promote the physical as well as the spiritual well-being of all who have faith. Sympathy for the movement, Mr. Colpus said, had been expressed by Queen Alexandra of England. Mr. Colpus said that he looked for a great spiritual revival throughout the church.

"In Denver, Col., to which Mr. Colpus said that he was directing his steps, Rev. John H. Houghton, M.A., rector of St. Mark's Protestant Episcopal Church, had begun work along the same line as that undertaken in London.

"His presence in Cleveland, Mr. Colpus explained by saying that his mission was to arouse interest in this new movement, which is yet in its infancy. He said that he had not yet conferred with any of the Episcopal clergy here, but that it was his intention to do so."

Since 1875, when Mrs. Eddy first published *Science and Health*, there has been a constantly increasing recognition of the fact that inasmuch as the churches have not healed the sick they have not practised and preached the complete gospel of Christ. This news item indicates that at least one of the older religious denominations has finally been compelled to acknowledge, in a semi-official way, its remissness in this regard. How long it will be before other denominations undertake the healing of the sick as a part of their Christian duty, is a question not easily answered, but we believe the day is not far distant, notwithstanding the violent opposition to Christian Science which has been manifested by so many clergymen of the so-called orthodox churches.

The space which the account of Jesus' healing works occupies in the New Testament certainly indicates the importance of these works in the establishment of Christianity. That our Master considered them an inevitable accompaniment of his gospel is proved by his words in the last chapter of St. Mark. ARCHIBALD McLELLAN.

Intelligent Obedience.

As new rules are given by our Leader, from time to time, it is important that we clearly comprehend their intent. It is certain that every new rule demands a forward step and added understanding, without which no true advance can be made. A simple, but far-reaching rule of conduct was given by Christ Jesus, when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God;" and when this is applied in humility and sincerity it brings wonderful illumination. When the paramount desire is to be better and to do better, we are shown *how*, by divine intelligence which is never mistaken.

In the work of the Sunday School this divine guidance is especially needed, for no phase of human endeavor is more beset with varying and contradictory opinions than is that which embraces the education of the young. There are few who deny that a religious education is good, if it be of the right sort, and nearly all are ready to admit that childhood and youth would be greatly blessed if the Christ teachings in their purity could be early imparted, and made the basis of character. That this result is not generally attained, however, is shown in the present worldliness of the many, or their admitted indifference to spiritual things, and also in the prevailing ignorance of Christ's teachings, so far as their demonstration is concerned. Now the rule which defines the teaching in the Christian Science Sunday School undoubtedly aims to exclude personal opinion, so far as possible, and in substitution therefor it points both teacher and scholar to divine Principle as the true interpreter of the Lessons. In many instances even little children will be found expressing a sense of Deity which is wholly inconsistent with Christian Science, as in the case of a little girl who asked if it would not be right to tell a lie in order to save some one's life, and if God would not forgive this lie. The child had only begun to know about Christian Science, and it was easy to show her, from the Lesson, that God is not limited in His power to deliver, but has numberless ways whereby to save all who seek His aid, and that these ways are always good and true. The teacher needs to guard his own thought against "the old heaven" which may linger, all unsuspectedly, in consciousness, and which would attribute to God human qualities that do not express infinite goodness.

It is the unspeakable privilege of the Christian Science teacher to bring the child up to the temple of Truth, even as Hannah brought the little Samuel, with prayer and thanksgiving, to leave him there alone with God. When the human sense of personality is withdrawn, the Divine voice will be heard; the children thus taught will minister in purity and power, and like Samuel and Jesus, they will grow "in favor with God and man." In order to secure obedience from the children, the teachers also must obey intelligently and undeviatingly the rules laid down for their guidance; neither adding to the requirements nor taking therefrom; and if they expect studiousness on the part of the children, they themselves must cheerfully devote time and attention to the sacred task of studying the Lessons.

Among our Leader's valued writings new and wonderful discoveries will be made by the faithful student, some peculiarly helpful lessons for the Sunday School teacher being found in the article entitled, "Science and Philosophy," in "Miscellaneous Writings." The opening sentences of this article may well be pondered long and deeply by every teacher; also the statement on page 366 (of the same article), which urges the profound study of

the Bible and Science and Health. It is not intended that this article should be introduced in the Sunday School work, but its careful study by the teacher will bring clarity of thought, and forestall the intrusion of personal opinion in this sacred office.

If we love the truth sufficiently to obey all its requirements, we will remember the warning of the prophet Isaiah, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;" and we shall thus be better prepared to understand and obey the Master's words, "Suffer the little children to come unto me,"—unto Christ, Truth.

ANNIE M. KNOTT.

A Passing Anomaly.

It is doubtful if the present age presents a more surprising and incongruous spectacle than that of the pronounced opposition of many Christian ministers to the asserted possibility and experience of spiritual healing. The great body of evangelical clergymen accept the New Testament narrative of this healing as historically true, and, if questioned, they would probably say that all things are possible to him that believeth; nevertheless, both in their manifest removal from any thought of trying to profit by the privilege themselves, as well as in their oftentimes outspoken condemnation of those who are conscientiously endeavoring to fulfil our Lord's commands to heal the sick, they give unmistakable evidence of the entire absence, not only of faith, but of inquiring interest in the subject.

The effort to make this anomalous attitude appear justifiable to themselves and reasonable to others, is recorded to-day in what might be termed The Apologetics of Unfaith, chapters of which appear, every now and then, in current religious periodicals. Questioning the adequacy, or availability of the means which Jesus and his disciples used for the cure of sickness, they seek to justify the propriety of their dependence upon drugs by processes of thought which for specious plausibility would take rank with the casuistry of the Middle Ages. For instance, despite the fact that the number of those who deny that Jesus and his disciples healed the sick without the use of material means, is a negligible quantity, it is frequently affirmed that drugs sustain the same relation to the body as does food, and hence that all the reasons adduced by Christian Scientists for the abandonment of the one, would apply with equal force to the giving up of the other. Said a good brother recently, "If Christian Scientists would but stop eating, and thus adjust their habits to their philosophy, they would be helped by their hunger to the attainment of saner ideas!" This type of mild raillery often furnishes critics a very relishable bit of amusement, while supplying Christian Scientists with opportunity to explain why in this, as in all other matters, they are seeking to follow the example of the Master.

It would be conceded by all, that the task set before every mortal, of working out his own salvation, is a very serious proposition. To so apprehend and apply spiritual truth as to overcome all evil,—bring every instinct and impulse, the sentiments, the affections, and the will, into subjection to Christ,—is, to human sense, a supreme undertaking, and in this "fight of faith" the average man does well to give himself the benefit of the most favorable conditions. Moreover, since the passing of the ascetic idea, people generally have not looked upon any distressing physical state, such as hunger, as an aid to one's spiritual advance. Jesus was constantly helping those about him into circumstances which were more conducive to their helping themselves. In feeding those that were hungry, as well as in healing those that were sick, he was "lending a hand," and always with a view to their attainment of a higher spiritual end. It is impossible, therefore, to escape the conclusion that he looked upon normal conditions of health and comfort as the more favorable to spiritual progress.

It is to be noted, furthermore, that while our Lord might

have removed the sense of hunger, even as he removed the sense of pain, by the spoken word, he did not do so, but supplied the bread and fish which were longed-for. He thus anticipated and made clear the fallacy of the argument of those who seek to excuse their non-reliance upon the healing power of truth by declaring that drugs have the same relation as food, to our sense of physical health.

Respecting this great enterprise of working out our individual salvation, it must also be said that the history of all human endeavor confirms the wisdom of addressing ourselves to the solution of the simpler problems first. It is only when experience and technical mastery have been gained in the application of the basic law or rules involved, that the more difficult problems may be undertaken with assurance of success. All know that a teacher who reversed this course of procedure, and set his pupils to the hopeless task of trying to work out the most difficult example first, would be pronounced foolish and unreasonable, if not insane; and yet this is precisely the requirement which some would impose upon those who have gained only a rudimentary knowledge of the Science of Being. Paul declared that death is "the LAST enemy that shall be destroyed," and yet our critics, without any apparent sense of the unreasonableness of their position, would have us at once precipitate conditions that would immediately make the greatest possible demand upon spiritual apprehension and authority!

While the use of drugs is never associated with health, the use of food, at present, always is, and since nothing better than wholesome food is offered us for the support of our present belief of human life, the possibility of doing without it will be reached only when we have overcome all that sense of materiality which is dependent upon it. Until this exalted spiritual consciousness is attained, both Christian Science and what the world names common sense would counsel us to maintain those conditions which offer the least impediment to the unfoldment and dominion of the Christ ideal. Happily, something better than drugs is supplied us, in the teaching and example of the Master, for the overcoming of evil and the healing of the sickness and suffering it has entailed. We therefore have divine authority, as well as the warrant of experience, for giving up *materia medica* at once, and for looking, in all our sicknesses, to Him who, as we are assured, and as Christian Scientists are daily proving, forgiveth all our iniquities, and healeth all our diseases.

JOHN B. WILLIS.

A Letter to Mrs. Eddy.

Chicago, Ill., February 9, 1905.

Beloved Leader:—It may not be amiss for me to tell you a little of that which has come into my life through your unique and inspired work. I was an allopathic physician, of Quaker lineage and education, prior to reading Science and Health ten years ago. I had heard of Christian Science, but could get no definite idea as to how diseases were healed by it, and my time for reading outside of my profession was limited.

In May, 1894, I bought a copy of Science and Health, thinking I could crowd in the reading of it at odd moments, but no such opportunity occurred until the following December, when at Christmas I had a week's vacation. The book had been forgotten for months, until I stumbled upon it just as my vacation arrived. My secretary had informed me that I could not trespass beyond my week of leisure, as she had made "dates" for work to begin immediately after the week expired. I concluded that at any rate I would look over the book, and began early in the morning. My interest was first aroused by the felicitous sentence, "To those leaning upon the sustaining infinite, to-day is big with blessings" (Pref. p. vii.), which sentence reverberated through the halls of my memory for years after. I could scarcely stop to eat or sleep, for the interest deepened as the

hours went by; until I reached the "Science of Being," which seemed to me a climax. I saw afterward, I had written along the margins of the leaves, "It is organ-toned." I seemed to be listening to a mighty organ, as I was being swept along into a new world! The majestic thoughts were laden with some afflatus that hitherto had been, to me, unknown.

As the days of my week went, one by one, I knew the spell must break. The fifth day found me at the end of the book. I packed my trunk for my journey, and not until I had reached my field of labor did I discover what had happened to me; viz., that this book, Science and Health, had ruined my trust in materiality. I did not see this at once, but I did see that I had lost my enthusiasm and love for that which I formerly believed to be true. Before this, I delighted in my work of relieving the sick. Now, sick women and sick children palled upon me. I never worked harder nor more worthlessly than during the week subsequent to my reading of Science and Health, and I promised myself I would some time get out of medicine into Christian Science. I could not give up a twenty-five years' professional life and its obligations instantly (so I thought), but the tedium of the coming months, the irksomeness, seemed well-nigh intolerable.

Less than a year after that, I heard the first testimony in a Christian Science meeting. Again a sense of the nothingness of all mundane things came over me. The case described was somewhat incredible to the materialist; but already I saw the possibilities of Spirit, and no doubt of the credibility of the testimony touched me. Soon afterward I said to an accomplished surgeon, "Is there anything in the pharmacopeia that can stanch blood instantly?" He answered, "Nothing but the actual cautery." I replied simply, "Christian Science can do it."

Not many days after that, I concluded to throw medicine overboard, irrespective of consequences. I did so, and a little later I received Christian Science class instruction. Three days after entering the class, a woman applied to me for medical treatment for the relief of sciatic rheumatism. I knew nothing of the letter of Christian Science, save what I had read in those five memorable days, and what I had heard in the three days of class instruction, but so sure was I of the truth in Christian Science, that I said earnestly to the sciatic-rheumatic woman, "There is no need of your having sciatic rheumatism," and, to my amazement, she was instantaneously healed. The class instruction had proceeded four days, when a message came to me from a former medical patient, in another State, to the effect that for three months she had had dangerous attacks of hemorrhage (uterine), which the local doctors could not control. She asked me not to wait to communicate with her, but to send her a remedy at once. I quickly made it known to her that I did not use drugs now, but Christian Science. She responded that she did not care what I used. With my moiety of knowledge of Christian Science, I breathed a plea of truth. A few hours later a report came that the hemorrhage had ceased, and it never returned.

Before I knew of Christian Science I personally had several enlarged glands which promised to become obstinate. I had never met such a case in my practice, had never seen such a case recorded in any medical work, nor had I ever consulted a doctor or surgeon as to my case. Soon after receiving Christian Science class instruction, I suddenly observed that the glandular growths had vanished, and they have never returned. I have, in my own experience, practice, and observation, seen diseases that were utterly incurable by medicine or surgery, pass away, under Christian Science treatment, as dew before the sun. Like the Queen of Sheba, I can say, "the half has not been told," as to the power of Christian Science, when rightly applied, to break the chains of sin and sickness.

My first thought, after I awoke to the wonders of Christian Science, was that the healing of the sick and the

sinful must be the main factor in this moral and spiritual cataclysm which is so powerfully portrayed throughout Science and Health. This factor will sooner or later arouse the world, when the "new heaven and new earth" will come apace. Nothing has been brought to the human race since the coming of the Christ-man of Galilee, that can so uplift, so purify, so reconstruct, so reanimate mankind, as does Christian Science. The more this statement is challenged and tested by honest investigators, physicians or others, the truer it will be found.

I would like to add that I have never regretted the sacrifice of fees which I made in leaving *materia medica*, for my satisfaction and joy have increased an hundred-fold as I have come to realize the supreme worth "to the sons of men" of your discovery, as set forth in "Science and Health with Key to the Scriptures."

Sincerely yours,

SUSAN A. EVERETT, M.D., C.S.

The Right Retort.

Mrs. Mary Baker G. Eddy, the head of the Christian Science movement, is noted throughout New England for her cleanliness.

Mrs. Eddy lived in her youth in Lynn, Mass., and the other day a Lynn woman said of her,—

"Mrs. Eddy was charitable when she lived here. No one was ever turned from her door. Only, always, she insisted that her petitioners be neat and clean. A tramp, dirty and lazy, stood small chance of enlisting her sympathy till he had cleaned himself up.

"One day a very dirty tramp came to her house. She admitted him. She regarded him closely. She asked him what he wanted.

"'Lady,' the tramp whined, 'I'm tryin' to get back to me poor old mother. She ain't seen me face for ten years.'

"Mrs. Eddy smiled grimly.

"'I guess that's true,' she said. 'Why don't you wash it?'"—*The Bulletin*, Philadelphia, Pa.

Next best to natural spontaneous cheeriness, is deliberate, intended, and persistent cheeriness which we can create, can cultivate, can so foster and cherish that after a few years the world will never suspect that it was not a hereditary gift.—HELEN HUNT JACKSON.

A Pamphlet in German.

Mr. Alfred Farlow's article, "A Critic Answered," which appeared in the June *Journal*, and which has since had a wide circulation as a pamphlet, is now published in pamphlet form in German. It will thus reach a larger number, and be helpful to them through the removal of many of the current misconceptions of Christian Science. Price, 6 cents each; 60 cents per dozen; \$1.15 for twenty-five copies; \$2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as of record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

It is with deep gratitude and love that I publicly acknowledge the many benefits derived from my two short years' study of Christian Science and daily striving to put into practice this healing truth. The physical benefits received have been many. I might state that through the kind and loving help of a practitioner here, I have been healed of chronic dyspepsia and constipation which had previously been the source of great misery. I had been treated by many physicians, several of whom I knew to be good, conscientious men who had great sympathy for me, but they acknowledged that my case was beyond their skill, and the only thing each one would recommend was a complete change. For two years my only solid food consisted of soda biscuits, two only at a time being the limit of my poor digestion. I was then using the stomach pump, which for six long months was a daily, offensive task. At the same time I was dreadfully melancholy, and God seemed very remote and distant. I was full of distrust and very unhappy, and often had a great desire to die, which I then thought would end my misery. But, thanks be to God, and to our beloved Leader, the dark past is no more, for the healing presence of divine Love has been felt, bringing to my consciousness the sweet assurance that the great and only Physician is still in our midst. I have also been perfectly healed of appendicitis. This was a very painful illness, and presented itself soon after I took up the study of Christian Science. My understanding of this truth was then very small, but it was sufficient to destroy any lingering faith I may have had in drugs, and I turned entirely to divine Love for help, and again with the patient help of the practitioner the trouble was met. Several other physical discomforts have disappeared while I have been absorbed in the study of Science and Health and the weekly Lessons, for which all Christian Scientists are very grateful. They are a constant help, illumining the Scriptures and making the Bible a precious book indeed.

What a grand outlook life presents to me now! If these are the firstfruits of Christian Science, what will the harvest be?

I formerly went to church from a sense of duty, in which way I also read my Bible. It was in this condition that Christian Science found me, and it awakened me from this dormant state. Since becoming a member of the Christian Science church, how changed is everything! I love the dear old Bible, for I am ever gaining something from it that sustains and helps me every day. I now consider it not only a duty to go to church, but the greatest privilege, for it is the love of the beautiful and true that draws me. The darkness and distrust of the past are giving place to the glorious light and sweet assurance of the present and the future, and I am now learning how to live, not how to die. It is my daily desire to prove myself a Christian Scientist in my every word and deed, and thus show forth my deep gratitude to God and to our beloved Leader, who is proving so faithful to her great trust.

MINNIE SOUTHON, Vancouver, B. C.

I wish gratefully to send our testimony to the *Sentinel*. We were impelled by circumstances to adopt a little foundling, said to have been born blind. There seemed no other way of reaching her for treatment. Although we were struggling hard to make our financial demonstration at the time, we applied for her, and after some delay were successful in getting the child. At times the demonstration of her healing seemed slow to sense, still the work was of great use to us in helping us to realize God's all-power and the nothingness of error. Very gradually the sight cleared and to-day we rejoice in our little one seeing and being healed. There were other troubles to be met, but Truth

overcame them all. I would say to any mother who feels discouraged over her little ones, Hold fast to God, for He never fails us. The child has had a year's treatment and was just about a year old when first treated. The financial demonstration was a seemingly hard one, but God never let us lack and we have learned to trust Him with all our needs. We have gained for ourselves a little home, and work, all is due to Christian Science. We would not part with our small understanding of the truth for anything in the world. Science and Health has become very dear to us, and we are deeply grateful to Mrs. Eddy for it and all her other works, which have led us into the right understanding of God.

MRS. LORINA J. NILSON, Staten Island, N. Y.

In August, 1903, I went to board in a home where the lady of the house was a Christian Scientist, and she induced me to read Science and Health. When I went to this home I was in bondage to several bad habits, among them were the chewing and smoking of tobacco in very large quantities, and the use of profane language. I also suffered from biliousness. Prior to this time I had been studying so-called mental science, spiritualism, and well-nigh every *ism* that came to my notice. About three weeks after I started to read Science and Health, I noticed the statement on page 454 that Christian Scientists should not be addicted to the use of tobacco and intoxicating drinks, and through the thought awakened I was enabled to quit their use very soon after. One after another all my ailments have been disappearing, and I am only too glad to give Truth the glory for healing me.

A few weeks before I became interested in Christian Science I had one of the bones in my right hand broken. I never had it set, but it was completely healed in October, and has not troubled me since.

One evening last winter, when I was getting my supper, I opened a can of beans. I did not then notice anything wrong with their color but they had a slightly metallic taste. I ate a saucerful of them about 6 P.M. and thought nothing more of it at the time. About half-past seven I was taken with a violent pain in the stomach, and immediately the thought of ptomaine poisoning came to me. With it came these words of the Master, "These signs shall follow them that believe; . . . they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." This was all I could remember, but I clung steadfastly to that one statement; the pain left me very soon, and I lay down and fell asleep. Later I was awakened by a terrible dream, and when I awoke I found myself in very great pain. I again declared the truth and the pain left me. I then went to bed and slept for some time, when I was again awakened by the most terrible pain, and I seemed very weak. The next day being Sunday I went to church, but I was not entirely free from the effects of the poison until Wednesday evening, when I gave this testimony and all the soreness left me.

I am very grateful to Mrs. Eddy for our text-book, "Science and Health with Key to the Scriptures," and also to the many friends who have helped me to understand a little of this blessed truth.—WM. R. EDWARDS, Cleveland, O.

While reading the testimonies of healing in the *Sentinel*, I remarked to my wife that the most of them were from women, and she said, "Why don't you give your testimony?" This set me to wondering why I did not, and I soon concluded to give my experience, in the hope that some of my fellow-craftsmen may see it and be led to the truth. I am a telegrapher by profession, and two winters' work in such railroad stations as were then in use left me with a most distressing cough, which never left me entirely during the summer, and when winter approached life became a burden. This being my condition in Novem-

ber, 1898, after having listened to the advice of my friends and of a physician, I decided to go to California, in the hope that the climate would relieve me of my cough. One of my uncles had passed on a short time before, with what the doctors pronounced catarrhal consumption, and the fear of this dread disease hastened me in deciding to go. After having been at Riverside, Cal., for some time, and the climate having failed to effect a cure, my aunt with whom I was staying persuaded me to try Christian Science. I attended services, read Science and Health, and my aunt and grandfather, who were both Scientists, helped me in my quest for Truth until they deemed me far enough advanced to take class instruction. In looking back over my experience, I do not see any sudden demonstration of healing, but it has seemed to me as when the sun rises and gradually dispels the fogs of night, for just so have my old beliefs and fears left me. The doctor who advised me to go west told me that besides the cough I had a valvular lesion of the heart, and one limb was so deformed that I had to wear a thick cork sole on my shoe. Now my cough is entirely gone, my heart is normal, I wear a common shoe, and the slight limp in my walk will doubtless disappear in time.

My physical gain is, however, as nothing to the joy and peace of mind which have come to me, for my studies at school had made me believe that this was a godless world evolved from chaos through atomic evolution, that man was but an animal, and that when death overtook him he went out of existence forever; but now when one asks me, "If a man die, shall he live again?" I can say with absolute assurance, "I know that my redeemer liveth," and He is not the God of the dead, but of the living; "in Him we live, and move, and have our being." I know He is omnipotent, eternal Life, whom nothing can overwhelm.

H. L. JOHNSON, Portage, Wis.

About three years ago I came to Christian Science, seeking help for a shattered nervous system. My eyes, which had always been weak, were now fast losing their little strength, and glasses which had been fitted six months before were now useless. I consulted a specialist on such diseases, who told me that I was a hopeless case. Resistance to Christian Science was at last overcome and I asked for treatment. I was an unbeliever, but after three weeks' treatment I was healed of nervous trouble and I saw without glasses for the first time in fourteen years, faintly at first, but as my understanding of man's dominion increased, my sight grew stronger. I am a marine engineer and my sight is all-important to me. I also find Christian Science of great importance to me in my business. I was a slave to tobacco for fourteen years, and shortly after being healed of the nervous trouble I went to sea. On the voyage I read Science and Health, and before the trip was half over I had lost all desire for tobacco or a social glass, and the desire has never returned. A year ago I had my hand caught in the moving machinery. The forefinger was crushed through the lower part of the nail and bone; the second finger-nail was torn off completely. One who saw the accident said that I had lost my fingers, but I declared steadfastly and knowingly that God was my Life. I closed my hand and declared for truth, and after I had overcome a sense of fear, my success was complete. I had not the least sense of pain. The fingers were tied up without drugs, and I went on with my work as usual, much to the surprise of every one. The bruises were healed in seven days and my forefinger is just as sensitive as it ever was.

Words cannot express my gratitude to our beloved Leader for her wonderful book, Science and Health. I am indeed thankful to have found a religion that can fill my life so completely, and also to know that we do not have to die to find heaven. We can taste of the joys of Soul here and now.—DAVID L. RAINEY, Seattle, Wash.

I want to manifest my gratitude by witnessing to my physical and moral healing, and the spiritual uplifting which has come to me through the healing truth revealed in Christian Science.

After trying every known remedy in *materia medica*, also massage, electricity, etc., and finding no relief for organic internal troubles, I was glad indeed to give Christian Science a trial, not knowing what it was and having no faith in it, except as I thought to ease my mind, for I had finally decided to go to the hospital for two very serious operations, and by the advice of three of Boston's best specialists for these troubles. I will not go into the details of my sufferings, but they were many and severe. I prayed with my best understanding of prayer, for I was brought up to be religious, but no answer came, and it seemed as if I should lose my mind on account of insomnia, one of the symptoms of the organic trouble. I finally found myself unable to pray, my mind would seem to wander so far away. In this condition I began the treatment in Christian Science. My healing was slow, but it resulted in my spiritual awakening, for which I now thank God. There were many different phases of the bodily suffering, one especially being destroyed through my own realization of the spiritual interpretation of the Lord's Prayer, which seemed wonderful to me. This was severe headache, which left me one night instantly and has never returned.

It is now a little over ten years since I turned to the Comforter in Christian Science, and I have never taken a drop of medicine since I first sought help from the God whom this truth reveals.

My gratitude to God and to our beloved Leader for our text-book, Science and Health, is not to be expressed in words, for words fail me, but my sincere desire is to be more awake to her loving counsel and to be lovingly obedient to her words of wisdom. I am grateful for the beautiful teaching I received through one of Mrs. Eddy's faithful students, and for encouraging words and loving thoughts from many dear Scientists. The way has seemed dark many times, but the Comforter revealed through Science has cheered my lonely hours while passing through the wilderness of mortal doubts and fears. I now know Christian Science is true, having proven it to be so many times.—EMELINE SNELL, Boston, Mass.

It is with sincere gratitude for the many blessings which Christian Science has brought me that I give this testimony. For years I had been seeking for a better understanding of God. I wanted to live closer to Him. It is over two years and a half ago that I made up my mind to try Christian Science for the grip, from which I had suffered for eleven winters. We sent for a practitioner and I was helped at the first treatment and finally healed. She told me to read Science and Health by Mrs. Eddy. This seemed very foolish at first but I thought if I had a doctor I would have to take his medicine; so I took my Science medicine and have been taking it ever since. The more I take the more I want, and the better I feel. It is impracticable for me to tell all that Christian Science has done for me. Rheumatism was overcome after I had suffered twelve years and had tried every remedy that I heard of and was able to get, but drugs had brought no permanent relief.

There are many battles to fight, but victory comes through the understanding of God which Mrs. Eddy has brought to us, and for which I am deeply grateful.

SUSANNAH HOFFHIENS, Toledo, O.

Christian Science found me ready to bury my dearest earthly hope. Five years ago a little tract was sent me, entitled, "Is Your Prayer Answered?" After reading it, a Scientist loaned me Science and Health. The only conscious truth which I grasped upon its first perusal, was the author's statement that its full meaning is not to be gained by a

simple perusal of the book, and that it needs to be studied. After reading it through the second time I knew that Science and Health contained the truth which sets free. This true idea of Life instantaneously healed me of weak eyes, spinal trouble, constipation, and other diseases. After I was healed, some of the old complaints again threatened me, but in holding steadfastly to Truth these diseased conditions have been eliminated from my consciousness as no part of my true being, and as having no real entity or origin because they are not of God.

The understanding that God is too pure to behold iniquity, was a sweet revelation to me. It brought a holy, secret joy, and has enabled me to overcome many forms of selfishness, hatred, and vanity, and has conferred upon me many blessings. For this corrected sense of Life I owe deep gratitude to God, and to our Leader, Mrs. Eddy. This manifestation of Truth has caused many persons to investigate Christian Science, and I hopefully press onward, ever conscious of the Divine guidance.

EDITH FOX, Winchester, Ky.

In gratitude to our dear Leader, and for the good of humanity, I wish to add my testimony to many which I have read in the *Christian Science Sentinel* and *Journal*. I had been an invalid for twenty-two years, when I heard of Christian Science. I was drawn to the services in Canyon City by what I had heard. I was then unable to take any solid food, as this had been followed by intense suffering and many other troubles all these years. I had expended all my means, except my home, on travel and material remedies, and I felt that my days were numbered. I was practically healed by one treatment, but the practitioner treated me several days to establish this fact to me, as my fear had been so great. My hearing also was defective, but now I can sit back in the congregation and hear the Lesson-Sermons read. The most beautiful demonstration was over what the doctors had pronounced cancerous growths, one on each side of my face. I told the practitioner about it at the Wednesday evening service, and on Sunday one of these growths was gone and I made an acknowledgment of the same to the practitioner. Before the following Wednesday evening service the other was removed. For these and many other blessings in our home I am very thankful, and glorify God for this new understanding, as taught by Science and Health.

I am eighty years old, and was a soldier in the Mexican War. I can now walk quite a distance without fatigue, and I work daily in my garden and am a new creature in Christ Jesus. Praise God for Christian Science.

JOHN J. COX, Canyon City, Tex.

For seven years I have received the blessings of Christian Science. Up to that time I had struggled to know the true way, but like Paul, the things I would not, those were the things I did; until, in deepest sorrow and despair, I prayed tearfully daily to God to show me how to live a better life, and to help me bear my burden.

At that time I was unable to do much, and the doctor could give but little hopes of my recovery. With the thought of having to leave my two small children I was ready to do anything that would help me to gain health; and having a friend who had talked to me of Christian Science at different times, I went to her and inquired more about it. I began reading Science and Health in March, and before the summer was gone I was able to do most of the work for a family of five. We have had many beautiful demonstrations, proving that God is omnipotent.

I thank our dear Leader for the literature she has given us, and I pray God I may follow in her footsteps as she has followed in the footsteps of our blessed Master. I wish also to thank the Field for the beautiful and helpful articles sent to our periodicals, from which I have received great benefit.—MARY L. PARCE, Batavia, Ill.

After reading a testimony of mental surgery in a recent *Sentinel*, I feel impelled to give an experience of a similar nature. As I was about to descend from quite a high carriage, my right foot, which was on the step, suddenly turned, and I fell between the wheels with the ankle completely turned under me. In an instant the agony seemed to affect every part of my body, and I was unable to move; but I immediately declared the Truth of being, and, in spite of the intense pain, the spiritual fact stood out as the only reality. The man who cares for the horse ran to my assistance. After a few moments I grasped his hands and drew myself up; immediately my ankle bone received strength, and for half an hour I stood and walked about my garden, experiencing only slight twinges of pain. At night, on removing the low shoe and the stocking, I found the ankle much swollen, but there was no discoloration. The following morning there was a little stiffness on walking down-stairs, which was quickly overcome. On the second day I took quite a walk, used the sewing-machine as usual, with my right foot only, and at night, with the exception of a slight swelling, there was no indication of the sprain, which in former years would probably have confined me many days to a chair.

For the Christ-truth that has made such a demonstration possible, I am profoundly thankful to God, also to Mrs. Eddy, whose love and untiring devotion has taught us how to work out our own salvation.

MRS. LILIAN HARDING, Biltmore, N. C.

The teachings of Christian Science are simple yet mighty. Through the healing of sickness my eyes were opened to their meaning, which before I had been unable to understand. I am very grateful to God for my healing and for the benefits I have received from Christian Science. I was cured of jaundice and stomach trouble. For weeks I had doctors, and they finally said they knew of nothing but the knife that would cure me. It was then I turned to Christian Science for help, and found that divine Love is ever ready to meet our need.—MRS. S. R. PRUYN, Chicago, Ill.

[Written for the *Sentinel*.]

So Shall the Sun of Righteousness Arise.

FLORENCE VILLIERS BROWN.

A TENDER flush on eastern sky,
A breeze soft as a light-drawn sigh,
A bird's low note,—the mate's reply
And day drifts slowly in.

The dawn's dim light, faint filtering through
The dusk, pale blossoms drenched with dew,
Stars fading from their fields of blue
That deepest black have been.

Not with a glare of dazzling light
To stun the senses, blind the sight,
But gently, softly, slow, the night
Emerges into day.

But when the sun's brave light appears,
The night's grim shadows, fancies, fears
Dark dreams of discord, troubles, tears
Fade silently away.

So o'er this night of error dawn
Those "first faint beams" of coming morn;
Then Light shines forth, and Day is born,
Which is Eternity!

Thus on our slumbering senses shine,
O Thou, who art that Light divine!
Waking, I'll find my likeness Thine,
And satisfied shall be.

From our Exchanges.

Dr. Campbell Morgan, in the *London Daily Chronicle*, gives his impressions of the way the American people understand and practise religion. He found in his experience in this country a widespread indifference in the matter of personal religion, which he attributed in part to the want of positive leadership. While ministers have been speculative and uncertain the people have become indifferent, but Dr. Morgan has seen signs everywhere of an awakening to the importance of direct evangelistic work, and he believes that "if the Church does but know her day and opportunity, America is on the eve of a great religious revival. In the broadest sense of the word, I do not hesitate to affirm that the American people are in their deepest life a religious people. Deep down in the national soul, beneath all the indifference and speculation, is a profound sense of God and man's obligation to Him. It is the continuity until this hour of the Puritan strain."—*The Congregationalist*.

If we keep in mind a regal throne, like that of an earthly monarch, only more magnificent, as befits the Deity—a celestial palace, a train of angelic courtiers—and then place Christ on a far-away throne at the right hand of such a God, sitting in regal majesty, we not only remove him from us in distance and in sympathy and communion, but we externalize and materialize the entire character and functions both of him and his Father. But if we think of the Omnipresent God, everywhere revealing Himself—the Immanent Deity, resident as the Holy Spirit in His worlds and in the hearts of His creatures; and if we think of His throne as being the center of His manifestations to whomsoever beholds Him, we shall be saved from many an erroneous view which separates us from Him and His Son.

Western Christian Advocate.

The Christian discovers that Jesus expended all the resources of his gracious being in order to show us what God's nature is. This involved facing man's death and expressing God's sacrificial altruism. He that hath seen Christ hath seen the Father. By this vision men have made felicitous for them what would otherwise be intolerable. Here they rest their souls and find peace and strength. The mystical union involves Calvary. Without this supreme event the Father would not have been unveiled and the ultimate meaning of the life of man on earth would not have been disclosed.

REV. OZORA S. DAVIS.

Hartford Seminary Record.

And yet, when one feels the stirring of a desire to become better than he is, to leave off old ways of thought and purpose and conduct that are unsatisfying, and to enter upon those that are better—when the currents of thought and feeling and aspiration set toward high, pure, and ennobling things—when the mind ceases to be absorbed with that which concerns self alone and to plan for others' welfare—when the heart kindles with that love toward others which prompts to acts of helpfulness, and is filled with gratitude to the Father for life and its opportunities—the one so thinking and feeling and doing has entered upon the Christian life.—*The Universalist Leader*.

There is nothing that so adds to power as to direct it with singleness of purpose toward a definite object; and when the aim is a noble one, and the desire leading to it is pure, there is nothing that so clarifies the vision and uplifts a man's nature. The greatness of a noble purpose, heroically pursued, enters into the life and character and so expands them that they burst the inclosing shell of past things and, discarding that which hitherto has satisfied, the new-found wings are directed toward the lofty height.—*Our Homes*.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Minister Bowen at Caracas, acting under instructions, inquired of Venezuela whether she was willing to submit to arbitration the New York and Bermudez and Critchfield asphalt cases, the case of the expulsion of Editor Jauretti, and the revision of the award made in 1903 to the Orinoco Steamship Company. Her reply is that she is unwilling, claiming that there is nothing to be arbitrated. The cases will now continue to be handled along the usual diplomatic channels.

The work of remarking the forty-ninth parallel as the boundary line between the United States and Canada will be carried forward the coming summer, the American commissioners for that purpose being now in Ottawa for the purpose of arranging the work. This work of restoring boundary-line monuments and remarking the line will complete the settlement of boundary questions between the two countries, the greatest of which was the Alaskan dispute.

The United States Circuit Court of Appeals has handed down a decision which, if finally sustained, will mean the refunding by the United States Government of the sum of \$5,000,000 to the American Sugar Refining Company for duties paid on raw sugars imported from Cuba in 1903, and upon which the company contended a reduction of twenty per cent should have been allowed under the then existing treaty.

The number of bills and resolutions introduced in the last Congress aggregated 20,074. The various House committees reported on a total of 4,904 measures, including Senate acts and resolutions. The House passed 1,556 of its own bills and resolutions during the second session, and 551 of the 620 Senate acts and resolutions that had been reported from committees.

The astronomical expedition sent out from Lick Observatory, California, by D. O. Mills of New York, to Santiago, Chili, for the sole purpose of searching for new stars, is meeting with success. Already twenty double stars have been found.

The steamship with which Commander Robert E. Peary will make another dash to the North Pole, was successfully launched at Bucksport, Me., last week. She was christened "Roosevelt" by Mrs. Peary.

Foreign.

In pursuance of the arrangement arrived at last December between Great Britain and Italy, to offer to the "Mad" Mullah an assignment of a settled sphere in Somaliland, together with grazers' rights in certain parts of British and Italian territory, an agreement has just been concluded between the Mullah and the Italian Diplomatic Agent, whereby the Mullah undertakes to observe peace toward both Great Britain and Italy. The arrangement puts an end to the difficult and costly British expeditions against the Mullah and delivers the Protectorate tribes from his continual devastating raids.

An agreement between the Venezuelan Government and the British and German bondholders, adjusting and consolidating the exterior debt (about \$28,500,000), has been signed, the details having been concluded to the satisfaction of both parties. The guarantees comprise considerably more than fifty per cent of the custom duties of all ports except La Guayra and Puerto Cabello.

The Russian Commission appointed by M. Bouligan began sessions last week at St. Petersburg, to consider schemes presented by the provincial nobility, the zemstvos, and municipal and other assemblies. Considerable impatience at the delay in realizing projected reforms is being expressed.

A proclamation has been issued that all Syrians must leave Hayti April 1. These Syrians are extremely obnoxious to the natives, as they have managed to obtain control of most of the retail business of the country.

Count De Segonzac, who was sent by the Moroccan Commission to investigate the commercial conditions of Morocco, has been captured by Arabs. The case resembles the Perdicaris affair.

The German Emperor is visiting Morocco. Although the Sultan's Empire is somewhat disturbed, it is affirmed that the visit has no political significance.

Queen Alexandra of Great Britain, with her suite, was most heartily welcomed to Portugal at Lisbon last week.

Venezuela's suit against the French Cable Company has been postponed and a crisis has passed.

Industrial and Commercial.

"We have no useless American acres," says Secretary Wilson, in speaking of the work of the agricultural department in introducing new plants and improving methods of agriculture. "There are no bad acres; we will make them all productive. We have agricultural explorers in every far corner of the world, and they are finding crops which have become so acclimated to dry conditions, similar to our own in the West, that we will in time have plants thriving upon all our so-called desert lands. We will cover this arid area with plants of various sorts which will yield hundreds of millions of tons of additional forage and grain for western flocks and herds. Our farmers will grow this upon land now considered practically worthless."

The Southern Pacific has had delivered to it the much-talked-of locomotive that is expected to work a revolution in the transportation facilities of the country. It is fireless, smokeless, and waterless. It needs no coal, drops no ashes, and throws no sparks nor cinders. Its builders say, provided a clear track could be obtained, it could haul a 2,000-ton train from New York to San Francisco without a single stop. There would be no stops for fuel or water, for it carries fuel enough for a 3,000-mile run and needs no water for steam. The locomotive uses com-

pressed air power, fuel oil power, and electric power.

The Hamburg-American line is building a new steamer at the Vulkan Works at Stettin which will be fitted out with a recent invention consisting of a massive balance-wheel mounted in such a manner as to counteract the shifting of the centre of gravity of the ship. The invention hitherto has only been tested in connection with models, but the officials are convinced of its utility.

A scheme for undermining the Boston wholesale district with a system of tunnels in which to carry on much of the heavy trucking now done to and from the railroad freight terminals by means of wagons, has had a hearing before the State Legislature.

Parties arriving from Alberta, N. W. T., give further details confirming the reports of the marvelous oil wells discovered there.

General.

It is reported that Andrew Carnegie has furnished the financial support for the founding of an Academy of Music in New York city, which will attempt to furnish musical advantages equal to those of the schools in Leipzig and Dresden. Frank Damrosch, president of the New York Choral Society and director of the Oratorio Society of New York, will be the director of the new academy. Franz Kneisel, principal of the Kneisel Quartette, will be the head of the department for violin instruction, in which department two other members of the quartette will be teachers—J. von Theodorowicz, violinist, and Louis Svecenski, who plays the viola. Alwin Schroeder, violoncello player of the quartette, will be the head of the cello department. The piano instruction department will probably be in charge of Harold Bauer. The school proposes to begin instruction in the fall.

Dr. Charcot and the French Antarctic expedition on board the *Francis*, have arrived at Port Madryn, Chubut, Argentina. The expedition sailed in 1903. It was financed by private subscription. Dr. Charcot says: "We passed the winter at the island of Wardel and were enabled to carry out under good conditions all our scientific work. The question of the Belgian Channel has been fixed by exploring journeys, and Alexander Land has been recognized, but we could not get near it because of icebergs. We surveyed and explored several unknown points in Graham Land, though our vessel ran ashore on unknown land, suffering some damage. We continued to survey the shore of the whole of the Palmer archipelago."

As rapidly as the change can be brought about, the management of the Burlington has decided to substitute the telephone for the telegraph in despatching and operating both passenger and freight trains. This announcement is made after comprehensive trials of the telephone on various portions of the company's lines for several years.

The management states that these trials have proved eminently satisfactory, and that under the system in vogue there has not been recorded a single instance of mistake in the transmission and receipt of train orders.

The United States Ship *Albatross*, after four months' exploration and soundings on the South Pacific, returned to San Diego, Cal., on March 11. She crossed between the continent and islands four times, carrying on deep-sea explorations and soundings and gathering specimens of marine life. Reports of the scientific results of the trip will be forwarded to Washington, and will be made public through official sources.

Advices from Japan report that the new silk crop will be a heavy one. The war has not seriously hampered the industry. Italy also has produced a big crop.

The University of Pennsylvania has just conferred upon Emperor William the degree of Doctor of Laws.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

A Word about Honesty.

BLANCHE H. HOGUE.

ONE of the first demands upon the student of Christian Science, is that for absolute honesty. Honest he must be, in his mental attitude toward that divine Mind to which he looks for help, and toward himself in the analysis which uncovers to his own discernment the thoughts and actions which are inconsistent with his highest sense of right. Honesty means much more than a lack of conscious misrepresentation, more than a lack of deceit. It is a positive quality of thought, from which spring all fair and gracious things in human relationships, and to search for it, and cherish it, is the duty placed upon all Christians. If an individual be imbued with honesty of purpose, it will govern his scrutiny of himself in such manner that the wavering, misty impulses of the human mind will be dispersed, and a growing clearness of thought will manifest itself in fairness and candor to all mankind. Upright judgments and just procedures are the outcome of honesty of purpose, and only such pure desire, at the springs of individual thinking, can lead to genuine truthfulness in outward manifestation.

If an individual have not natural honesty of purpose, he cannot know himself, nor make himself clearly known to others. His intention may at all times be honest, and he may consider himself strictly upright in all his dealings, but until uncertainty and confusion of thought are corrected by clearer views of his own desires, impulses, and emotions, he is not working from the mental basis which insures absolute honesty. Daily self-analysis, under the teaching of the Christian Science text-book, brings to light startling inconsistencies in the human disposition, and only that heart which can face unflinchingly the evil nature of all thoughts which are at variance with the Christ-mind, can grow out of the accumulated mental, moral, and physical ills of an ordinary human nature. Only that man who is deeply, purely honest, can endure the action of Christian Science in his life, for the reason that the activity of right thinking exposes mercilessly the weakness and untruth of wrong thinking; and nothing less than a supreme love for righteousness can stand the daily sifting, weighing, and testing of thought, motive, and speech involved in establishing individual scientific Christianity.

Every student of Christian Science may well ask himself, "Am I honest? Do I clearly desire the supremacy of truth above all else?" And in searching for a fair answer he may often clear away much that has been obstructing or oppressing him. To see clearly one's own desire and motive, is a fit preparation for a right beginning. About this matter John Ruskin has said, in "The Crown of Wild Olive,"—

"Everybody in this room has been taught to pray daily, 'Thy kingdom come.' Now, if we hear a man swear in the streets, we think it very wrong, and say he 'takes God's name in vain.' But there's a twenty times worse way of taking His name in vain, than that. It is to ask God for

what we don't want. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it; such asking is the worst mockery of your King you can mock him with; the soldiers striking him on the head with the reed was nothing to that. If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it. And to work for it, you must know what it is; we have all prayed for it many a day without thinking."

As the individual grows to understand more clearly the basic nature of honesty, and the demand follows that this love for honesty shall pierce every condition of thought which would evade the exalted scrutiny of the Christ-ideal, it becomes profitable to analyze some of the phases of human thought and habit which are commonly called honest. Until an individual has awakened to understand actual honesty of purpose, based upon, and included within, divine Principle, he is subject more or less to confusion in his sense of what constitutes honesty in personal relationships. But so soon as he discovers, through Christian Science, the direct truth concerning man's relation to God, and man's obligations to man, he enters upon a new field of action, and begins to build upon a broader and deeper sense of honesty in all his ways.

It goes without saying that the man who desires to be honest, who says what he thinks, is far nearer the kingdom, and of much more benefit to his fellow-men, than the mortal who purposely or carelessly hides what he thinks under any guise of diplomacy or deceit. Yet that honest man has much to learn concerning the varying phases of thought which would seek to use his native honesty, that they might find unbridled expression. Any hastily formed judgment, any criticism, any false report, in fact, any passing thought, may be honest in its nature, but wherein lies any profit in its expression, if it be but a passing human mood, and not a truth? A quarrel may claim to be honest; the betrayal of a sacred trust may claim an honest motive; anger and greed and malice may make honest exhibitions of themselves; in fact, ignorance always calls itself honest, and any evil or mistaken belief of the human mind, while it holds sway, can "honestly" express itself, if the meaning of honesty be thus limited to frankness of speech. Since good is honestly manifested in goodness, and the sense of truth is honestly manifested in truthfulness, so evil poses as "honesty" even while manifested in evil thoughts and evil deeds. And it is this misuse of honest tendencies against which the truth cries out in loving protest.

The dictionaries set forth honesty and honor as being synonyms, and both words are commonly used as defining, in a general way, very similar qualities of thought. There is found an exalted impersonal meaning attached to each word, which reveals the popular and common use of them to be often limited, careless, or perverted. There is, however, a distinction; honesty being, perhaps, an abstract loyalty to truth, or right; and honor, a more individual sense of what is right. Webster gives to honor this distinguishing individual quality when he defines it as being "A nice sense of what is right, just, and true, with course of life correspondent thereto."

The Century Dictionary makes the distinction, "Honesty

belongs to the absolute principle of right; honor, on the other hand, belongs to accepted standards of what is due to others and to one's self.

In the book "Synonyms and Antonyms" by James C. Fernald, it is stated, "Honor is a lofty honesty that scorns fraud or wrong as base and unworthy of itself. Honor rises far above thought of the motto that 'honesty is the best policy.'"

The Century Dictionary also gives one meaning of the word honest to be, "Open; undisguised; boldly or frankly showing purpose, character, or quality, whether good or bad."

True honesty is always morally sensitive to the rights, the needs, the feelings of others. Superficial honesty is sometimes heedless and headlong in its expressions. True honesty knows the right thing to say and do, in all clear and honest ways of healing and peace, while the bluntness and impertinence which often masquerade as honesty, may blunder helplessly. True honesty, like charity, seeks "not her own;" it stands clothed in such fineness of feeling that it moves, a heavenly surgeon, among the children of men, binding up the wounds which poor human nature ignorantly inflicts upon itself; while so-called honesty may be selfish in its nature, mangling others in its attempt to gratify its own desire for freedom of speech. A "lofty honesty" scourges from the temple all such qualities as policy, diplomacy, and cowardice, and yet in its divine wisdom and compassion it may oftentimes withhold the so-called "honest" expression of that which is unworthy, unnecessary, or unkind. Honesty possesses the merit of not concealing, within one's own nature, errors which should be corrected, yet it may accomplish such correction quietly, and alone, before the divine Mercy-seat, in such ways as will not disturb the neighbor's peace. Honesty, confined to the narrow sense of speaking what one thinks at the moment, may be made a vehicle for all the ill-nature of the human disposition, while truth, stately in its honesty, never lends its dignity and beauty to anything less than the purposes of God. In fine, true honesty makes no mistakes, for it is the grace of God springing in the human heart; while the mere impulse of honesty is so easily handled by the suggestions of self, that truth must needs guide and temper honesty, to make it a trustworthy servant for Christliness.

As the lower standards of honesty are discarded, and thought reaches to the sunlit heights of Christ-like candor and truth, much of the false politeness and propriety characterizing society life is seen to be unnecessary, unwholesome, and untrue; it involves selfishness and insincerity. Business relations, also, are hampered by subterfuge and intrigue, and are sorely in need of cleansing. But, while Christian Science is exposing this false fabric, the Christian Scientist must not forget that back of this "refuge of lies" there stands the truth of Christian courtesy and unselfish fellowship. In abandoning the false and superficial methods and mannerisms, one must seek to put in their place the charity, the gentleness, the "sweetness and light" of divine Love, else one has no cup of cold water to offer his fainting fellow-man. The spirit of Emerson's statement, "The highest compact we can make with our fellow is, Let there be truth between us two forevermore," is not necessarily limited to a severe and brutal frankness, but rather, holds within its ideals such honor, such genuineness, and such tenderness, that it enfolds all helpfulness and service. To call attention to another's faults may be honest, but it is not the whole of honesty. A higher sense of truth will uphold the brother's virtues, and all his possibilities for good as well, and thus fling wide the gates of thought, that the spirit of encouragement, and peace, and healing, may enter and abide.

Christian Science sets its face against all manifestations of evil. Consistency is the better part of any profession, and that student who is learning to restrain the passing expression of his moods and opinions, until careful analysis proves whether they be in accord with honor and truth, is

also learning to restrain, in the same way, the passing expression of pain and disease. It may seem honest to describe in detail the physical symptoms of disease, but the Christian Science text-book is teaching the world why it is neither wise nor profitable. Fear may seek honest expression, yet any well-poised man will endeavor to control it, that others may not become alarmed. It may seem honest to betray the presence of physical irritation by the symptom of coughing, yet the Christian Scientist will try to restrain such evidence, not only that the human will which thus asserts itself may be silenced by the "Peace, be still" of the Divine will, but because of an honorable regard for the rights of others; for it is well understood that the clamor of a careless cough, in a public assembly, may become an unhappy intrusion upon others, while the unselfish effort to subdue the personal temptation to such indulgence, makes for the general comfort and peace. Many are the instances in daily experience where fidelity to Principle restrains the natural impulses of mortal mind, yet no incident can stand out with more simplicity and grandeur than that given in sacred history of the Shunammite woman who rode to meet Elisha. To human evidence her child lay dead, but her hope was fixed upon the man of God, and as she journeyed to meet him, no fear, no doubt, no sorrow, found utterance. True to her hope, her steadfast purpose answered to all inquiries, "It is well." Thus the Christian to-day should be able always to say, "It is well," for he trusts in God who is omnipotent and omnipresent, and the highest honesty demands allegiance to God, in contradiction to material evidences. The Shunammite woman honored her God, and while a lower sense of honor might have deemed it necessary to tell of death, and fear, and grief, her loyalty to spiritual sense forbade it. This standard enables one to find, in every hour of the day, opportunity to watch and weigh one's frankness in both voluntary and involuntary expressions, that it may serve the purposes of God and not be misused by selfishness or ignorance. And it may reasonably be concluded that the man who is thus faithful to his God, will be found upright and just to his fellow-man, ready always to meet him in all courage and candor. Such a man is finding his relationship to God so securely, that his brightening sense of honesty permeates all his motives, reasons, and conclusions.

This growing fineness of feeling contains no element of weakness, of compromise, of instability, nor even of diplomacy, although its tenderness toward others may, at first glance, be thus misunderstood. Gentle and refined, seeking to heal and to save, detecting swiftly all that is unlike Christ, yet in mighty compassion sweeping away the tissue of lies, this beautiful spirit is described in St. Paul's exquisite tribute to charity in his letter to the Corinthians. It "suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth."

May we all who name the name of Christ be found abiding in that lofty sense of honesty and honor which knows no compromise with self, yet can stoop to the by-ways and hedges to find the bruised and blinded children of men, that it may lead them into the ways of peace.

Judge Not.

JUDGE JOHN D. WORKS.

THE tendency and disposition of mortal man to judge and criticise others is one of the worst and most active evils of the times. To many it seems to be an irresistible evil as well, and there are few of the evil tendencies of mortal mind that bring into human existence more of discord, injustice, and bitterness of feeling. We are so prone to misconstrue the acts and motives of others, and deny to them the sincerity we claim for ourselves. It is

this disposition, more than any other, perhaps, that divides mankind into differing beliefs, makes many religious denominations where there should be but one church, worshipping one God, and prevents that mutual understanding, and trust in the good intentions and purposes of others, that would remove discord and contention, and bring about harmony and peaceful relations between the churches and those who differ in their religious beliefs. The same is equally true of the private relations of life. Friends are estranged and families disrupted by this tendency to judge and question and misconstrue the acts and motives of others. The great, and seemingly growing, evil of divorce is fostered and perpetuated by it, and husbands and wives who do not resort to the divorce courts, are made miserable and discontented with their lot by this same evil tendency on the part of one or both of them. And are we Christian Scientists altogether free from it, in our personal and church relations?

Surely no more imperative or important duty rests upon Christian Scientists to-day, than that of striving to live up to the injunction, "Judge not." Charity of thought towards others is the panacea for many of the evils and ills of this life. We cannot all see alike, but we may all be sincere, and may differ, honestly, and with respect for the differing views and beliefs of others. And if our own lives attest our sincerity, and our works bring forth "good fruit," this demonstration, not only of our sincerity, but of the truth of what we believe, will convince and draw others to us, when discussion and the questioning of beliefs not only fail to convince, but rather confirm many in their disbelief in our views. Above all things, the utmost harmony and good feeling should prevail between those whose duty it is to demonstrate, to prove the truth of our religious teaching. This is but another way of saying that we should daily strive and pray for that Mind which is in Christ, and which must exclude all unjust or unkindly criticism of the opinions, beliefs, or acts of others. The world is generally unjust. We should strive daily to make it less so. Evil should be uncovered and stamped out, in whatever guise it may appear; but one of the greatest of evils is to *assume* that evil exists in others when their intentions are as sincere and honorable as our own, for no better reason than that they do not see things as we see them. What a revolution would result if men would only lay aside forever this baleful tendency and disposition to look upon the thoughts and acts of others with distrust, suspicion, and envy. No greater reform in human thought could be brought about, none that would do more to make mankind happy, remove discord and contention, and restore harmony in all the relations of life; none that would do more to make men honest and sincere, and create that trust and confidence one in another that we so much need.

There is no other religion that teaches this reform so earnestly and convincingly as does Christian Science. If we live it, the reform will come, and come through the beneficent teaching and practice of this truth. It is being practised now, as never before since the time of the Master, and may it grow and spread until this evil, mortal-mind tendency to judge, misjudge, and criticise without reason, is uprooted and finally destroyed. This should be our daily prayer and endeavor.

The Christian Scientist in Business.

H. B. H.

THE statement that a Christian Scientist's religion is applicable to the every-day affairs of the business man, usually arouses, in the minds of those not possessing an understanding of this Science, opposition varying from incredulity to downright condemnation of such a course as being a sacrilegious desecration of sacred things for money-getting. Perhaps this opposition is explainable on the ground that the usual concept of God, as the ruler of

the universe, is that of a monarch with enlarged powers, from whom it would be presumption to expect attention to the details of existence. But with the understanding of God as ever-present, ever-operative Principle, what is there remarkable or objectionable in relying upon that Principle always and everywhere. It will be admitted that the true religious element in man—honesty, with faith in God and in his fellow-man—governs the basic laws of economics; why, then, should not that same element, properly directed, be equally applicable to the minutiae of business?

The Scientist, understanding that every thing and every condition, stripped of the material beliefs hiding its reality, is a manifestation of Truth, looks for and declares for this spiritual fact under all circumstances; and since Truth is the real and its opposite, error, the unreal, little by little, in proportion as he knows this to be so, will he bring Truth into manifestation, and be guided by it in all his transactions.

Let it be understood that in thus proving the power of Truth, the true Scientist must be actuated by brotherly love, well knowing that only so far as he respects the rights of his fellow-man, doing unto others absolutely as he would have others do unto him, will his demonstration be successful. No grasping greed can be present in his consciousness, no least desire to get the better of his neighbor, if he would know the reward of work well and scientifically done. His aim must be to see justice prevail because divine Love, knowing no evil, is justice, and in Love there is no lack, no discord, but absolute harmony, for Love reveals the kingdom of heaven within. This is the meaning of "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

[Written for the *Sentinel*.]

Radiance.

MARY J. ELMENDORF.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.—ISAIAH, 25: 8.

My star is shining, shining, shining!
The sweet, white joy that smiled on me
Through many a brent and thorny path,
An arc of braver minstrelsy,
And wider wings of radiance, hath.

My star is singing, singing, singing!
Ah, me! that once beneath the sod
I deemed immortal beauty lay—
As if a lustrous thought of God
Could quench its fire in deeps of clay!

My star is leading, leading, leading!
On progress vision waits, and grace;
And I must climb who fain would see
And hail my calm star face to face,
In purple skies of harmony.

My star is calling, calling, calling!
Dark dreams of Armageddon fleet;
Thunders are spent; and night is done:
Sandaed and staffed with truth, I greet
Athwart the hills the conquering Sun.

My star is singing, singing, singing!
With Love there is nor grief nor loss;
With light, no shadow of a frown:
Faith, patient, kneels before the cross,
While understanding wears the crown.

My star is shining, shining, shining!
Up, strong heart, haste to meet the day!
Fear not; around thee lilies blow,
And with thee, guiding all the way,
Archangels of His kingdom go.

Selected Articles.

Christian Science: a Professional Opinion.

Lady Victoria Murray, First Reader of the newly erected church in Victoria Park, Manchester, forwards us the following letter, which is sufficiently lucid to speak for itself:—

To the Editor of *The Umpire*.

Dear Sir:—Your Special Commissioner's article on the above subject will doubtless cause many persons to ask, "What is Christian Science?" and for their sakes you may be glad, perhaps, to have some more definite expression about some of the facts upon which your Commissioner invites information.

He tells us that he takes his stand upon human, and not upon theological grounds. From this I conclude that he eliminates the spiritual facts, and consequently he is attempting the impossible by trying to explain "things spiritual" from a material standpoint. Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." Nothing less than science can impart knowledge, and Christian Scientists therefore conclude that Jesus meant, When a spiritual understanding concerning the truth (in contradiction to a materialistic sense thereof) comes, you will be guided into all Truth.

The theology of Christian Science includes healing the sick, binding up the broken-hearted, and feeding the poor and the hungry. Therefore your critic failed to discern any of the poor, or distressed, or broken-hearted at the service he attended. In his own words, "they were absent apparently, and unthought of." Christian Science had already brought to their consciousness a practical understanding of a God who supplies all their needs, thus those he saw were living witnesses to the truth of Jesus' promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Christian Science is thoroughly Biblical, teaching its adherents to live meekly, and follow in the footsteps of Jesus Christ, to obey his commands, and to heal the sick in the same way as he and his early followers did.

It teaches us to trust absolutely in God, the Father of all, and it is being proved daily by thousands of intelligent men and women that this understanding of the Principle of life, which Jesus taught and demonstrated, brings to them a health, happiness, and peace far beyond anything which the world can bestow.

The church in Victoria Park has been built by those people in Manchester and other parts of the North of England who have been benefited by the teaching of Christian Science. It is the outcome of their thankfulness—a standing monument of their gratitude to God. Can you wonder at it, some of the donors having been completely healed of so-called incurable diseases such as your critic doubts—strangulated hernia, phthisis, paralysis, chronic rheumatism, etc.?

Lady Victoria Murray and Miss Coutts Fowlie brought this message of love and freedom to Manchester four years ago, and proved the truth of Christian Science by their works, healing the cases above referred to, besides many others. The fruit of their teaching is seen in the erection of the new church in Victoria Park.

Christian Science is not "auto-suggestion;" it is prayer with faith—not a blind faith, but a faith based upon understanding. It is so simple that a child can understand and apply it. It is not a doctrine, creed, theory, or belief. It is demonstration of the Truth which sets free. Christian Scientists understand it is their duty as well as privilege to follow Jesus' example in works as well as in words; and it is only in so far as they recognize the allness of God that they are able to demonstrate health and harmony.

C. E. BOWLAND.

The Umpire, an English publication.

Mrs. Paddock says she Owe her Life to Science.

Since the McMullen bill to prohibit Christian Science healing in Nebraska has been pending in the Senate, having first passed the House, there have been many protests received against its favorable consideration. These protests declare it to be unconstitutional, in that it assails the constitutional guaranty of religious liberty. The protests are signed by hundreds, not all of whom are followers of Christian Science healing. Most of the communications are identical, having evidently been circulated by Christian Scientists for signatures, but this morning Senator Fries submitted one that was out of the usual order. It came from Mrs. Algernon Sidney Paddock, and read as follows:

"To the Honorable Members of the Senate of the State of Nebraska:—I have been a resident of Nebraska for over forty years, and have the interests of the State much at heart. For twenty years, at certain intervals, I was a great sufferer. I consulted the best doctors and surgeons in New York, Washington, and in other places. With one accord they pronounced the disease to be sciatica in the worst form.

"During these attacks for months I would be confined to my bed, suffering intense pain. My last attack was while I was in Washington. When my physician thought it safe for me to be removed, I was taken, with the aid of crutches, to Excelsior Springs. For four months I lay upon my back, suffering intensely. Finally the physician attending me said there was no hope for my recovery and sentenced me to a short time to live. Completely discouraged, and as a last resort, I turned to Christian Science, and during my first treatment I was instantaneously healed, walking at once without my crutches and without pain. I am happy to state that I never had a return of this trouble. I was also healed of chronic liver, stomach, and kidney trouble. I have never resorted to medicine in any form since my healing, and I am thankful to say that through my understanding of Christian Science that I can and do realize daily that God is my health, my strength, my life, my all.

"Respectfully yours,

"MRS. A. S. PADDOCK,

"(Widow of the late United States Senator Paddock.)"

The Lincoln (Neb.) Evening News.

Church Fraternity.

At the meeting of the Congregational ministers in this city yesterday morning, Christian Science and the Christian Scientists were discussed. The discussion was thorough, yet entirely friendly, and what was said in criticism was offset by what was said in praise. Altogether the sentiment, as expressed by such well-known divines as Rev. Dr. Ruen Thomas, was "to live and let live." What a contrast this situation presents with the situation of a few years ago, when the Christian Scientists were in a sense ostracized and their creed contemned. The followers of Mrs. Eddy have literally forced themselves into public favor by their quiet Christian life, by their practice of Christian charity, by their fraternal spirit even towards their harshest critics. Our orthodox, evangelical, and liberal brotherhoods have taken a step forward in recognizing the Scientists as being of, not necessarily apart from them.—*Boston Daily Advertiser*.

In asking that they be given control of the issuance, or refusal to issue, of Christian Science certificates to heal, the medical doctors have not professed to know much about prayer. There is reason to believe that the Scientists are about as well posted in *materia medica* as the doctors are in bombarding the throne of grace. Why not treat all alike, and while making Christian Scientists get certificates from the doctors, also make the doctors get certificates from the Scientists. There's nothing too good for the dear people.—*The Examiner*, Omaha, Neb.

Among the Churches.

Marysville, Mo.

Our little society of Christian Scientists is now well located in a nice room on the ground floor in the new Empire Theatre. Our attendance has increased, and we feel very much encouraged. The room is also used for a reading room, and one of the ladies is in attendance each day.

C. Q. SMITH, *Clerk*.

Church Union.

It is with gratitude that we report the union of First and Second Churches of Christ, Scientist, of Fort Wayne, Ind. The first union service was held Sunday, November 13, at the former Second Church edifice; all having united under the charter of former First Church. We look forward with grateful hearts to steady progress under the divine guidance of the one Mind.—O. A. REED, *Clerk*.

Topeka, Kan.

As the main trunk of the parent vine is properly nourished and cared for, its branches must put forth a vigorous and healthful growth.

Knowing this, the members of First Church of Christ, Scientist, of Topeka, at its annual business meeting held November 4, made provisions for a monthly collection for The Mother Church Building Fund, until the church is completed or it be officially announced that sufficient funds are in the hands of its treasurer.—*Correspondence*.

A Few Words from Havana, Cuba.

On Sunday, August 7 last, public Christian Science services were held for the first time in this city.

About four years ago a Christian Scientist from New York came to Havana to establish a business, and so far as is known, this was the first time a Christian Scientist had permanently located in Cuba.

At first he was obliged to go over the lessons alone, but gradually a few became interested, and at the time of the evacuation of the American government there were about ten attending the reading of the lessons in a private residence. Changes of residence to a more distant part of the city, and the leaving for home of some attending persons, broke up the meetings for nearly a year. Some good healing work was done about this time, however, and meetings were again started in the residence of one of the patients.

These meetings were continued in an informal way until August 1, when it was realized that the number attending made it necessary to procure more central quarters, and make the meetings entirely open to the public generally.

A comfortable, well-lighted, and well-ventilated hall was found available at No. 117 Prado, in the most pleasant and accessible part of the city, capable of comfortably seating one hundred and fifty people. This was rented and fitted up in a modest way for immediate use, and a society formed, until the proper steps could be taken for the organization of a branch church in due order. The legal proceedings for this organization are now under way, and as far as is known, First Church of Christ, Scientist, in Havana, Cuba, will be the first legal religious organization under the Cuban Constitution.

While our progress has been slow, and attended with many seeming difficulties and trials, the seed has been sown and the harvest is beginning to appear, and with the advent of one or two other Scientists we are beginning our new experience with much joy and gratitude.

A. F. BLUNDELL.

The Lectures.

Quincy, Ill.

The Ninth Street Temple was filled yesterday afternoon, and those present listened to an eloquent and scholarly statement of the great and advancing cause of Christian Science.

The orator was Hon. Clarence A. Buskirk of Princeton, Indiana, and he is recognized as one of the foremost exemplars of the new faith. The Buskirk family has for several generations been very prominent in the affairs of Indiana. Several state offices have been filled by them, and the speaker of yesterday was from 1874 to 1878 the attorney-general of the state. He is a man still in active and healthy life—a man of fine voice and presence—and his address yesterday was a jewel in its way. He arrived direct from Princeton Saturday evening and was the guest until to-day noon of Capt. William Somerville, commandant of the Soldiers' Home. He returned to Princeton this afternoon and goes thence to Harrisburg, Penn.

The speaker was introduced by Captain Somerville, and he chained the attention of his auditors for an hour and a half.—*The Quincy Daily Herald*.

Boulder, Col.

"Standing room only" was the rule after eight o'clock last night [February 9] at Temple Theatre, and it was a splendid and representative audience that greeted Bicknell Young of Chicago, the distinguished Christian Science lecturer. The speaker was introduced by William R. Rathvon, First Reader of the Boulder church of this faith, who said in part,—

The Christian Science Church of Boulder has been organized for nearly three years, and it has, on the whole, been kindly regarded; its adherents have been fairly treated; and its purpose generally recognized as a Christianly endeavor to make men better,—physically, mentally, morally, spiritually. Its success is best attested by the glad evidence of the goodly number of home people, who through its benign ministrations have been restored to their rightful heritage of health and happiness.

Christian Science is still greatly misunderstood, but we are happy in the knowledge that the time is forever past when, in the opinion of the public, everything should be labeled Christian Science which undertakes to heal without using medicines. The world is rapidly learning that Christian Science is not merely a novel method of making sick people well without swallowing anything, but that it is a religion which makes for health of mind and body,—for our true estate.

There yet exists in the popular mind many perverted and erroneous ideas, however, about Christian Science,—misconceptions and imaginations that would be ludicrous and grotesque, were they not so pernicious in their consequences. Our lecturer comes to-night to correct these wrong views, and to present the fundamental teaching of Christian Science, authoritatively, lucidly, and as concisely as so broad a theme can be handled in so short a time.—*Boulder Camera*.

Lecture of The Mother Church.

A lecture on Christian Science, under the auspices of The Mother Church, will be delivered by Mrs. Sue Harper Mims, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Huntington and Massachusetts Avenues, Thursday evening, April 13, 1905, at eight o'clock. The lecture is free and the public will be cordially welcomed.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"God is the giver."

Columbus, O., March 17, 1905.

The Rev. Mary Baker G. Eddy, Leader in Christian Science.

Dear Mrs. Eddy:—On the 28th day of February, the Supreme Court of Ohio handed down a decision in the so-called Marble case, of which decision the syllabus is as follows:—

1. The giving of Christian Science treatment, for a fee, for the cure of disease is practising medicine within the meaning of the statute regulating such practice in this state.
2. The statute making it a misdemeanor to give such treatment for a fee is not an interference with the rights of conscience and of worship, conserved by section 7 of the bill of rights, and is not, on that ground, unconstitutional.
3. Legislation prohibiting any one from treating a disease for a fee, excepting such persons as have qualifications, is a valid exercise of the police power of the state, and is constitutional.
4. The act regulating the practice of medicine in this state exacts reasonable qualifications and excludes no one possessing them, and is not void as discriminating against Christian Scientists in that it prescribes that any one possessing certain qualifications may practise osteopathy and does not make especial provision for those who wish to practise Christian Science.

The law under which this decision was reached is as follows; and was passed in its present form in 1902, the only one of three bills inimical to Christian Science which got through the general assembly:—

Section 4403f. "Any person shall be regarded as practising medicine or surgery or midwifery within the meaning of this act who shall . . . prescribe, or who shall recommend for a fee for like use any drug or medicine, appliance, application, operation, or treatment, of whatever nature, for the cure or relief of any wound, fracture or bodily injury, infirmity, or disease. . . ."

In the above act the words of the former law "or for a fee prescribe, direct, or recommend for the use of any person, any drug or medicine or other agency" were omitted and the stronger words "treatment of whatever nature" were inserted. Under the former law it had been held by one of the lower courts in Ohio that Christian Science practice was not an "agency;" under this law it is held that Christian Science practice is a "treatment," and Science and Health is quoted (p. 411), beginning with the words, "Always begin your treatment by allaying the fear of patients." The court evidently used the words from an old edition of Science and Health, closing with the words, "Then realize the presence of health and the corporeal senses will respond, 'so be it.'" The learned judge adds, "If its followers call it treatment they ought not to be heard to say it is not." He therefore concludes that the defendant gave a treatment for a fee and thereby violated the law of the State. I came into possession last evening of the first official copy of the opin-

ion that has been given out, and have examined it with care, as it deserves. My first impression, that the only violation of law consisted in the giving of the treatment for a fee or for a fixed compensation, and that Christian Scientists are perfectly free in Ohio so far as the private and personal practice of Christian Science is concerned, is confirmed by reading the text of the opinion in full. In the course of the opinion the Judge says, "It is to be observed that the statute does not prohibit the prescribing or recommending the treatment except for a fee, and we are not advised that it is a part of defendant's religion to exact a fee as well as to pray."

And again he says, "But it is said the offering of prayer to God for the recovery of the sick is not against public health or public morals or public safety or public welfare. Admitted."

But, on the other hand, he also says, "If the defendant prayed for the recovery of Hehl that was the treatment he gave him for the cure of his rheumatism and for which Hehl paid him. He was practising healing or curing disease."

Also, referring to the police power of the State, he says, "The subject of legislation is not medicine or surgery. It is public health or the practice of healing. The State might make it an offence, as has been done in New York (*People v. Pearson*, 176 N. Y. 201), for any one to omit to furnish medical attendance to those dependent upon him. . . ."

My object in calling this matter to your personal attention, dear Leader, is because of the effect this decision of the Supreme Court of Ohio must inevitably have on the professional practitioners in Ohio at the present time. In the emergency, because of my personal relations with the department of Justice, and because of my official relations with the Columbus church, I am called upon to express whatever thought comes to me as the wisest course for Christian Scientists in Ohio to pursue. Mrs. Harriet W. Jones, C.S.D., formerly of Somerville, Mass., is the only teacher at present in the city, Mrs. Spaulding being in the West. Mrs. Jones called a meeting of students for last Sunday afternoon in the church edifice, and it was there resolved that in this Field, for the present, and until the way seemed clearer, practitioners would charge no fees, would not name any price on their efforts to heal, but in the fullest reliance upon divine Love, would go forth with stouter hearts than ever, doing whatever the hands should find to do in the vineyard, knowing full well that God will provide the increase. The labors of love shall be more abundant than ever before, and better healing will result because of this fruitless endeavor of the adversary to hinder and oppose the truth of God. I trust this decision of our little flock to abide by the law of man, so far as we can without infringing upon the law of God, awaiting in patience until we can see "what the Lord hath wrought," will meet your sincere approval. It is undertaken in love, and because it is in love, it is the exact opposite of what mortal mind would have us do.

The general assembly in Ohio does not meet until January, 1906, and until that time is it not well to be as loving as doves and as obedient as Jesus was when he said, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's"? Cæsar says there shall be no fee exacted; Cæsar cannot say there shall be no healing. Cæsar is only lord of the material world for the present hour. God is omnipotent.

Immediately after this decision was announced, I saw an effort on the part of the newspaper men (with their usual enterprise in the matter of news) to ascertain how Christian Scientists felt about the decision, how the church would accept the dicta of the court, and what could be prophesied of the future. At the earliest possible moment I sent to Mr. Merritt (Publication Committee for Ohio), and to the editors of The Christian Science Publishing Society in Boston, copies of the syllabus in this case, and to the latter a copy of the salient points in the law covered

by the decision. I have been urged to do this by a sincere appreciation of the need for silence and meditation, instead of for agitation and unwise criticism of court or legislature. Love rules.

After seven days of contemplation of this decision the thought is present with me that perhaps in thus abolishing the fixed and professional fee for Christian Science practice, a greater voice, a deeper power, than that of court or legislature may be speaking to us as a religious body worshipping God. It may be that after thirty years of heroic effort on your part, the world is ripe for such a demonstration of Love that receptive patients will willingly divide, without fee or price or persuasion, their substance with the church and its healing ministry, while unreceptive patients will be less in evidence than now, to take up precious time of which no worker in the cause of Christian Science has to spare.

I trust the "Ohio Decision" will not be a stumbling-block to any earnest student, to any earnest and loyal teacher, or to our Leader and her corps of true and unselfish workers in Concord and at Boston. Give us your approval and your wise counsel, and help each of us ever to remember that

Love is my shepherd; I shall not want.

Yours very respectfully and truly,
E. HOWARD GILKEY, *First Reader and Clerk.*
First Church of Christ, Scientist.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., March 25, 1905.
First Church of Christ, Scientist, Columbus, O.

Beloved Brethren:—I congratulate you tenderly on the decision you have made as to the present practice of Christian Science in your State, and thoroughly recommend it under the circumstances. I practised gratuitously when starting this great Cause that was then the scoff of the age.

The too long treatment of a disease,—the charging of the sick whom you have not healed, a full fee for treatment,—the suing for payment,—hypnotism, and resenting injuries are not the fruits of Christian Science, while returning good for evil, loving your enemies, and overcoming evil with good,—these are its fruits, and its therapeutics, as aforetime, based on this divine Principle, heals all disease.

We read in the Scriptures, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Stand fast therefore in the liberty wherewith Christ hath made us free." "Be ye therefore wise as serpents, and harmless as doves."

Wisdom is won through faith, prayer, experience,—and God is the giver.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Lovingly yours,

MARY BAKER G. EDDY.

THE above correspondence indicates the acceptance by Christian Scientists of what is declared to be the law of Ohio, by the highest judicial tribunal in the State, and it also expresses their intention to be governed by this law. The acceptance of the law as it is construed by the Supreme Court is the only course open to our people as good citizens, and as consistent followers of our Master, who said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The question of fees has not cut a large figure in Christian Science practice, and this interpretation of the Ohio statutes will not interfere in any manner with the progress of our Cause in that State or elsewhere. Under present conditions Christian Science practitioners need—as do all others—to be clothed and fed, but they are learning with greater certainty, through experience, that He who clothes the lilies of the field and cares for the sparrow is not unmindful of the needs of those who do His will and minister to His little ones.

If it was the intention of those who framed this Ohio law to interdict the practice of Christian Science, they have signally failed, and the determination of Christian Scientists to proceed with their work regardless of fees will demonstrate to the world their disinterested desire to spread the complete gospel of Christianity. Incidentally, the persons who succeeded in having this law passed are left in the somewhat anomalous position of consenting to a practice which they maintain is dangerous to the community. Do they believe that the "danger" is eliminated when no fee is charged? If the trouble is with the fee, why not abolish fees for medical treatment? Certainly the "danger" to the patient was not in the fee received by Mr. Marble in the case just decided. Mr. Hehl, the patient, was healed at an expense of five dollars after he had suffered for fourteen years under medical treatment.

The membership of the Christian Science Church has been recruited from every walk of life, and it comprises all sorts and conditions of men, but all are inspired by one grand motive—the salvation of the race. Christian Scientists are sure that all who "seek first the kingdom of God, and his righteousness," shall have all other things added unto them. Although Mrs. Eddy was compelled in the early days of her work to labor gratuitously, the healing has never ceased and her work has continued to bear fruit. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

ARCHIBALD McLELLAN.

Letters to our Leader.

Cleveland, O., March 7, 1905.

Beloved Teacher and Leader:—The enclosed clipping states the decision of the Supreme Court of Ohio against receiving a fee for Christian Science healing. As the law now stands in Ohio, we can practise, but cannot receive a fee unless we have passed an examination of the medical examiners. In other words, one can receive remuneration for preaching the gospel, but not for practising it. The ministers are not touched by this decision.

The case mentioned in the clipping was that of a Christian Scientist in Sandusky, O., Mr. O. W. Marble, who healed a case of rheumatism of fourteen years' standing and received five dollars for the same. One of the city officials had Mr. M. arrested for receiving the fee. In the first court he was convicted, in the second court the law was decided to be unconstitutional and he was discharged. The case was then carried to the Supreme Court; the judges waited forty days (three on a side) before reaching a decision; finally there were four to two against Christian Science. I have not heard of any one, even among opponents, so-called, who thinks the decision a just one. Steps are now being taken to ask for a rehearing. In the mean time the healing is going on without the fee.

I saw by the *New York Herald* that once more you have proved to the world you are alive and in your usual good health. When will the world know what you are to this generation? I often think of the efforts made by the disciples to have it understood what their Master was. History is repeating itself.

With very much love and gratitude for all you have done for me,

Your loving student,

LIDA W. FITZPATRICK.

Brookline, Mass., February 27, 1905.

Dear Mrs. Eddy:—I have long felt that I should tell you of my healing through the reading of your wondrous book Science and Health. For years I had suffered from many diseases said to be peculiar to women, and my physician said he could do no more for me unless I submitted to a surgical operation, but fear lest I should die under the ether prevented my taking this chance. Very soon after this I was asked to try Christian Science. I live within two or

three miles of The Mother Church, but had never met a Christian Scientist, and knew nothing of the teaching. I asked if there was any literature printed on the subject, as I wished to look into it ere taking treatment. Of course I was given your dear book, and I never left it until the last page was read. I did not at once discover that I was healed, but began doing work which had been neglected for months. After several months I went to a practitioner, took one week's treatment, and during those treatments discovered that I had been healed long before. One old enemy, however, lingered,—just to show me, I think, that I needed God. During that week I learned that I must study my book, and I got a glimpse of how to do it. I have since had class instruction and have had some glorious proofs of the truth of your teaching.

My healing occurred in August, 1901, and I have rejoiced at every step of the way since, and only my work in future will prove my gratitude to you. God bless you, is the prayer of one grateful heart.

MRS. A. L. STEVENS.

St. Joseph, Mo., February 14, 1905.

Rev. Mary B. G. Eddy, Concord, N. H.

Beloved Teacher:—In a former letter to you I spoke of the situation here in regard to the building of our church edifice,—that in order to preserve what has been done it seemed absolutely necessary that the work should be resumed and carried on to the enclosing of the building, which ere long will be accomplished. At the same time the church has seen that the work here is of secondary importance, and a meeting of its members was called for February 10, at which the following resolution was adopted:

"Realizing the great importance of the early completion of The Mother Church edifice now being erected in Boston, and desiring to render all possible aid in this work which means so much to our beloved Cause and to mankind,

Be it Resolved, That active work on our own church edifice be suspended, as soon as the contracts now under way shall have been completed, and that we devote our entire effort toward demonstrating for the Building Fund of The Mother Church; and that we express our gratitude and love to our Leader, Mrs. Eddy, who has labored so long and so unselfishly for the establishment and upbuilding of the Cause of Christian Science, and who continues to guide us so wisely and lovingly into "green pastures . . . beside the still waters;" and that we esteem it a great privilege to labor for the completion of the work so dear to her.

EDWIN J. TOWNSEND,

MARY PRICE,

IRA E. SHROYER, *Committee.*

In accordance with the foregoing, a check has been this day forwarded to Mr. Chase, in addition to the pledge made by this church, which has been fulfilled.

Your loving student,

CHARLES M. HOWE.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership, (not a list of its members), as on record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

It is a little over a year since I was first brought face to face with Christian Science. I had heard of it before, through some wonderful stories told by an old friend who had heard them at the Wednesday evening testimonial meetings, but I was a professional nurse of twenty-four years' experience, and thought, "What nonsense! It never was cancer or pneumonia, or it could not have been healed!" I was a nurse and knew so much about sickness. I had suffered with the sick, and had been heart-broken when there seemed no help,—when our best medical men would say, "We can do nothing." I used to plead with God and beg Him to show us the way out of all that dreadful, hopeless suffering. I knew Christ's teaching and I believed in it. I trusted God and I believed in His justice and love for His children. He, our Father, could not be at fault, and as for Jesus Christ's promises, why did they not hold good? There was a need which medicine could not meet, even though I believed it to be one of God's means to help and heal the sick.

Years passed, and I saw more and more how little is really known regarding sickness, how much we are in the dark, even the best physicians not being able to tell. I loved my profession, my heart ached for the suffering, and I begged often and with tears for light. St. Paul's eighth chapter to the Romans was the greatest comfort to me, and gave me courage and a hope that some day I should understand,—maybe when I had finished this life. I had always asked God to send me where I was most needed, because I wished to do His work. One day I was sent to the house of Christian Scientists. There I found the answer to my prayer in the little book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. From the first it took possession of me. Was not this Jesus Christ's teaching carried into practice, the very thing I had been longing for, asking for? Here was a remedy for all evil and suffering, the explanation of sin. My heart burned within me when reading this new revelation.

I read every free moment. I was so interested that I did not realize how much there was I did not understand, until the second reading, when the struggle with mortal mind began and many battles had to be fought, but I was in for it. I had found the truth and could no more return to medicine, had I been willing. I had but one desire,—to do the will of the one Mind, divine Love. I have put the teaching of this Science to every practical test, I have had an opportunity of seeing it proved beyond a doubt, and I consider it the only true means of healing.

Can we ever thank God enough for sending us this truth through Mrs. Eddy, and can we ever honor her enough in carrying out her teaching faithfully? It hardly seems possible, so great are the benefits bestowed upon mankind through her labors. I can truly say, "He hath put a new song in my mouth."

ELIZABETH J. VAN ZELLER, Philadelphia, Pa.

My wife and I became interested in Christian Science ten years ago, at first through the healing of our daughter of astigmatism, and this circumstance caused me to investigate personally the teachings of Christian Science. Like a great many other people who have dispassionately investigated these teachings, I soon learned that there is nothing whatever in them to justify the impressions and prejudices which I had previously formed with regard to Christian Science and Christian Scientists. At the time our daughter's eyes were treated by a Christian Scientist, who, by the way, is one of the most prominent business men of our country to-day, my wife was in particularly poor health, and our attending family physician, a man of good repute, considered her ailments at this time as practically incurable from a medical standpoint. He thought it best

that we should remove from Kansas City, Mo., where we then resided, to some locality possessing, in his opinion, a more healthful climate.

Our daughter's eyes were healed on a Sunday afternoon in May, 1895, and my wife and myself took the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and went to our room that we might carefully investigate what that book contained. We put in from four o'clock Sunday afternoon until one o'clock Monday morning, reading and discussing its teachings, and I want to say, as I have said on other occasions, that we found between the covers of this book the grandest conception of God, the most intelligent explanation of Jesus' life, his teachings and his works, and the highest ideal of manhood ever brought to our consideration. For the first time in our lives did we seem to get that spiritual food,—that bread from heaven,—for which we had hungered, although we had always been members of a church. At the time we were reading Science and Health, this Sunday night, I was wearing glasses on account of astigmatism. Monday morning at the breakfast table I discovered that I no longer needed to wear them as my eyes had been healed in reading this book. Neither my daughter nor myself have ever had any occasion to wear glasses from that time to the present, and neither of us has ever suffered from the headaches which are supposed to attend the difficulty mentioned, where one uses the eyes when so afflicted without glasses.

My wife immediately began a systematic study of the Christian Science text-book and the Bible, because it is a peculiar feature of Christian Science, that in order to be a Christian Scientist one must be a very close student of the Bible,—must constantly study it, and from an entirely different view-point than was ours prior to our becoming interested in Christian Science. Through the enlightenment which is gained from the study of Science and Health, we found that a capacity to read and understand the Bible spiritually is acquired, also a clearer concept of the greatness and grandeur and practical benefit of its lessons, such as never came into our experiences before. During the first twelve months that we were interested in the Science, my wife was healed of that which the physicians considered incurable, and I know not only of a great number of cases wherein diseases incident to a family of four persons have been readily and quickly healed in our family, but I also know of a large number of like instances in the families of my friends, some of whom are Christian Scientists and some of whom are not; those who are not Christian Scientists having gone to a Christian Science practitioner whenever they were ill.

We are apt to forget that we are all creatures of our environment. This is something that I have frequently observed in my experiences as an engineer, and I have had a very forceful illustration of it in my experience with Christian Science, in that I very foolishly denied myself a great deal of genuine happiness and peace of mind by allowing my prejudices to keep me for years from investigating its teachings. Since taking up Christian Science my family and myself have known something of the "Peace of God, which passeth all understanding," and we realize daily the meaning of the promise,—“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”

IRA C. HUBBELL, Chicago, Ill.

For thirteen years I was almost a confirmed invalid, suffering from an injury of the spine caused by a severe jar received when jumping from a carriage, and producing acute inflammation and double curvature of the spine, together with nervous prostration,—announced as such by several physicians, including one specialist. During these thirteen years I was placed under the care of very many prominent physicians. All this time I was without a day free from pain, and was confined to a couch from three

to ten months each year, steadily growing worse, until the sentence had been given that there was no cure, and that it was merely a question of a few months until the end should come.

At this time, after nearly every known remedy had been tried without success, Christian Science was finally brought to my notice and accepted as a drowning man clutches at a straw. After learning that it was through the power of God the healing was performed, my desire was to be cured at once, and also to make Science and Health coincide with my own idea of the Bible. It was a surprise to me that my health was not restored during the first ten treatments, but that instead my condition was seemingly worse, mentally and physically, causing me to think that Christian Science was of no avail. However, man's extremity is God's opportunity.

One of His messengers, in the form of a dear friend, persuaded me to give Christian Science another trial, after I had without success gone back to material remedies. This return to Truth was accompanied by a little more meekness and fairness to Christian Science, as my suffering had brought me to a sufficiently receptive condition of thought, so that a complete healing took place in four weeks. This put me in a position to accomplish things which it had never been possible for me to do before. Since my healing in 1887, there has never been any return of these troubles.

When I have faithfully and honestly relied on Principle, Christian Science has never been found lacking, and it has been my privilege to overcome for myself and others many ills to which the flesh is heir.

My gratitude goes out to our heavenly Father for this wonderful light which He has given to this age through His pure messenger, our beloved Leader, whose faithful and unselfish life has been the means of setting so many captives free and revealing the kingdom of heaven.

MISS CORA E. CURTIS, Berkeley, Cal.

I feel called upon to give a brief testimony to the wonderful healing power of Christian Science. I had enjoyed almost perfect health for over twenty years, when suddenly, without warning, I was stricken with pneumonia, followed by a complication of jaundice and measles. A physician, who was called much against my wishes, pronounced my case hopeless. Then came a Christian Science practitioner, who said that God was my physician, and that all things are possible with Him. After a few days the result proved the truth of her words, as my speedy recovery was almost marvelous.

My heart is filled with gratitude and love to Him who forgiveth all our sins and healeth all our infirmities, to our beloved Leader, and to her noble army of Christian Science practitioners.—MRS. FRANCES COOPER, Kansas City, Mo.

I was called to see Mrs. Cooper, a lady between sixty-five and seventy years of age, on or about the 1st of April, 1902, and found her suffering from a severe attack of pneumonia and jaundice. Her condition, as presented to me at the time, was so grave that any possibility of recovery seemed beyond all question from any standpoint of *materia medica*. Her breathing was labored from severe congestion of the lungs, and accumulation of mucus, which she could not throw off, owing to her weakened condition. This, together with the jaundiced condition, in one of her age, caused me to view the case as one of extreme gravity. No medicine was given. A Christian Science practitioner was called, to which no objection was raised, as no hopes of her recovery were entertained. To my great surprise and utter astonishment, the patient showed signs of improvement from her first treatment, and in less than one month was entirely well, and has since been in the enjoyment of perfect health.

I have been a practising physician and surgeon for thirty-

five years, and gladly make this statement with the hope that some sufferer may be benefited thereby.

THOMAS C. BAIRD, M.D., Kansas City, Mo.

[Dr. Baird's letter relates to the foregoing testimony.—Ed.]

For some ten or twelve years I had on the back of my neck a large lump, which my physician said was a cyst or small tumor, not dangerous, and removable by the knife or electric needle. As it gave me no pain I had nothing done for it, and rarely gave it a thought unless some one happened to question me concerning it. One day, after I had been in Christian Science for some time, a person whom I had not seen for about seven years, met me, and in the course of our conversation commented upon the fact of my still possessing this disfiguring mark. This set me to thinking, and I determined to get rid of it if possible, realizing that if Truth is sharper than a two-edged sword, its operation could remove this so-called cyst more effectually than any surgeon's knife or needle. At the same time I mentally probed my consciousness for the error which this material manifestation typified. After about two days of this kind of work, I found that the lump was swelling, and it had become so inflamed and sensitive to the touch that I was obliged to lay off my collar and wear a soft handkerchief around my neck. The following night it broke and discharged its contents, leaving an angry-looking sore, but in a few days it had entirely healed, leaving no trace save a pinkish hue where the new skin had formed.

This seems only a small demonstration, but it is significant in that it points to what may be done along the lines of mental surgery when our understanding of the Principle revealed in Christian Science becomes sufficiently advanced.—CHAS. S. KLAUTSHECK, New York, N. Y.

It is with pleasure that I tell what Christian Science has done for me. For years I had been afflicted in many ways. The physicians said I had heart trouble and was liable to die at any time. About three years ago I received an injury which caused *prolapsus uteri* in a very aggravated form. We employed different physicians who recommended a supporter, as they could do nothing else for me but perform an operation which they said was the only known remedy, and that it might result fatally. My husband and family would not consent to an operation, nor could I summon courage for the terrible ordeal, so I suffered on until late last autumn. One day my son and his wife came to see me, and they asked why I did not go to a Christian Science practitioner. I told them I did not feel able to go, but they insisted and I went with them. They had to assist me in ascending the stairway leading to the Christian Science reading room. We procured a copy of "Science and Health with Key to the Scriptures," which I began reading. I also took treatment about four weeks in all.

The results are indeed wonderful, and I feel like praising God continually that I was led to receive the truth. I have not an ache or pain, and am not only thankful that I am free from pain but also for the wonderful spiritual blessing I have received. I am now able to attend our services regularly, and am constantly receiving yet more blessings. I understand my Bible now as never before, and I am determined to learn more of this blessed truth of which I have been so long denied by mistaken belief.

SAMANTHA J. HORTON, Knoxville, Tenn.

I suffered for fifteen years the most intense agony, it seems to me no one could have suffered more. I prayed for death as a relief, and even tried to take my own life. I had treatment by many physicians, but none were able even to alleviate my sufferings. They disagreed in their diagnosis of my disease: one called it cancer of the stomach,

and when Christian Science treatment was suggested to me, I grasped it as my last hope. I was not healed quickly, as some are; in fact, my kind practitioner labored patiently for about two months, but I was healed perfectly, and I am happy and grateful beyond expression in words. I hope this testimony may be the means of leading some other afflicted one into the truth, which to know is to be made free indeed.—MRS. LELIA M. CONNER, Knoxville, Tenn.

In grateful acknowledgment of the many blessings received through Christian Science, I send these words to others who are seeking truth. From girlhood I was considered delicate, having had an accident which affected the spine and which left me unable to do the things I felt I ought to do, or which others did. My road to Christian Science was a hard one. After seeking help some years in other systems, I found I was still at sea, but by praying to be shown the right way, I was led to read Science and Health, which I immediately felt to be what I was seeking. I should like to tell of my experience in painless childbirth. My former experience under *materia medica* was a sad one, and I was told while at a sanatorium that I would not be able to bear children. I was awakened one night out of a sound sleep, and my baby was born three quarters of an hour after I awoke, with perfect comfort, my husband and I being alone. The sweetness and harmony of this experience can only be appreciated by those who have had both kinds of treatment in obstetrics. I want to express my heartfelt gratitude to the practitioner who so patiently led my first efforts in Christian Science, and for the periodicals which come as true friends into my home. I am deeply thankful to God, and to the dear one He has chosen as our Leader.

MRS. ANNE J. SPRAGUE, Wollaston, Mass.

I became interested in Christian Science about eleven years ago, and was healed of neuralgia of the stomach, from which I had suffered from a child. As I grew older, the spells became more frequent and more severe; the only relief physicians could give me was by hypodermic injections of morphine. Finally, after each spell, I would be prostrated for a day or two with the after-effect of the morphine. I was entirely healed of this trouble through the study of Science and Health. I think I never realized what fear meant until I began to try and put into practice my understanding of Christian Science for my children. I have proven, however, many times, that fear can neither help nor hinder in our demonstration of truth. The first time I realized this, was in the overcoming of a severe case of croup for my little boy. I was awakened one night by the sound that seems to bring terror to every mother's heart, and found the little fellow sitting up in bed, gasping for breath. I got up, took him in my arms, and went into the next room. My first thought was, "O if only there was another Christian Scientist in town!" But there was not, and the work must be done and done quickly. I tried to treat him, but was so frightened I could not think, so I picked up Science and Health, which lay on the table beside me, and began reading aloud. I had read but a few lines when these words came to me as though a voice spoke, "The word of God is quick, and powerful, and sharper than any twoedged sword." Almost immediately after, the little one said, "Mamma, sing 'Shepherd.'"—our Leader's hymn, that both the big and little children love. I began singing, and commencing with the second line, the little voice joined with me. I shall never forget the feeling of joy and peace that came over me, when I realized how quickly God's word, through Science and Health and the beautiful hymn, had accomplished the healing work. This is only one of many instances in which the power of God's word to heal has been demonstrated in our home.

ALICE J. GIFFORD, Riverside, Cal.

It was in 1889 that I first heard of Christian Science, and that it healed without the aid of *materia medica*; also that it was the Christ-healing,—the same that Jesus wrought and taught his disciples. This thought touched my consciousness as being what I had long desired. Often, when on my couch in weakness and suffering, I had wondered why it was that we could not be healed in this present day as Jesus healed. This thought would keep revolving in my mind. Later, when I heard of Christian Science, I determined to find out what it was; so I went in search, and prayed almost without ceasing that I might not be led astray and thus go into deeper darkness.

God did hear and answer my prayer; and from the first taste of the truth I did not doubt. It has been most satisfying. The surety of the ever-presence of God, good, gave me a feeling of safety and comfort, with increasing assurance and confidence such as I had never before known. I have been healed of many physical ailments, also of sorrow and heartaches caused by the loss of loved ones. Now I can thank God that these seeming vacancies are filled with divine Love. I wish to speak of one demonstration in particular, for each day it fills me with gratitude. I had worn glasses for fifteen years or more. To sense I was so blind I could not read without them even the headlines of articles in the newspapers, or the signs on the business blocks across the street. Often I did not recognize my most intimate friends until they spoke to me. On purchasing Science and Health I began at once to reason within myself: "If this is the Christ-healing it will heal my sight, for Christ Jesus healed the blind as well as the lame and the sick." I have not used glasses since I purchased Science and Health. The improvement was gradual, what we call a slow healing, but I never became discouraged, for I had all the way the assurance that the healing was going on, and through patience and perseverance in the study of the Bible and Science and Health, came the victory. At present, and for some time past, I read, write, sew, and do whatever comes to me to do without the least inconvenience. The Bible is a new book to me. Now I know that its precious promises are sure when demonstrated.

For many months I have desired to return and give thanks for both the physical and spiritual healing which have been made manifest within my consciousness. My heart goes out in thankfulness for Christian Science. I am daily experiencing a deeper sense of gratitude to God, and to dear Mrs. Eddy, who is so patiently leading us onward and upward, in obedience to the one Mind.

MRS. MARY PATTON STEWART, Greensburg, Ind.

"What shall I render unto the Lord for all his benefits toward me?" This thought has impelled me to write of a demonstration which occurred just one week ago. While preparing our evening meal I had occasion to use the oven, which I lighted as usual, but noticed shortly after that the gas was not burning. I immediately closed the valve and waited a few moments before relighting. As a further precaution I opened the oven door, never thinking of any possibility of ignition from gas burning on the top of the stove. Instantly the flame shot out into my face, singeing eyebrows and lashes. I threw my apron over my head and extinguished the flame at once, but my entire face was burned, and the hair all around the front of my head, as I afterward combed out a handful. For a few moments the pain was intense, but it was overcome very quickly through the application of the knowledge of Truth as taught in Christian Science.

In not over ten minutes, I took my place at the table and ate my dinner, almost entirely free from any sense of suffering. My face has all peeled off, new skin having quickly taken the place of that which was burned, and with the exception of some traces about the eyebrows and lashes, which I know will also be restored, there is little to suggest what might have been a most serious affair. I am con-

fident that nothing but Christian Science could have brought such speedy relief and left me without a scar. I am deeply grateful for the physical help, but oh, the peace and comfort that comes to us from such moments of realization of the nearness and availability of our God, as revealed to us in Christian Science, wherein the Word of Truth does not return unto us void but does accomplish that whereto it is sent.

My earnest desire is so to live that my life may be a constant proof of my sincerity, for this alone can express my love and gratitude to God, and to our faithful Leader.

MRS. FANNIE MITCHELL, Chicago, Ill.

Truth dawned on my consciousness in my darkest hours. I was tired of what life seemed to be, with very little confidence in humanity, numerous physical ailments, and an intense longing for a real proof of true Christianity, which I had not been able to find, although an earnest member of an orthodox church for a number of years. I took great interest in reading the Bible, and wondered many times why the beautiful promises were not for us here and now. Now, in exchange for sickness and a discontented, hopeless, aimless existence, the understanding I have gained in Christian Science has given me health, happiness, contentment, and a peace that to mortal sense truly passeth understanding. My thankfulness to God and my appreciation of Christian Science are too deep for utterance, and can only be indicated by striving constantly, earnestly, and prayerfully to show forth in thought, word, and deed the understanding and application of this blessed truth.

My heart is full of love for our dear Leader, who by her unselfish toil has brought this blessed teaching to a waiting world. I am also deeply grateful to my teacher for his patient labor. In meekness and sincerity my prayer shall ever be that I may remain loyal and obedient, striving constantly to be worthy of the sacred name, A Christian Scientist. God be praised for the proof of a true Christianity which has indeed been found.

MISS MATTIE REAMS, Marble Falls, Tex.

[Written for the *Sentinel*.]

Springtide in the Heart.

ELIZABETH EARL JONES.

In silence tender, magic, deft,
The hand of Love transforms the earth,
'Till not a barren twig is left
To mar the joys of life's new birth.

Upturned is every earthy clod,
And rising from beneath are seen
Bright flowers rare, sweet thoughts of God;
And hills and fields are clothed in green.

From forest depths that silent were,
The robin pipes, the cardinal trills;
The woods with music seem astir,
And echoes answer from the hills.

Abundance, peace, and treasures true,
On every side God's child can see;
And overhead the changeless blue,
Calm, clear, bespeaks eternity.

No human efforts e'er delay,
Or haste the change the seasons bring;
And no vain words that men may say,
Can stay the charms of budding spring.

For Love its certain law fulfils,
As sure as comes each joyous spring:
Then cease from doubts, and human wills,
And rest beneath His sheltering wing.

From our Exchanges.

The one important reason for a genuine unity of Christians is expressed by Christ himself when he prayed for his disciples, "that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." (John, 17 : 23, Am. Rev.)

From these words two conclusions inevitably follow and should be recognized as the imperative reasons for seeking that union of all Christians for which Jesus prayed. The first conclusion is, that Jesus did not expect that the world would be convinced of his divine character unless his followers should be united; and the second conclusion is that he did not expect that the world would believe in God's love for men unless they could see that his disciples loved each other. In other words, the true and substantial unity of Christians is the basis on which alone can be founded any expectation of the general reception by the people of this world of Jesus as divine and of the Father as a God of love. In the presence of this stupendous argument for Christian union all other considerations, however true they may be, sink into relative insignificance.

The Watchman.

The message which this age needs is one which shall interpret righteousness, and so put to shame the false standards which are current in American society. The present is an age of intense human activities and of commercial, not to say materialistic, standards. It is one, therefore, which requires a human gospel and an uncommercial standard. Both are furnished by the life of Jesus Christ. That life was pre-eminently a human life, and it is the human aspects of that life as a model for men, and therefore a judgment on men, that the age pre-eminently needs. That life, truly, simply, effectively presented, will both condemn the false standards which pass current in American society and will inspire with largeness of endeavor and newness of life by the splendor and the practicality of its ideal. What we want for a great awakening in this beginning of the twentieth century is a fearless and a perfectly frank application of the measuring-rod of Christ's teaching and example, not merely to the outward actions, but to the inward motives of our American life.—*The Outlook.*

The piety that looks too closely into others' failures, and does not scrutinize the beam in its own eye, is suspected by the multitude. It is by the life that men and women teach best. Even the poor are sensitive about having the secrets of their lives pried into, much more the secrets of their hearts. The modern pastor knows less about his people than the old-time pastor did, but it was the outward, not the inward life that fussy piety reached. There is less of formal religious talk in our time, but true religion of the deep and abiding kind has gained thereby. If Tartuffe is not an impossible character to-day, he is a comparatively rare one. Religion may still be made a cloak for evil proceedings and questionable lives, but it is not so easy to hide the cloven foot under that particular garb as it once was. Religion is a sphere peculiarly subject to illusion, and the illusion of the intrusive pietist that he is doing some good in the world is not the worst, but may be one of the most disagreeable.—*The Christian Register.*

Christ's way of rousing noble discontent and exciting to a true repentance was not by showing men how bad they are, but by telling them how wonderful are their opportunities and how far short they come of making the most of life. He linked repentance always with privilege and opportunity. The motive was no less than the presence of the kingdom of heaven, in which every man might have his part.—*The Congregationalist.*

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, \$5. Twelve or more to one address, \$4.50 each.

CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, \$1 per copy; \$5 per half dozen; \$9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The President, exercising his prerogative during the interim of the sessions of the Senate, has notified the State Department that the proposition of the Dominican Government to have the United States take control of the finances of that Republic for the payment of its debts, has been accepted. A treaty to the same effect had been laid before the Senate at its special session by the President, but that body adjourned without ratifying the treaty. There is rejoicing in Government circles in the islands, at the American legation, and among foreign and domestic creditors. The President's action is strongly disapproved in many quarters as quite unwarranted.

The six members of the Panama Commission have, by request of the President, handed in their resignations. Impatience at the delay in carrying forward the canal work, and the unwieldy size of the Commission, have contributed to this action. Only one or two of the present Commission will be in the new Commission and Secretary Taft will have supervision of the work. It was hoped that the Senate would take action on the matter, but it adjourned without doing so.

Less than five thousand ounces of silver for the making of subsidiary coins remain at the Philadelphia mint. Through some oversight Congress adjourned without making any provision whatever for the purchase of more silver. It was expected that Congress would authorize the recoinage of the old silver dollars lying in the Treasury, which are represented by paper certificates, several hundred million dollars' worth of which are lying idle.

A new system has been adopted by the Navy Department to display the American flag in South American, African, and European waters. A squadron of four vessels, with an armored cruiser, will leave early in the summer for a cruise to last until next fall. The squadron will touch various ports in Brazil, Uruguay, and Argentine, and its commander will make official calls upon the Presidents of those Republics.

The Hay-Bond treaty, negotiated with Newfoundland and recently amended by the Senate, does not give satisfaction to the Islanders and they are said to be indulging in retaliatory measures in refusing to give fishing rights to Americans.

Immigration to this country, through the port of New York, for the month of March reached unprecedented figures, the arrivals numbering 97,000. Last year for the same month the arrivals were only 47,877.

The first lot of Lewis and Clark Exposition dollars, made out of Oregon gold, have been run off. Altogether the mint will coin 250,000 for the Exposition.

An inquiry into the so-called Beef Trust by the United States Government is in progress before the Federal Grand Jury at Chicago.

Foreign.

It is reported from Caracas that President Arnal, of the highest court, has decided that the French Cable Company has forfeited its contract by failure to fulfil its terms, but he decided against the Government in the action for damages resulting from the company's acts. Five days are allowed the company to appeal for a reconsideration by the entire court, whose decision is final. The chief points upon which the French Cable Company are being prosecuted are said to be: That the company did not construct a submarine cable between Venezuela and the United States, and that communication was frequently interrupted on account of the line passing through Santo Domingo and Puerto Plata, which the contract does not provide for; that the company also wilfully neglected to connect the port of La Guayra, on the coast of Venezuela, with the International Cable lines, as was agreed on; that the company has not established the cable lines along the western coast of Venezuela, as was also stipulated, but only a cable between Porto Cabello and the Dutch island of Curacao, and thence to La Vela, on the Venezuelan coast.

A press despatch says that the movement for severing the traditional bonds between the Russian Church and State and giving to the Holy Orthodox Church independence and self-rule, which will increase its influence among the people of Russia, has found favor with an important group of clergy at the capital; and a noteworthy document setting forth the views of those of this persuasion, which was presented to Metropolitan Antonius of St. Petersburg, has been published in the Church Messenger, the semi-official organ of the diocese of St. Petersburg and one of the most important religious papers in the realm. The document argues that the Church should free itself of obligation to the State, lend all its energies to the prosecution of its own special work and eliminate the suspicion that it is ministering for worldly ends and interests, and demands the summoning of a general council of the Church to consider means of attaining this greater freedom.

A meeting of the nobility of the Government of Moscow and of representatives of the nobility from various sections of Russia, has pronounced against constitutional government of the kind enjoyed by the nations of western Europe, considering such institutions, because of geographical and ethnological reasons, unsuited to the Russian people. The nobles are of the opinion that some degree of popular representation should be introduced, but that there should be no limitation of autocracy but of administrative arbitrariness, and that the ruler and the people should be brought into closer touch.

The portion of the Japanese loan of \$150,000,000 allotted to London, was over-subscribed within an hour of the time of the opening of the banks. It is said that large subscriptions came from Germany. Switzerland applied for \$10,000,000 of the loan. The issuing banks estimate that the loan was over-subscribed at least ten times.

It is claimed that Japan, in case negotiations for peace are begun, would prefer to treat with Russia direct, instead of through an intermediary. Speculation has named M. Delcasse of France, or President Roosevelt as a probable intermediary. It is said that Russia will refuse to treat if indemnity or cession of territory is demanded.

King Victor Emmanuel is assured of the adhesion of most of the Powers to his proposal for an International Institute of Agriculture.

Industrial and Commercial.

Ecuador has decided to build a railroad from Ambato, a point on the projected line of the Guayaquil & Quito Railroad, to the Curarey River, a distance of about one hundred miles. The Curarey River is a branch of the Amazon. The district is rich in rubber, which is now exported by way of the Amazon Valley to the United States and Europe, and so figures as Brazilian rubber. The railroad will save a haul of about three thousand miles. The cost of construction, it is thought, will be in the neighborhood of \$4,000,000.

The final report of the Royal Commission on Coal Supplies, just issued, shows that while British coal travels the world over and is being imported in increasing quantities into certain foreign countries, the trade is being adversely affected in others by German, Belgian, and in a less degree by American, Australian, and even Japanese coal. This is attributed in some cases to coal strikes in Great Britain, which enable foreign competitors to get into the markets, and also to the export duty.

The new Allan Line turbine steamer *Victorian* arrived in Halifax harbor last week on her first voyage across the Atlantic. As this is the first ocean test of a turbine steamer, there was unusual interest in the vessel's behavior, not only among the Allan Line officials, but among steamship men generally. She made an average speed of about sixteen knots. The new turbine steamer *Virginian* on her trial trip last week attained a speed of 19.83 knots.

An organized attempt is being made by the business men's associations of Connecticut to break the telephone monopoly in that State and to secure changes in the State law which now requires new companies to go before the Superior Court and get an order to the effect that public necessity and convenience require the establishment of the proposed service. Owing to lack of competition the rates are considered unduly high.

Owing to the enforcement of the Vermont law requiring maple sugar products to be marked "pure" or "compound," as the case may be, it is said the falling off in the sales of white sugar this spring in Vermont is marked. A much larger sale of the pure article is anticipated.

The Census Bureau has issued a bulletin showing the total of cotton ginned for the season of 1904 to be 13,584,457 bales of five hundred pounds. The 1903 crop was 10,399,558 bales.

General.

The recent sale in New York of seventy-three paintings by the old masters brought a total of \$61,650. The top prices were \$4,500 for "Lord Wharton," by Mytens; \$3,350 for "Professor Thomas Gregory," by Raeburn; \$2,500 for "Madonna Addorato," by Dolci; \$2,850 for "Holy Family at Rest," by Correggio; \$2,600 for "Repentant Magdalen," by Murillo.

A 60,000-candle-power search light, surrounded by several hundred incandescent lamps, will be mounted on the summit of Pike's Peak this summer. Electrical experts say it will be visible for 150 miles over the plains. The light will be installed as a resort attraction and current will be furnished from Manitou.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Our High Calling.

REV. ARTHUR REEVES VOSBURGH.

THE teaching of Christian Science has altered our entire thought with regard to God's will to meet our wants, and we are now assured that the divine purpose embraces the satisfaction of every human need, and that every evil shall cease; we therefore no longer ask, with timid apprehension, and much uncertainty, as to whether our healing from sickness as well as sin be according to God's will, but we come to God with confidence that we are fulfilling the divine will in so far as we gain the grace that shall banish all discord and disease from our experience.

In our search for relief from the sickness, want, and woe of mortal experience, we find that the healing of all these conditions is not held before us as a privilege, a boon to be obtained; it is pressed upon us as a responsibility. God not only grants us that we shall find and manifest health, harmony, prosperity, and purity; He demands these things of us, and we stand convicted as unfaithful stewards in so far as we fail to realize these conditions of the true life in our own experience. I knew one who seemed to be thrown on his own resources to make his demonstration of physical healing, to find his way out of the perplexities and diseases of the senses, and in the face of obstacles which seemed to be insurmountable, he was encouraged and stimulated by the fact that others had found their way with the aid of the Bible and Science and Health alone. He saw that Mrs. Eddy had reached the truth with no explicit instruction, except the general precepts and promises of the Bible, and he thought, What others have done I can surely do.

Let us suppose that all this truth given in Christian Science depended on our individual demonstration for its perpetuation; that the alternative was presented us of seeing it disappear from human consciousness if we did not rise to the proof of its truth and power; would we succeed, or fail? In the face of such an alternative is there any Christian Scientist who would not feel the noble impulsion of a supreme need, that for Truth's sake, for humanity's sake, he must succeed, he must not fail?

And in truth, just this kind of a responsibility, this sort of an incentive, is given us. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit." We are here to bear witness to the glory of the Christ-life by its manifestation in our own character and career. Whether it be in our own healing from sickness and sin, in escaping from conditions of poverty, discord, and distress of any kind, or in bringing the demonstration of all these things in our work for others, the high calling of God in Christ Jesus for us, puts it upon us as our supreme obligation to God and to a burdened humanity that we be successful in our overcoming. When the disciples failed to heal, the Master's word was a rebuke to a "faithless and perverse generation," and his only explanation of it was their "unbelief."

Herein is manifest "the patience and the faith of the saints." There is given us assurance that "All things are possible to him that believeth," and such believing we know

to be spiritual understanding. If we think that we lack the understanding needed to do our work, the assurance comes to us that "The Spirit of truth" will guide us "into all truth." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." "If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Jesus fulfilled his Father's will and manifested the divine glory by doing the works which prove that in good there is power to overcome all evil, and he has left his example and precept that we should thus glorify the Father as we follow in his steps.

She who in our own time, unaided and unguided except by the grace of God, has found and opened the way anew,—she is again urging upon the followers of Christ the necessity of proving what is professed. To follow in the steps of our Leader to-day means that the unmeasured promises of Truth shall not be poised over against "a gaunt want," but that there shall be an "ample and adequate fulfillment." To all truth-seekers there comes from God, and from His messenger, a summons to enter into His rest, into their dominion, that they may "glorify God and enjoy Him forever."

True Rest.

M. ETHEL WHITCOMB.

There remaineth therefore a rest to the people of God.

HEBREWS, 4: 9.

THOUSANDS of weary hearts have repeated this passage of Scripture and have cried out for the promised rest. Common theory says, Wait patiently, tired hearts, death will some day release you; then work will cease and you will enter heaven, the place of rest. Christian Science, reversing this, saith, Come, weary ones, and learn that work is joy, that heaven is present, and all the longed-for rest is here and now.

Before I heard the glad tidings of Christian Science I would collapse every few months and be carried away for rest; seeking, but not then knowing the rest which only the understanding of God can bring. Later, I learned that it is not in stopping work and in going away that man finds abiding rest, but in learning how to do his work in harmony with the divine Principle of life: for work correctly done brings no burden. It is the death of the false and untrue and not the death of man that brings to him rest.

In the early days of my experience in Christian Science, a Scientist said to me, "The vacation which we most need is to cause error to vacate." This statement impressed me deeply. Christian Science teaches us that the way is made hard by the weight of error,—false beliefs, misunderstanding, fear, worry, selfishness, sensitiveness, self-will, self-love, and pride,—and it tenderly removes these wearisome thoughts and replaces them with the restful ones of understanding, joy, trust, benevolence, and unselfishness. Whittier saw that to cease from selfishness, rather than from service, brings rest; and he wrote, "Self-ease is pain, the only rest is labor for a worthy end." What a transformation will come to the weary when they learn that labor for a worthy end is rest. The worthy end for all labor, in busi-

ness, in the home, or in the schoolroom, is the endeavor to help establish the kingdom of Truth, Love, and righteousness on earth. Hence the command of Scripture, "Not slothful in business; fervent in spirit; serving the Lord."

Man has his salvation to work out; in other words, he must go from where he now is mentally, to absolute God-likeness. In proportion as he advances in this work does he know joy and rest. Not in the wilderness is this work done, but wherever duty calls; therefore the Christian Scientist sees that whatever may be the work before him, he should put into it the highest quality of thought, and thus make his life yield richer fruit because of it. The act may be lost sight of, but the spirit in which it was done has helped him heavenward, and it also remains to purify the world. Therefore, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thus we learn there is no material work. As soldiers, after a long march, become oblivious to weariness and march on with strength, on hearing the drums, so let the man who believes that his work is material, who is tired and joyless, hear the music of a higher hope and learn that his duties are not material, and that they can be done divinely,—in a way that will help him to work out his salvation and uplift the world,—and he will then go forward in new joy and strength.

From beginning to end Jesus taught men spiritual activity. On the night of his betrayal, finding his disciples asleep, he said, "Why sleep ye? rise and pray, lest ye enter into temptation." He sternly rebuked spiritual apathy whenever he found it, knowing that it had no part in rest. When a boy he said to his mother, "Wist ye not that I must be about my Father's business?" Later, "I must work the works of him that sent me," and again, "My Father worketh hitherto, and I work." He tried to lift men to behold the glorious fact of reflected energy. He taught them that God's strength, dominion, power, and glory was theirs as God's reflection. Again and again he told them that of himself he could do nothing. "The Father that dwelleth in me, he doeth the works." Lovingly he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is as if he had said, Come unto me, all ye that are laden with earth-bound, tired thoughts,—not perceiving the glorious purpose of your life,—and I will teach you what brings rest. You will feel its holy calm, when you love the world as I have loved it, when you lay upon God's altar every thought of human will, when self is silenced, and you have no ambition or desire but to purify and bless humanity. My burden is light, because I carry not the belief of selfishness outside of God. I recognize no life, intelligence, action, strength, or joy apart from the infinite Mind who knows no weariness.

The rest which Jesus taught was not the result of self-ease and idleness, but of overcoming, progressing, serving; even the love which lays down its life for others. Forgetfulness of others, self-sympathy, spiritual apathy, will be expressed upon the body in physical weariness. The one who has learned that spiritual activity is the demand of God, is "instant in season" to deny all that is false, is ever alert, and allows no opportunity to overcome self, or to bless others, pass by. This one goes forth each day to his work filled and thrilled with love for God and man, never forgetting for one moment the sacred purpose of his life. He who so lives has found the secret of rest, and enters here into the heavenly joy which divine Love hath made ready for the selfless laborers of Truth.

Rest isn't quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis loving and serving
The highest and best,
'Tis onward unswerving,
And that is true rest.

Religion.

EVELYN SYLVESTER KNOWLES.

THE Apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This definition of religion is interesting, and includes far more than would at first appear, for while none can deny that these words may be interpreted literally, there is also an inner meaning that might elude a cursory observation.

Who, we may ask, are the "fatherless"? Since there is but one Father, even God, must it not follow that the fatherless are those who are unconscious of their divine sonship and need to be aroused to the fact? Now, to "visit" a person, is to go to him and stay with him for some time. A call is brief, often formal; but a visit presupposes a degree of fellowship which brings the visitor into close touch with the visited, and thus, for better or worse, exert some definite influence upon his life. To "visit the fatherless," then, is deliberately to seek our brother who is still under bondage to material beliefs and fears, acquaint him with his divine heritage, and lend him our tender companionship until he is eased of the "affliction" of believing himself without a Father. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Of course we should observe the etiquette of spiritual ministry as rigidly as that which pertains to the material, and never be intrusive or presumptuous.

Those laboring under the delusion that the lack of human affection can mar their happiness; those still looking for satisfaction in the joys of the senses, are the "widows," who need to be kindly but firmly awakened to the understanding that "Thy Maker is thine husband." It is not wrong to enjoy the good and beautiful things of this life; the harm lies in being satisfied with them. Is there not a noble discontent—the exact antithesis of unhappiness—that forbids one to rest satisfied this side of absolute perfection? Were it otherwise, would not progress cease, and the effort to grow into a consciousness of the divine reflection be submerged in the slough of self-satisfaction? "I shall be satisfied, when I awake, with thy likeness," says David.

"To keep himself unspotted from the world" is mentioned last, because to mortal sense it seems most difficult of attainment. To open our neighbor's eyes to the fact that he is not getting the best out of life, or that he is not giving the best service, seems much easier than to realize that we occupy a similar position.

In the old thought, to keep unspotted meant chiefly the avoidance of the so-called physical indulgence of appetite and passion; it also conveyed the thought that one should shun evil companions and profane expressions. To the Christian Scientist the text suggests all this and much more. He knows that he must keep his thought pure when seemingly surrounded by impurity; that he must retain his peace in the midst of mortal discord; that he must daily grow away from his belief in the world's evil into a clearer understanding of the allness of God,—and this when the flesh is alluring him earthward,—these things must be accomplished if he would "keep himself unspotted from the world." It means, of course, continual warfare; not discouraging, joyless, but exhilarating, blessed. It is not the necessity of working toward this end, but our failure to recognize this necessity, that sometimes tempts us to become discouraged. Our revered Leader is a living example of the possible results of constant labor.

There is one who has been in the world but not of it, and to him alone has been granted the privilege of saying, "It is finished." But the voice that bids us "go, and do thou likewise," promises a similar conclusion to our labors if we endure "unto the end."

An Appeal to the Members of the Texas Legislature.

UNUSUAL space is given in this issue to matter pertaining to medical legislation, in view of the general educational need, and of the special significance of the subject to Christian Scientists. The following vigorous protest was recently presented to the legislature of Texas, by the Christian Scientists of that State. It is grounded on those constitutional "Rights," to the maintenance of which every free and independent people must ever be alert, since their happiness and well-being can be assured on no other basis. The significance of the issue raised has been clearly seen by a large majority of the legislators and judges who have given the subject judicial consideration, and we are sure that the American people may be trusted with the guardianship of their rights, as soon as they realize that they are endangered. The statistical information appended to the document will prove very serviceable to Christian Scientists everywhere.—[Ed.]

Before casting your vote on the medical bill which will be offered for your consideration, you are asked in the name of justice and humanity kindly to consider this appeal, and the facts therein stated, with care.

We respectfully call your attention to a part of the amendment which it has been stated will be offered through the State Medical Association to Section 13 of the Medical Law now in force, and which reads as follows: "Provided, that those persons treating disease who do not prescribe or give drugs or medicines shall be examined in all the branches provided for in this act except Chemistry, *Materia Medica*, and Therapeutics."

If this amendment is adopted it leaves nearly a dozen other branches of medicine and surgery in which it is designed by a part of the medical profession that "those persons treating disease who do not prescribe or give drugs or medicine" shall be examined, or be subject to criminal prosecution.

Thus schools of medicine whose methods are diametrically opposed to each other unite in demanding that this legislature shall pass a law which will practically prohibit the healing of the sick without the use of drugs; for it should be obvious that those persons not claiming to have any knowledge of, or use for drugs, through whose ministry the healing comes, could not gain the consent of medical boards at entire variance with them, even were they disposed to seek such permission.

In this day of enlightenment every well-informed person knows there are thousands of cases of disease which have been healed without the use of any drug or material means through the efforts of Christian Scientists, after *materia medica* had given them up to die. We, including many thousands of your fellow-citizens, who have thus been the beneficiaries of this method of healing in hours of dire distress, now resort to it exclusively, and most earnestly protest against the passage of any act which will deprive us of the liberty of selecting the sort of help we deem most effective.

We submit the proposition that the enactment of such a law is unnecessary, unconstitutional, and repugnant to the spirit of American citizenship. It is paternalistic, restrictive of personal liberty, and an example of class legislation pure and simple, no matter how well it may be disguised.

It is class legislation because its purpose is to favor a certain class, place the healing of the sick exclusively in their hands, and debar by law others who meet with equal or more success.

It is in violation of the constitution which guarantees to every man the right to "life, liberty, and the pursuit of happiness." We assert that no man can possibly enjoy "liberty and the pursuit of happiness" if he is not freely permitted to choose his own method of attaining and preserving that paramount necessity, health.

It is undemocratic, for it is arbitrary and prejudicial to "equal rights and privileges," and because it does not represent the wish of the people.

It is un-Christian because it is so sweeping in its phraseology and intent that it is designed to even debar us from resorting to prayer to almighty God as an exclusive means of restoring our health. We ask, Are those whose prayers to almighty God bring healing to the sick to be subjected to the inquisitorial examinations of medical boards because it is designed to class them through the wording of this bill among "those persons treating disease who do not prescribe or give drugs or medicines"?

We wish to emphasize the fact that we are not objecting to a regulation of the practice of medicine and surgery, for we agree with all able physicians that these practices ought to be properly regulated, and that persons who administer drugs, manipulate the human body, or use the knife should understand their business. We assert that there is no class of people in this great State who more earnestly desire to safeguard the public health, or who are more ready to lend their undivided support to any measure which will tend to the alleviation of suffering or the elevation of mankind. What we object to is the attempt to bring those persons who never use drugs, never perform a surgical operation, and in fact never come into physical contact with a patient, under the operation of a law which is ostensibly designed to "regulate the practice of medicine and surgery." We object to having our religious liberties thus curtailed by such subtle wording as is presented in this amendment to Section 13 of the existing medical law.

Some members of the medical fraternity have made an effort to pass an amendment similar to the one herein referred to at every session of the legislature for many years. At such times misrepresentations of our methods, results, and beliefs have been freely made at the instigation of those in whose interest these bills were framed, and as we, like other citizens, are not accorded the privilege of being heard in the general assembly, we have had to endure unmerited abuse in silence. We now resort to this method of laying our case before you and wish to correct some erroneous statements which have been made with intent to create prejudice.

We have been accused of looking with disfavor upon the quarantine regulations of our State, and of being opposed to sanitary measures. These assertions are absolutely without foundation and there is not a shred of truth in them. In fact, Christian Scientists are foremost in desiring a proper quarantine system, in enforcing the strictest cleanliness in communities, and in favoring all sanitary measures which are for the public good. They recognize the fact that these things tend to tranquillity and health in all communities.

We are accused of ignoring contagious disease. That this is positively false is shown by the fact that we have already made a law for ourselves, strictly enforced by our church government, that owing to the public sentiment regarding the danger of communicating contagious diseases, we shall respect this sentiment and the fear of the people and not visit such patients. This rule is in force and is strictly observed by all Christian Scientists. It should be added that this rule has not been made because of any inability on the part of Christian Scientists to cope with contagious disease, for the records of the past show an unparalleled success in such cases, but out of deference to public opinion and the apprehensions of others. It has never been shown that Christian Scientists were responsible for the spread of any contagious disease.

It is also said that Christian Scientists refuse to call in a surgeon in cases of broken bones and similar injuries, and persuade others thus to do. Also that they employ no physician or licensed midwife in cases of obstetrics. If persons making such statements would take the trouble to obtain correct information, they would not place them-

selves in the unenviable position of bearing "false witness." It is the rule of practice of all Christian Scientists that such injuries shall have the attention of a physician or surgeon, for it is only a matter of common sense that such patients need the services of those whose hands are skilled in such matters. Likewise in cases of obstetrics, patients are always requested to secure licensed and competent persons to be present at the time when needed. It should be stated, however, that in cases of the kind just mentioned the co-operation of Christian Scientists has brought about such results as have challenged the wonder of the world.

Christian Scientists do not advocate the withholding of drugs or medicines from any person who may desire them, as has been erroneously stated. They believe that every man should be free to follow his own inclination in such matters. They never thrust their services upon any man, never solicit a case, and a large proportion of their labor is given without any remuneration other than the gratitude of those who were led out of the shadow of sin and pain into the light of hope and health. In view of these facts it is indeed strange that we should be accused of doing the very things which the laws we have voluntarily made for ourselves and carefully observed, expressly prohibit.

Occasionally we hear of some case where the rules of our practice as before outlined are violated, and perchance the patient dies. It is then heralded all over the land that this is the dire result of Christian Science practice. In nearly every instance it is found upon careful inquiry that such a practitioner is not recognized by Christian Scientists as belonging to their number. The injustice of laying the blame for the misdeed of every quack, irregular material and mental practitioner, falsely calling himself a Christian Scientist, at the door of Christian Science, is too self-evident to need comment.

Lest we be misunderstood, we wish emphatically to state that we are not making war on reputable physicians. We have the greatest admiration for the humanitarian labors of all noble-minded physicians, even though we may differ from them in our opinions. We are glad to say that great numbers of broad-minded, able, and honorable men among the medical profession assure us they have no part in the attempt to pass such an iniquitous measure as may interfere in any way with the liberties of Christian Scientists.

Christian Science is essentially a religion, and not a system of medicine. Its healing is not accomplished through hypnotism or suggestion, as those who are not qualified to judge, ignorantly assert. We certainly are most competent to tell just how we heal the sick. Healing the sick in Christian Science is merely an incident in its great work of moral reformation, but it is a result which follows its ministration as naturally as darkness is dispelled by the coming of light. Its followers heal the sick through prayer, and any measure which has for its purpose the contravention of the inalienable rights of an American citizen in the slightest degree, in the exercise of conscience in matters of religion, is in direct violation of the constitution of the United States as well as the constitution of our own State. It may be urged that the State has a right to interfere with the practice of any religious faith whenever that practice is shown to be inimical to the welfare of the community. With this we heartily agree, but it has never been shown that Christian Science practice was a menace to the public safety or health, and it never will be. The instances where, through Christian Science, the citizens of this State have been reclaimed from every form of vice, and saved from the inroads of so-called incurable disease, are so numerous and well attested as to make all contradictions mere idle prattle. We are ready to produce any amount of such evidence whenever called on to do so. It may be urged by certain members of the medical profession that the practice of Christian Science is followed by dire results, but is this legislature to accept statements unsupported by evidence, and offered through those for whose interests this

bill is framed? At the session of the last legislature, never supposing that the practice of a God-fearing people would be assailed by contumelious reports, we were not prepared to furnish data based on careful observation. We are now prepared to do so, and give herewith a statement of the result of the Christian Science practice in six of the large cities of this State,—Galveston, Houston, San Antonio, Austin, Dallas, and Fort Worth,—as offering a fair example of what Christian Science is doing for the people of this State with reference to bodily healing alone. These figures are compiled from reports furnished by the officers of the churches in the cities above named, and are authentic. We also invite you carefully to note the appendix hereto, which shows the action of thirty-eight legislatures all over the United States on this same subject, and would call your especial attention to the action of the United States Congress at its last session. A few references to court decisions are also added.

STATISTICS FROM GALVESTON, HOUSTON, SAN ANTONIO, AUSTIN, DALLAS, AND FORT WORTH.

1. Average number daily asking services of Christian Scientists in the above-named cities is seven hundred and seventeen.
2. Of the total number asking for help ninety per cent have acknowledged that they were healed or permanently benefited.
3. Of the total number, as above given, seventy per cent had absolutely failed to receive benefit from the different schools of *materia medica* before applying to Christian Scientists.
4. Of the total number who have applied for help during the past two years thirteen have died, ten adults and three children.
5. Of the thirteen who died in the past two years nine had already been given up as hopelessly incurable by different schools of medicine, and among this number it is noted that two were in the last stages of consumption, two died of cancer, one of typhoid pneumonia, and one of cholera morbus.

The cases of the seven hundred and seventeen daily applying to Christian Scientists, as above noted, include every sort of disease with which mortals are so frequently afflicted, with the exception of such only as it has been previously stated are not accepted.

Your attention is called to the fact that of the ninety per cent who acknowledge being healed or permanently benefited, seventy per cent had already failed to secure any permanent benefit through the different schools of medicine before asking Christian Scientists for help. This showing is thus immensely superior to what it would be if the seventy per cent had never previously tried any other method of healing without avail.

We invite you to compare these results with those obtained by any school of medicine on earth.

Nevertheless, in the face of such splendid testimony to the interposition of divine Providence in the affairs of humanity, showing the blessings which almighty God has bestowed upon a people consecrated to His service, you are asked to stretch out the strong arm of the law that it may interfere in this glorious consummation.

By the terms of this amendment you are asked to say that the people of this State shall not have the right to get well without the consent of those who compose the different medical boards.

You are asked to say that a sick man must take the drugs offered him through some one of the schools of medicine at variance with each other, or die without help.

You are asked to sit in judgment on a large and rapidly growing class of intelligent people, and to tell them that they have not enough common sense to decide what they should do in personal affairs of most vital import to them.

You are asked to drive people by law to the censorship of

medical boards which are at the same time judge, advocate, and jury; and from whose arbitrary decisions there is no appeal.

There comes a time in every man's life when he treads with anxious step beside the bedside of some loved one, gazing with despairing hope upon the pallid brow fast growing cold, and hearing with dull agony the verdict of *materia medica*, "There is no hope." And you are asked to arm certain classes with authority that they may wield the cudgel of the law, and entering this sacred precinct, drag therefrom the one who sits with head bowed in prayer to almighty God for the recovery of this loved one, because, perchance, he may be classed among "those persons treating disease who do not prescribe or give drugs or medicine."

We ask, Would you like to be so treated?

We contend that "in a country whose proudest distinction rests in the claim of being the cradle of personal liberty, the enactment of a measure which tends in the slightest degree to contravene an inherent right, should not even be a possibility."

We therefore ask that you place the following provision in the medical practice act: "Provided, that this act shall not apply to any person who ministers to or heals the sick or suffering by mental or spiritual means without the use of drugs, medicines, or any material means or methods."

We leave this matter for you to ponder, confident that a just God will rightly direct your acts.

THE CHRISTIAN SCIENTISTS OF TEXAS.

By Robert L. Ziller, Austin, Texas.

APPENDIX.

STATES WHERE ATTEMPTS WERE MADE THROUGH THE MEDICAL FRATERNITY TO LEGISLATE AGAINST CHRISTIAN SCIENCE, RESULTING IN THE DEFEAT OF THE BILL OR IN AN AMENDMENT FAVORABLE TO CHRISTIAN SCIENCE.

1898.—Massachusetts, committee unanimous against bill; New York, bill withdrawn. 1899.—Oklahoma, amended in House in manner to exempt Christian Science; Kansas, no action; Rhode Island, defeated; Connecticut, amended favorably; Minnesota, exempts Christian Science; Missouri, tabled in House; Oregon, buried in committee. 1900.—Maryland, defeated. 1901.—Montana, amended favorably; Wisconsin, vetoed by governor; Tennessee, amended favorably; Kansas, amended favorably; Texas, amended favorably; North Dakota, defeated; Utah, defeated; Arkansas, defeated; California, amended favorably; Colorado, vetoed by governor; Oklahoma, defeated; Florida, amended favorably; New York, defeated. 1902.—Maryland, amended favorably. 1903.—New Hampshire, defeated; North Carolina, favorably amended; Texas, amended favorably; North Dakota, indefinitely postponed; South Dakota, amended favorably; Arkansas, amended favorably; California, bill died in committee; Colorado, vetoed by governor; Illinois, amended favorably; Florida, amended favorably. 1904.—Louisiana, defeated; Kentucky, amended favorably; Iowa, killed in committee.

United States Congress in 1904, in bill regulating the practice of medicine in the Indian Territory, specifically exempts Christian Science. This action was taken after investigation, and there was no opposition manifested, except by one person.

COURT DECISIONS IN A NUMBER OF STATES, SHOWING RESULTS WHERE THE MEDICAL FRATERNITY ATTEMPTED TO BRING CHRISTIAN SCIENTISTS UNDER THE OPERATION OF MEDICAL LAWS.

CALIFORNIA.—Charge of wilful neglect to provide medical care. Case entitled, "The People *v.* Merrill Reed and Clara his wife." Trial before a jury, verdict, "Not guilty." Tried in Police Court, Los Angeles, California.

CONNECTICUT.—Clarence and Mary Northrop, arrested

and charged with causing death of their child by neglect. New Haven, Conn. Parents bound over to Superior Court, and case nolleed by the State.

INDIANA.—Mrs. Emma J. Ehret, arrested for practising medicine without a license. Tried by jury, Martin County Circuit Court, with a verdict of "Not guilty," verdict being, "To pray for the sick, with or without compensation therefor, either by a clergyman, friend, or any other person in good faith depending upon God's help, or to indulge in religious meditation by the bed of the sick, or to give religious advice or help, is not practising medicine."

DISTRICT OF COLUMBIA.—Mrs. Bertha H. Sessford, charged with practising medicine without a license in Washington. Tried and dismissed.

COLORADO.—Mrs. Lovina S. Carpenter of Glenwood Springs, charged with practising medicine without a license. Case dismissed before trial by District-Attorney.

VIRGINIA.—Coroner's inquest, Norfolk Va. Charge of neglect as no medical aid was asked. Jury rendered no verdict.

OREGON.—A. W. Hertzka, charged with practising medicine without a license. Circuit Court, case was dismissed.

KANSAS.—Mrs. H. E. Graybill, Atchison, Kan., charged with practising medicine without a license. Tried and acquitted.

MINNESOTA.—Two cases: State *v.* Mary Brookins; State *v.* Albert Myer. Charged with practising medicine without a license. Both cases dismissed.

NORTH DAKOTA.—Ridgeway case at Lakota, N. D. Tried in County Court. Verdict, "Patient died of pneumonia and nobody was to blame."

TENNESSEE.—State *v.* Mrs. L. B. Aikin; charge, murder. Case tried in Criminal Court, and dismissed with verdict of "Not guilty."

WISCONSIN.—Charge: Practising medicine without a license. Adverse decision in Police Court. Decision overruled in Circuit Court, and defendants discharged, as not guilty.

GEORGIA.—Parent arrested for refusing to call a doctor. City Court decided against the parent. Supreme Court of Georgia reversed the decision, saying that "There is a great difference between depriving a child of sustenance, and refusing to permit medicine to be administered."

NEW HAMPSHIRE. Speed *v.* Tomlinson. Suit brought to recover \$6,000 for alleged damages by Christian Science treatment. Supreme Court decided the rights of Christian Scientists to practise and decided all points in their favor.

NEBRASKA.—Ezra M. Buswell, charged with practising medicine without a license. Tried in District Court, with verdict in favor of defendant. "The court instructs the jury that if they believe from the evidence beyond a doubt that the defendant, when at the bedside of the sick, relying upon the power of God, the Ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke His divine power and that he made no profession himself to heal the sick, then you are instructed that defendant for such praying would not be liable therefor under the law."

An Appeal for Justice.

THE following appeal was presented, March 6, to the Honorable Senate and House of Representatives of the State of Maine:—

The Christian Scientists of Maine ask you to vote for an exception in their favor in the bill introduced by Mr. Potter of Cumberland for the amendment of Sect. 2, Chapter 119, R. S., defining manslaughter, for the following reasons:—

1. That their constitutional rights may be maintained—that they may have equal rights and privileges with other citizens of the State in using the method for healing their sick which experience teaches them is most efficacious.

2. That the practice of Christian Science in Maine fully warrants them in making this request:—

(a) Carefully compiled statistics show that in eight of the larger cities and towns—Auburn, Bath, Calais, Gardiner, Pittsfield, Portland, Rockland, and Waterville—there has been for the past year a daily average of one hundred and sixty-three persons receiving Christian Science treatment. Of this number ninety per cent affirm that they have been healed or permanently benefited thereby.

(b) That of this number seventy per cent state that they had absolutely failed to receive benefit previously from the various medical schools.

(c) That during the past two years but ten deaths have occurred in the above-named places under Christian Science treatment—and in every instance the patient had been given up as incurable by physicians.

(d) That in this State during the past five years (so far as can be learned) but one child has died under Christian Science treatment. In this instance the disease had been diagnosed by physicians as an abnormal growth on the brain and considered by them incurable.

3. That the future possibilities of this Science—in its power for relieving the physically and mentally afflicted in this State—may not be hampered by restrictive legislation.

CALEB H. CUSHING,

Christian Science Publication Committee for Maine.

A Reply to Senator Potter.

THE following statement by Alfred Farlow, Christian Science Publication Committee for the United States, was addressed, March 10, to the Honorable Senate and House of Representatives of the State of Maine, in reply to a circular letter to Christian Scientists by Senator Potter, in which he said,—

"I shall be obliged if you will inform me specifically what right of the Christian Scientists you think my amendment would take away?"

REPLY.

The amendment provides for the compulsory administration of medicine, and if I understand its force, if the death of a child who is not provided with medicine should occur, the parents or guardians would be liable to a charge of manslaughter. Christian Scientists have demonstrated beyond any reasonable doubt that their children are more safe under the treatment of Christian Science than under the administration of medicine. While this Science is a religion, and its practice involves allegiance to the Supreme Power, yet in following the practice of Christian Science to the exclusion of medicine, Scientists are not fanatically adhering to a mere belief, but simply holding that which by sufficient and convincing experience they have found to be the best remedy. Parents are the natural guardians of their children. It is in accord with this guardianship that they are permitted to choose medicine for their children. They are permitted to discriminate between allopathy and homœopathy, two directly opposing methods, as their names etymologically indicate—one professing to cure by creating another disease (one foreign to that which the patient already has), and the other professing to cure by producing the same disease on the basis that like cures like. Why should they not be permitted to choose Christian Science? Your proposition assumes, that, because the majority decides in favor of medicine as the proper curative means, it is admissible to force the minority to the same opinion. Such would forever shut out the possibility of progress, for every method will at some period of its introduction be accepted only by the minority. Christian Scientists have no desire that the law should be made in their favor; they cheerfully grant to all others the privilege which they claim for themselves; namely, an individual choice of religion and medicine. If medicine had proven itself a sure cure, or even an approximation thereto, it might justly claim the

sole guardianship of the public health, and under such circumstances it would be perfectly safe to assume that to reject medicine for treatment which is not an absolute cure, is neglect. If one assumes that medicine is a necessity, which is really assuming that there is no other remedy, the burden is upon him to consider the efficacy of Christian Science and thereby be prepared to make a just comparison between the efficacy of this new method and that of medicine. A law compelling a Christian Scientist to resort to a remedy which he has proved to be inefficient as compared with Christian Science, and which he has, therefore, abandoned, not only trespasses upon individual rights, it also interferes with progress.

There are thousands of children in this country whose lives have been saved by Christian Science after medicine had failed to cure, and one can readily imagine what may be the dismay of the parents of such children if they are compelled to go back to the old method of depending upon material remedies. The law should at least provide an opportunity for such non-medical remedies as have demonstrated their efficacy.

There is no reason why your bill should not be amended to read, "Medicine or other efficient means;" or you could say, "Medicine or Christian Science;" thus exempting Christian Science specifically.

It is not fair that you should assume Christian Science not to be as worthy of consideration as medicine, on the ground that it does not so appear to you in view of your personal knowledge of the subject, since overwhelming testimony has already been presented from many of the best citizens of your State regarding the efficacy of Christian Science.

You say that in your judgment the bill has absolutely no effect as to the religion or other beliefs of any person. It should be noted in this connection that Christian Science is based upon the premise, "God is Mind," and this is identical with the teaching, "God is Love;" therefore, the ethics and philosophy, the religion and science of Christian Science are identical, and the use of material remedies would be contrary to the religious practice of Christian Scientists; it would be recognizing other powers beside God and, therefore, a violation of the religious teaching of this Science.

Christian Scientists, in deference to public opinion, have already made a law for themselves not to assume the responsibility of contagious cases, either in children or adults. The law and the authorities demand the guardianship of such cases, and Christian Scientists cheerfully concede this, but a law compelling them to resort to medicine is a step beyond the pale of justice and reason. They would feel very unsafe if they knew their children must depend upon medicine in time of sickness, and they see no justice in that which would force them to go back to a remedy which millions of their brethren have found inadequate.

To this statement of Christian Science by Mr. Farlow, the following was added by Mr. Caleb H. Cushing, Christian Science Publication Committee for Maine:—

A parent, whether a believer in allopathy, homœopathy, or Christian Science, naturally has more or less anxiety during the illness of a child. Is it not an abridgment of a natural right for the Christian Science parents to have the added fear of the possibility of transgressing the law when they give their children what liberal experience teaches is the most efficacious remedy?

Christian Scientists are most careful to obey all State and municipal laws relative to sanitary measures, vaccination, and the reporting of contagious diseases to proper health officers, and the best proof of this is, that in over a third of a century there has never been an epidemic or anything like one that could be laid to a case in a Christian Science family. The public should not, therefore, be unduly concerned as to the future possibility of dereliction on the part of Scientists in this relation.

Healing by Christian Science.

THE following article appeared in the *Lewiston (Me.) Journal* in answer to an editorial comment in that paper respecting a hearing before the Judiciary Committee on the "Potter Amendment":—

It is true that members of this faith believe in standing up for their constitutional rights, but so do most other sects for that matter. During many years, however, unjust attacks and misrepresentation from certain (though we are pleased to say very limited) portions of the pulpit and press were unanswered, until forbearance ceased to be a virtue and it was found that many honestly desiring to know the facts were kept therefrom through these published misconceptions and misstatements. It is gratifying to note that at this day and hour most of our editors, particularly those of this State, are manifesting the kindness and toleration characteristic of their class, in their attitude toward the Christian Science denomination. As the editorial above referred to would tend to give people a wrong impression relative to certain evidence brought out at the hearing, I trust you will kindly allow me to review the same.

The case of varicose veins mentioned did not have surgical treatment. While one of our best surgeons diagnosed the case, he did nothing in a medical or surgical way, and the healing was brought about entirely through Christian Science. While under its teachings broken bones are left to the fingers of a surgeon, Christian Science treatment thereafter relieves the patient of pain in the majority of instances and also tends to lessen the term of confinement. In your deductions and hypotheses you have evidently lost sight of the fact that all our claims are based on what has been done by this Science, and that speculative theorizing is practically eliminated from the premises. When ninety per cent of those treated by Christian Science affirm that they are healed or permanently benefited thereby, and when in two thirds of these cases they had failed to secure help through ordinary medical treatment, it must appear to the unprejudiced thinker that the Christian Science system of therapeutics is an unusually efficient one. Furthermore, when but ten deaths occur in eight of our Maine cities during a period of two years (and all these patients had previously been given up by physicians), it would seem to indicate quite conclusively that this practice is an unusually safe one.

At the hearing in Augusta it was remarked by many that the Christian Science delegation was a very healthy looking body of people, and as the majority of them had been invalids prior to being healed through Christian Science, it may be of interest to the *Journal* readers if I briefly describe some of the cases.

1. Healed in 1889 of consumption, hereditary, all the other members of the family succumbed. Three doctors said the case was hopeless.

2. Healed in 1898 of kidney trouble and rheumatism. Had been under usual medical treatment for eight years without being cured.

3. Healed in 1894 of one of the worst forms of spinal trouble. In Maine General Hospital twice, and considered a hopeless case by surgeons.

4. Healed in 1886 of stomach and lung trouble which medicine and doctors had failed to relieve.

5. Healed in 1904 of nervous exhaustion and dyspepsia. Had been unsuccessfully treated by twelve physicians.

6. Healed in 1893 of neuralgia of the head and astigmatism. Six physicians could not relieve.

7. Healed in 1899 of spinal curvature. Two surgeons failed to help.

8. Healed in 1886 of uterine trouble. Several physicians failed to cure.

9. Cured in 1898 of stomach complication. Had previously lived on Mellin's food and water for three years, had seventeen doctors and underwent two surgical operations without experiencing relief.

10. Experience with broken hip. Set by surgeon and had Christian Science treatment. No pain nor swelling.

11. Healed of fistula in 1898. Doctors and medicine failed to cure.

12. Healed in 1900 of floating kidney. Doctor said no hope but surgery.

13. Healed in 1896 of hemorrhage of bladder.

14. Healed of uterine troubles. Had two operations and doctors said must have third.

15. Healed in 1899 of rheumatism.

16. Healed in 1903 of nervous prostration and general debility. Had been failing constantly under medical treatment.

17. Healed of dyspepsia in 1900. Four doctors' prescriptions failed to help.

18. Healed in 1897 of throat and lung trouble and insomnia. Had not yielded to medical treatment.

19. Healed in 1895 of locomotor ataxia. Needles could be put into flesh—no sensation. Doctors and medicine failed to help.

20. Healed in 1897 of appendicitis. Doctor said case was in a critical stage and an operation absolutely necessary.

21. Healed of tobacco and liquor habit.

22. Healed of astigmatism. Oculists and doctors had failed to cure.

23. Healed in 1899 of double pneumonia.

24. Healed in 1887 of gall stones. Physicians said case was hopeless.

25. Healed in 1900 of varicose veins. Surgeon said surgical operation was only remedy.

26. Healed of blood poisoning. Doctors had given up the case.

27. Healed of insanity and morphine habit. Thirty physicians had failed to cure.

28. Healed of insomnia and catarrhal head pains in 1898. Drugs and doctors had failed to cure.

29. Healed in 1899 of dyspepsia and bowel trouble. Was living on morphine and weighed but sixty-five pounds. Tried many doctors in Augusta and Lewiston, also patent medicines without avail, was considered a hopeless case.

30. Healed in 1887 of blood poisoning and chronic liver and catarrhal troubles. Seven physicians said case was hopeless.

31. Cured of congestion of brain. Doctors could not help.

32. Healed in 1899 of partial blindness. Doctors and oculists offered no hope.

33. Healed of consumption in last stages. Medicine and doctors could not help.

When it is considered that all these people are in the best of health to-day, that they are but a small per cent of those benefited through Christian Science in this State, and but a very small part of the total number throughout the world, it gives one some idea of the wonderful regenerative work that Christian Science is accomplishing in the destruction of physical ills alone. In addition to this, thousands have been reformed morally and uplifted spiritually through its benign influence. Slaves to the drug and liquor habit have been freed by it, and the discouraged and disheartened have been cheered and helped through an understanding of this truth.

When one takes everything into consideration, should we not be deeply thankful that we have, with all its future possibilities for good, that which is needed so much on every hand,—a Christian Science in the world to-day?

CALEB H. CUSHING.

The latest available reports from Maine are to the effect that the wording of the Potter Bill has been amended so that it is now satisfactory to Christian Scientists, and in this form it will probably be passed.—[Ed.]

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Legislation.

LESS than the usual number of bills having for their object the suppression of Christian Science practice, have been introduced in the State legislatures this year, and of this number only the one introduced in Nebraska has been passed, but even in that State the measure has failed to become a law, because of the governor's veto.

Both the decrease in the number of bills, and the utter failure of those which have been introduced, point to the day when legislators will be ashamed to father such attempts to secure unrighteous and unconstitutional discrimination.

The full text of Governor Mickey's veto message is as follows:—

To the Members of the House of Representatives.

Gentlemen:—In relation to house roll No. 165: The purpose of this act is to make the practice of Christian Science healing unlawful and to punish practitioners, unless they educate themselves in *materia medica*, therapeutics, surgery, and other branches of the secular medical profession. To accomplish this purpose a change in the existing statutes is essential, as there is no law now in force forbidding the practice of Christian Science. Such a change in legislation can lawfully be made only by amendment of the statutes in force or by the passage of an independent act. Both of these methods are ignored in house roll No. 165.

Considered as an amendatory act, the bill violates the constitutional provision that "no law shall be amended unless the new act contain the section or sections so amended and the section or sections so amended shall be repealed." There is no attempt in house roll No. 165 to set out the old section or to repeal it, and the bill, as an amendment of an existing law, would be unconstitutional if approved.

The bill is not an independent act in any sense. It could only be effective, if valid, when considered in connection with the statute now in force regulating the practice of medicine. It does not purport to be an independent act, for its only possible effect, if it could be made operative, would be to extend the scope of a section of an existing statute so as to make the practice of Christian Science unlawful; but even if the act were conceded to be independent, in such a sense that it could amend other statutes without referring to or repealing them, it would still conflict with the constitution. The purport of both the title and the bill itself is to prescribe the effect to be given to an existing statute. In other words, the bill, if considered as an independent act, is a bill to construe and give effect to the enactment of a former legislature. The constitution divides the power of government into three departments, and forbids each to exercise the functions of another. It is a function of the courts to construe and give effect to statutes, and this power cannot be exercised by the legislature.

Again, the enabling act passed by Congress, authorizing the formation and adoption of a constitution for the State of Nebraska, expressly demands that said constitution shall provide, by an article forever irrevocable, without the consent of the Congress of the United States, "that perfect

toleration of religious sentiment shall be secured and no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship." In pursuance of this mandatory requirement the constitution of the State of Nebraska declares that "all persons have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences," and further adds, "nor shall any interference with the rights of conscience be permitted." In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with "the rights of conscience" and thus becomes an infringement of the constitutional guaranty of religious freedom. Considered in any light, the bill conflicts with the constitution.

The measure is also open to the objection that it is class legislation. Practitioners of osteopathy are specifically excepted from burdens imposed upon those who practise Christian Science healing.

Without in any degree reflecting upon the motives of the legislature, it is difficult, too, to avoid the conclusion that the bill was conceived in a spirit of professional intolerance. As originally introduced, the measure bore upon osteopaths with the same rigor that it does upon Christian Scientists, and when it is recalled that homœopaths, eclectics, and other now well recognized schools of healing, as well as osteopaths, have had to fight their way to existence over legal barriers raised by their professional brethren who happened to be within the pale of the law, the suspicion may be pardonable that there is more at issue than a consuming zeal for the public health.

These are some of the reasons which impel me to return house roll No. 165 to your honorable body without my approval.

JOHN H. MICKEY, Governor.

A noticeable feature of all these attempts to secure legislation against Christian Scientists has been the entire absence of any popular demand for such legislation, and as Governor Mickey points out in regard to the Nebraska bill, "it is difficult to avoid the conclusion" that all such bills are "conceived in a spirit of professional intolerance."

ARCHIBALD McLELLAN.

"Songs of deliverance."

Thou art my hiding place; thou shalt preserve me from trouble thou shalt compass me about with songs of deliverance.—PSALMS.

IN all the history of the world's religious progress, "Psalms and hymns and spiritual songs" have had a marked influence in the moulding of human character. They have also indicated the distinctive tendencies of their time. To the extent that they represent a divine ideal they are far above the ordinary standards of religion, else would they fail to lift thought to the hills whence cometh our help.

In the Psalms there are occasional references to worldly power and authority, but these are always subordinated to the spiritual ideal. This is strikingly brought out in the twenty-fourth Psalm, supposed to have been written for the glad occasion when the hosts of Israel marched up the steep ascent of Mount Zion, the ark of God in their midst, to take possession of the citadel from which the heathen had been driven. This Psalm begins with the declaration that the world and they that dwell therein belong to God. Then follows the heart-searching question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer tells, in unmistakable terms, who may enter in through the "everlasting doors" and stand in the divine presence. All Christian Scientists find in the Psalms an ever-deepening inspiration, especially in the ninety-first, that masterpiece of poesy and prophecy. Surely every one that has come to understand its spiritual meaning may say, "He hath put a new song in my mouth."

Coming down to modern times we see that there has never been an upspringing of spiritual sense which has not sought expression in song, and how many weary and sad hearts have found comfort in such hymns as "Rock of Ages;" "Nearer, my God, to Thee;" "Abide with me." As Christian Science marks an era in religious history, so do its hymns introduce into modern hymnology what Paul names the "demonstration of the spirit." "Shepherd, show me how to go," by Mrs. Eddy, touches the hearts of children and adults alike with its tender appeal, while our Communion hymn, "Saw ye my Saviour?" also written by her, lifts thought to behold "the Lamb of God, which taketh away the sin of the world," and its sickness as well. Our Leader's latest hymn, "Blest Christmas Morn," tells of the eternal Christ, and another hymn by her, "Christ my refuge," portrays the drama of the world's redemption, and when these are sung with the spirit, and "with the understanding also," to quote St. Paul again, the healing presence of Christ, Truth, is realized with signs following.

The dense materialism of this age may cavil at the statement that a little child, while struggling with a sense of illness asked its mother to sing "Shepherd, show me how to go," and presently joined with her in the hymn, perfectly healed. But does not this recall the story of Paul and Silas in the Philippian prison, their bodies sorely bruised by "many stripes," because they had dared to heal the sick and cast out evils through the Christ-power; when at midnight, the record says, they "prayed, and sang praises unto God," with the result that "the foundations of the prison were shaken;" the doors were opened and their bonds were loosed. More than this, their jailor himself washed their wounds, and, with all his household, accepted the Christ as his deliverer, ere the morning dawned.

And why should not such experiences come to all professed Christians to-day? Why should not "songs instead of sadness" be their portion? The Word of God has not lost its power to heal, though we read in Hebrews that some were not profited by it because of its preaching, "not being mixed with faith in them that heard it." Surely we have much cause to rejoice that this "faith" has come to us, whereby the healing truth, whether read or spoken or sung, is passed from one to another, thus giving life unto the world.

ANNIE M. KNOTT.

An Impossible Blend.

THERE is nothing so definite and incisive as truth. It has unanswerable finality, is forever settling things, and hence is the basis of all right discernment. This is clearly seen in the distinctive character and universal significance which attaches to Jesus' words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here is a discrimination of truth which manifestly conditions all being, and it is therefore supported by all history. Subject to no gainsaying or evasion, it marks the eternal separateness of truth and error, and is as unvarying as beneficent, simply because it is divine. The range of the law Jesus thus enunciates is unlimited, its line "has gone out through all the earth." It classifies every expression of life, every product of human thought. It is true for all time, and it forever denies the possibility of any blend or combination of that which is spiritual and that which is material. Natural history and human experience seem to be constituted by an indissoluble union of opposing entities, and a stupendous mistake of theology, in all the years, has been the acceptance of the validity of this seeming. Erroneous belief has thus objectified evil, given it place and parts, legitimacy and law, by attaching it to good. This sowing has been to the wind, and the reaping has been to the whirlwind; for not only has evil's intrusive claim of privilege and power won a practical concession in every realm of nature,—the so-called physical life,—but the desolating demon has invaded the

highest heaven of human sense, and secured recognition as real and eternal, an integral part of the divine ordering.

Jesus honored this law of the persistence of kind in reproduction, in his daily demonstrations. In his experience of human temptation he met the claimant with instant and annihilating rebuke, and he won thereby the ministry of angels. With the same truth-inspired assertiveness he banished sickness and suffering, the grievous effects of sin's confusion, and thus made it clear that the perception of the fundamental nature and law of being has an immediate relation to health as well as holiness. There is one infinite Spirit, by whom are all things,—this is the profoundest dictum of revelation, the broadest postulate of Christian faith, and when it is seen that creation means continuity of manifestation, and that every divine idea, every "creature of His hand," has and must ever preserve the divine nature, then we cannot escape the conclusion that the real universe is spiritual; the basis of an inspiring idealism has been found in the all-inclusiveness and immutability of the Infinite, and we have dignified and exalted our concept of man by bringing it into at-one-ment with our highest and noblest sense of God. This, in Christian Science, is the initial of human redemption.

The serviceability of this law is not limited, however, to the establishment of man's inviolable likeness to Spirit. The awakening consciousness may have laid firm hold upon right fundamental concepts and yet find great difficulty in determining the true quality, the worthiness or unworthiness of many impulses, motives, and desires. Truth and falsity often seem to human thought so welded together, as to make analysis and separation very difficult, and in such an experience the determination of the source of an idea or impulse often proves the simplest and easiest way of reaching a definite conviction as to its inherent nature and leading. If, in the moment of sense-confusion and uncertainty, we honestly inquire into the probable parentage of the suggestion or desire in question, we shall often be surprised to find how readily and how surely the matter is settled. Our Lord's affirmation of unvarying likeness in generation thus comes to the practical aid of groping human sense, and one of the possible reasons for his emphasis of the law of lineage is thereby disclosed.

This law is given the strongest possible emphasis by Mrs. Eddy in her statement of the teaching of Christian Science (Science and Health, pp. 274-282), and to those who apprehend this teaching it renders a no less important service in the uncovering of falsity than in the perception of truth. "That which is born of the flesh is flesh." It can never develop into its unlikeness, become related to, or a part of Spirit. They have no possible co-existence or co-operation, and herein the teaching of the Master is diametrically opposed to that evolutionary philosophy and dualistic theology which admits a possible miscegenation of the spiritual and the material, regards evil as good in the making, and thereby renders null and void those ethical discriminations on which all religious life is based. The weakening influence of this bad philosophy is seen in the disposition, upon the part of even Christian people, to indulge unideal personal habits and unjust economic conditions, and the only safe position for the Christian theist is that maintained by Christ Jesus in the whole round of his teaching; viz., that God has absolutely no use for evil. This is a bulwark of Christian Science, and strange to say, it explains no small amount of the theological as well as the worldly antagonism which has been arrayed against it. Nevertheless, it adheres unequivocally to the declaration that every expression of materiality must be denied if we would measure up to the requirement of Paul's earnest and uncompromising appeal,—*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

JOHN B. WILLIS.

Letters to our Leader.

Christian Science Reading Room,
Belfast, Ireland, March 7, 1905.

Dear Mrs. Eddy:—We, on behalf of First Church of Christ, Scientist, Belfast, hope you will accept this shamrock as a small token of our love and gratitude. We hope it will arrive in time for St. Patrick's day, the 17th of March. Centuries ago St. Patrick used the shamrock to explain the Trinity to the Irish people; now you have shown us the Spiritual Tri-unity—Life, Truth, and Love, and we can never be grateful enough for the blessings this knowledge has brought to us, collectively and individually. We are truly grateful for the opportunity afforded us of helping to build The Mother Church in Boston. Some time ago we decided to send a tenth of our income for this purpose, and we are striving daily to help on this grand work, by putting off the old man with his deeds and putting on the new man.

Lovingly yours,

LIZZIE MCKIBBIN,	JOHN H. D. MILLER,
ANNA CROOKS,	R. MURDOCK,
FRANCES PORTER,	THOMAS REID,
WM. CRAWFORD,	<i>Board of Directors.</i>

Brooklyn, N. Y., March 12, 1905.

Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The course of life and heavenward progress is taking us rapidly to the realization that purity, love, and harmony can be had only as we rise to the Horeb heights of universal oneness, expressed in our present consciousness as the brotherhood of man. It is our great happiness to announce to you the glad tidings that First and Second Churches of Brooklyn have been united into one church body. The committee appointed by these churches to perfect the arrangements leading up to this scientific demonstration, obeyed in all its deliberations the instructions of the prophet, to deal justly, love mercy, and walk humbly. The proof of success is the sign following; namely, the unanimous vote of both churches. The numerous expressions of joy on the part of members is a good omen for the continued harmony of this branch of our dear Mother Church.

We feel sure that your dear heart will be gladdened by these signs of broadening thought and spiritual awakening, and we believe that the work in this locality will receive a new impetus and be blessed, as we are obedient to the lessons we have received from you, our teacher and guide.

Faithfully and lovingly yours,

FRANK H. LEONARD, C.S.B.,
FRANCES S. TURNER, C.S.B.,
F. L. MANCHESTER,

Committee of First Church.

W. F. BURT,
HARVEY M. FERRIS,

Committee of Second Church.

New York City, March 18, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Following the lines laid out for us in your recent letter, relative to the establishment by the Central Christian Science Reading Room Association of a branch in Harlem, and having received due notice from the Association that the latter was ready to take this important step and had secured a suitable location for a public Christian Science reading room in the very heart of the up-town business portion of this city, at 123 West 125th Street, Third Church of Christ, Scientist, by the act of its Board of Trustees, unanimously endorsed by the members of the church, at a meeting held on March 15, has given up its own church reading room in favor of the new Harlem

Branch of the Central Christian Science Reading Room Association, accompanying this action by the contribution of a sum of two thousand dollars towards its establishment and support during the first year, aside from the contributions from the individual members of this church.

It is our sincere hope that this step of progression will give you joy, as we feel that thereby Christian Science will undoubtedly be brought much more prominently before the public than would have been possible in our own reading room connected with the church building, and that it will be the means of a wider and fuller dissemination of the healing Christ-truth in this part of our city. It is contemplated to keep the new reading room open also in the evening, so as to give men and women engaged in business during the daytime an opportunity to avail themselves of its privileges.

We particularly rejoice at being able to take this new step in unity with our sister churches of this city, associated in the work of the Central Christian Science Reading Room Association, which work during the past year has already done so much towards breaking down the old thought of separate interests and the limitations arising therefrom, in bringing together loyal Christian Scientists from all the churches,—brothers and sisters walking in the same direction, in the path of Truth mapped out for us by your inestimable lifework.

We are deeply grateful for the blessing of your wise and ever-watchful leadership in the way of the Master, which brings healing to the ages, and we pray that we may be awake—listening to hear the divine voice, whenever it shall call us onward to new duties that may await our doing.

For the Board of Trustees of Third Church of Christ, Scientist, of New York City, gratefully yours in Truth and Love,

H. L. GWALTER, *Committee.*

Ogden, Utah, March 20, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—I am confident you will rejoice with us that another Christian Science Society has been added to the list of faithful workers who are striving, with gratifying success, to spread this Gospel of Truth. Our first service will be held on Sunday morning, March 26. All are alive to the great value of church services, and have been benefited both physically and spiritually through Christian Science, until it is now everything to us.

Appreciating in the highest degree our text-book, "Science and Health with Key to the Scriptures," as of priceless worth, as well as that indispensable safe guide in church work,—The Mother Church Manual,—we will strive to become a luminous star in the firmament of faithful workers for our beloved Cause,—Christian Science.

Yours faithfully,

GEO. TOLMIE, *Chairman.*

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership, (not a list of its members), as on record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Selected Articles.

An Unworthy Measure.

Bigotry and the latent spirit of persecution has so far prevailed in the legislature as to induce the members in both branches to pass a law aimed at the practice of Christian Science. The members of the legislature mean to be liberal. They would declare unreservedly in favor of liberty of conscience, and they revolt against the persecutions and outrages of the dark ages. Yet these people who believe the good Lord will answer their prayers literally, just as he has promised, and who are willing to trust to good morals, good habits, and correct living, rather than drugs, are so foolish and ridiculous that they ought to be made to practise what we believe instead of being allowed to follow the dictates of their own conscience.

Of course we will not burn them alive, as they used to do in such cases. It will not be necessary. We will just enact a law and they will obey the law. But suppose they do as the ancient martyrs did. Suppose they refuse to obey the law, and persist in their foolish practices. What then? Of course the law has a penalty, or it would not be of any use. If these silly, unreasonable Christian Science people are so strong in their faith that they think they ought to defy the law, as Daniel did, and as thousands of holy martyrs have since done, what will happen then? Why, of course they must expect to suffer the penalty of the law we have made to bind their conscience. We will send them to prison. It will serve a devout and gentle woman right to go to prison if she is so silly as to trust in the name of Jesus for present help in time of need! We have no intention of persecuting the Christian Scientists, as the Quakers, the Protestants, the non-Conformists, the Congregationalists, and the strict Conformists were persecuted. Yet we have passed a law that will land them in prison and keep them there if they are half as obstreperous as was any one of the holy martyrs whose fate we deplore and whose persecutors we detest.

Perhaps we had better take their Bible away from them, so they will forget God's promises. According to the recent statutes of Nebraska, He never intended to keep them anyway! It only requires the signature of the governor to make that statement the law of the State. If Christ should come to Nebraska and do as he did in Galilee nineteen hundred years ago, he would be arrested and fined, and if he did not pay the fine he would be sent to prison, and we could not have the miserable consolation of shirking the responsibility, as Pilate did, by saying, "I find no fault in him." We would be compelled to declare that he had committed the fault of breaking the law of the commonwealth and was worthy of its penalties.

Editorial in *York (Neb.) Times*.

John Wesley's Testimony.

It is probable that many Christian people who have opposed the Christian Science teaching that physical healing should be effected without the use of drugs, are unfamiliar with the fact that the founder of Methodism fully believed in spiritual healing, and at times relied wholly upon God for health and strength, and this not for himself alone but for his beasts as well.—[Ed.]

We are sure that the following extracts from Southey's "Life of Wesley," will be of interest to all Scientists, as well as to those Methodists who may not be familiar with the life of their revered leader.

Says Southey, "He related cures wrought by his faith and his prayers, which he considered and represented as positively miraculous. By thinking strongly on a text of Scripture, which promised that these signs should follow those that believe, and by calling on Christ to increase his

faith and confirm the word of His grace, he shook off instantaneously, he says, a fever which had hung upon him for some days, and was in a moment freed from all pain and restored to his former strength.

"He also says, 'My horse was so exceedingly lame that I was afraid I must have lain by. We could not discover what was amiss and yet he could scarce set his foot to the ground. By riding the seven miles I was thoroughly tired and my head ached more than it had for months. What I here aver is naked fact. I then thought, Cannot God heal either man or beast by any means, or without? Immediately my weariness and headache ceased, and my horse's lameness in the same instant.'"

NINA GOODWIN HENDERSON.

Cured of Drink by Christian Science.

Newark, February 25.—While Lizzie Arlington professes to have been reformed, the police and physicians are watching her case with much interest, but Lizzie has faith in herself this time, and greater faith in George M. McClintock and the teachings of Christian Science. After twelve years of habitual drunkenness she is on the right road, and she says she intends to stay there. Lizzie was cured of the curse which had held her so long, while a prisoner in the Newark jail. Now she is free, and has a position with a good family.

Mr. McClintock declares that nothing cured Lizzie but the teachings and methods of Christian Science. He showed her the way and she proved a willing patient. The story of her cure is remarkable.

"I first heard of Lizzie," said Mr. McClintock, who is a well-known business man of Newark, "on December 3 last. I was sitting in the parlor of my home at No. 1116A Broad Street, reading a newspaper. I noticed an account of the poor woman. The story told about Judge Sweeney sending her to jail with the intention of having her committed to the Morris Plains Asylum later as a dipsomaniac. Judge Sweeney had been appointed and still is her guardian.

"I had been cured of a drunkard's life by Christian Science, and I knew that Lizzie Arlington could be cured. For fifteen years I scarcely drew a sober breath, but nine years ago I consented to let my wife try to cure me through the aid of Christian Science, and from that day I have never touched a drop of liquor. Before that my wife was cured of a severe sickness by Christian Science after specialists had failed. Is it any wonder that I am a believer in the faith?"

"On the first visitors' day at the jail I called on Lizzie. She told me she would soon be sent to the asylum to be treated by doctors for her craving for liquor. I told her I knew a better way—that Christian Science would heal her, that God alone could help her. She said she believed in God and was willing to read the Christian Science books which I had brought with me. The next week I called on her again and I have done the same every week since then. Each time I talked with her and treated her by prayer. She seemed very earnest and gained an understanding of our faith from the books. Through Christian Science the power of drink over her was driven away.

"On Thursday Lizzie's time in jail was up, and I went before Judge Sweeney and told him that she had been cured and that I could place her in a home with a Christian Science family. The Judge was reluctant to do this. He knew that Lizzie had spent the better part of twelve years in jail for drunkenness and he did not believe she could reform. But I was persistent and he finally consented.

"They will never call Lizzie Arlington the 'town drunkard' again. I am as certain of her reformation as of my own. She says she is very happy now, and never has a desire to drink. I do not claim the credit for her cure. It was due to Christian Science alone. I have cured three women and a man through Christian Science and I know

whereof I speak. I am not an idle dreamer. I am simply a believer in the power of God."

The New York Evening Journal.

Christian Science and the Jews.

In the current [February] *Christian Science Journal* there is an interesting article by Anna Friendlich on "Israel's Return to Zion." The lady who wrote this article is a Jewess, and she gives some excellent reasons for the acceptance of Christian Science by so many Jewish people. Besides being a scholarly effort on the part of the writer, it gives enough of divine metaphysics to throw light on the subject; explains Monotheism, and shows the connection between Judaism and Christianity as taught in Science and Health.

The cause of the misunderstanding between the Christian and Hebrew is explained, and the beliefs that have long been offensive both to Christian and Jew are removed. It also proves that when the works of Jesus are understood, he can be accepted by the Jew as the greatest Israelite that ever lived. Says the writer, "In identifying himself with Christian Science he [the Jew] does not desert his people Israel, he returns to them; he does not go out of his religion, he comes into it; he is not absorbed, he is reconciled; Christian is no less Jew than Jew is Christian. Christianity returns to Israel, and Israel to Christ. Christianity comes forward halfway with gracious acknowledgement; shall Israel, having tilled, sowed, and planted, remain self-debarred from its own harvest?"

"The revelation, through Mrs. Eddy, of Christ Jesus to his own people is an achievement unrivalled in history. The glories of a Christian civilization for twenty centuries have not shown the Jews that Christianity is a good thing. Persecution and insult, the Ghetto and the Pale have not brought it to pass. The labors of men of learning, statesmen, generals, poets, sages, have not convinced the Jewish people that Truth is to be found in the New Testament. The simple humility of a consistent Christian life in Concord has corrected the failures of twenty centuries."

Toledo (O.) Times.

An Unjust Law.

There has been introduced in the Oregon legislature a bill compelling parents and guardians to employ doctors of some school of medicine in case of sickness in their families. The law excepts osteopaths, who use no medicine. The law was, no doubt, inspired by the doctors and aimed directly at Christian Science practice. Osteopaths use no medicine, neither do Christian Scientists, but the reliance for success is widely different. The doctors were willing to concede to the osteopaths a place in their ranks, but would not recognize the Christian Scientist practitioner, who relies upon an understanding of man's relation to divine Love for his cures instead of merely punching, pinching, and kneading the body of the helpless sick. If the law would provide for severe penalties in case a medical doctor failed to cure, there might be some sense in the law interfering with the people's rights of self-government. The legislature of Oregon will not pass a law of such distinct class legislation, neither should it.

Post Falls Advance, Post Falls, Idaho.

Lecture of The Mother Church.

A lecture on Christian Science, under the auspices of The Mother Church, will be delivered by Mrs. Sue Harper Mims, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Huntington and Massachusetts Avenues, Thursday evening, April 13, 1905, at eight o'clock. The lecture is free and the public will be cordially welcomed.

Testimonies of Healing.

After many years of invalidism, during which all material methods and remedies had failed to give me relief from the intense suffering produced by periodical headaches, I was smitten with an acute attack of bronchitis. One of the most skilful physicians in this city attended me for many weeks, but finally gave up the case, advising an immediate change to a milder climate, and telling me repeatedly, "No power on earth can stop that cough." I was unable to take the long journey, for which arrangements had been hastily made, failed rapidly, and without any doubt whatever was dying, being conscious only at intervals. During one of those intervals, on waking from the almost constant sleep which seemed to be leading toward that which knows no waking on earth, and seeing the grief of my husband who sat beside me, I roused myself and tried to console him, and finally asked him if he would like me to try Christian Science. Frankly, I had neither faith nor hope in its efficacy, but I said it with the thought that afterward it would be comforting to others to remember that nothing had been untried or left undone. A practitioner came at once, and through her understanding that God is Life, I was lifted almost immediately from the "shadow of death," where I lay in darkness, being "bound in affliction and iron." In a few days I was able to sit up, and gained slowly, but steadily, in flesh and in strength. The cough was many months in disappearing, but finally faded away, and there is now no trace of the disease. This healing was nearly five years ago and seemed miraculous to those who knew my condition. Many who are antagonistic to Science and incredulous of its healing, admit its wonderful power in my case. Every member of my family has been benefited through Christian Science. Each one has been very ill and had no other treatment. I can scarcely enumerate the many attacks of disease which it has dissolved into nothingness,—pneumonia, jaundice, measles, rheumatism, fever, headache, diarrhoea in a severe form, valvular heart disease, and many others.

But what shall I say of the daily problems of life, which so perplex us and for which matter has no remedy? Science alone can and does solve them, and help us to conquer fear and sin through the understanding of the Love that casteth out all fear. I am truly grateful, as I have abundant cause to be, to Christian Science, and to its Discoverer and Founder.—FLORENCE J. BLADES, Kansas City, Mo.

I was a semi-invalid; my husband and one daughter were doomed to die, according to the laws of *materia medica*; the other daughter was subject to hay fever from infancy, and neither medicine nor change of climate could heal her; a little boy was born with stomach trouble, and the hired girl was subject to sick headaches. My daughter and husband were both healed through Christian Science, each in one treatment. The boy's stomach trouble and the girl's headaches also vanished away. The hay fever has been a little more stubborn, but is now practically destroyed. Best of all, I have found the way to Truth. I had lost faith in drugs, though the doctors were faithful and kind, and my only hope was to die. I had no faith in orthodox theology; and I had no hope save in death.

As far back as I can remember I had a desire to be good. As I grew older, a longing to know how to be good grew upon me, but the ideal of good presented to me was not my ideal. I believed myself to be a hopeless, stubborn sinner because I could not see good that way. I asked all the professed Christians and ministers concerning many things that were disturbing me in the Bible, and they answered me according to the prevalent beliefs, but their answers disturbed me more than ever.

When Science and Health was given me I read all day and into the night until I had read it through, and oh, the joy of those days; I had found the truth! In the past

two years I have been called upon to prove that it was the truth, in some very serious conditions, but it has been equal to each occasion. I cannot close without expressing my gratitude to Mrs. Eddy, and to all others who have been so faithful in helping me over the rough way.

ESTHER P. CRUZE, Knoxville, Tenn.

In loving gratitude to God, I wish to tell what Christian Science has done for me. Some months ago, while I was standing on the extreme edge of the sidewalk, I leaned too far forward and lost my balance. To save myself from falling, I put one foot down on the street, when instantly a heavy vehicle passed over my foot. The vehicle stopped when one wheel was directly on the toes, and a lady turned around and asked if I was hurt, to which I replied by asking her to drive on and free my foot. It seemed, to sense, as though my toes were literally crushed, but I declared the truth as I understood it, denying all power but God's power. All the evening I was on my feet, and when I retired I saw that the toes were badly bruised, according to mortal sense. I worked till late at night, but slept soundly after I did get to sleep. The next day we went to the beach and I was on my feet all day long, and three days from the time I was hurt my toes were entirely well. I have also been wonderfully helped in other ways, and while I still have much to overcome, my daily prayer is that I may know the truth that makes free. I wish to express my deepest gratitude to our beloved Leader, Mrs. Eddy.

KATHARINE E. ANTES, Pasadena, Cal.

I feel it my duty to give a testimony as to what Christian Science is able to accomplish through faith in God. In March, 1904, I had a severe attack of sciatic rheumatism. Four years ago I had a similar attack, though not so severe. Then an electrical appliance seemed to help me, and of course that was the first thing I tried this time. It did me no good, however, nor did I get any help from the medical treatment which I tried for quite a while. A friend, who is a Christian Scientist, then proposed that I take Christian Science treatment, and finally I decided to do so. I went to a practitioner in this city. She agreed to treat me, and now, through Christian Science treatment and faith in God, I am healed of my plague. I was so bad that for eleven weeks I could not lie down on the bed. I suffered untold pain, but thanks be to God first, to Christian Science, and also to the faithful practitioner, I no longer suffer. I am once more able to walk as God intended I should do,—upright. I shall study Christian Science and try to understand it better.—R. M. EPPLER, Purcell, Ind. Ter.

I came into Christian Science about September, 1903. I had been examined, ten months previous, by an able physician, who discovered a floating kidney. He said that if allowed to remain in this condition it would affect my nerves. This it did, and from that time until I came into Christian Science my suffering was intense. The doctor said the kidney must be stitched to the muscles of my back, and then he was not positive of favorable results. This kidney has not troubled me in the least since I have been studying Christian Science, and I think nobody can understand my gratitude but those who have been affected with nervous trouble in a similar manner.

Another benefit which I have had in Science, was in the cure of consumption. I came West for this trouble, a brother and sister having died with it. When I took up the study of Christian Science I had tried medicine and climate for two and a half years, with little improvement. However, at this point I would like to state, in justice to a noble doctor of medicine, that he once saved my life by an operation. This trouble has attracted my attention but very little since studying Science and Health, and I feel that it never will if I remain true to this teaching. Another demonstration was over chronic constipation, for which I have had only Science treatment. This was over a

year and a half ago. I would like to add that I became an invalid during a nine-years study of medicine. Then medicine brought no relief for two years and a half, when I took up the study of Christian Science. Six months from the day I first opened Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I considered myself well.

Will also add that I could never have practised my chosen profession, dentistry, had it not been for Christian Science. In the last year and seven months I have been but one day out of the office on account of my health, and this was when I first commenced the study of Christian Science.

JOHN TIFFIN, D.D.S., Canon City, Col.

Jesus came as the Wayshower to teach us the truth, and although it has been partially hidden for centuries, Christian Science is again showing us the way, through the self-sacrifice and love of our dear Leader, Mrs. Eddy, who has so faithfully devoted her years to the cause of uplifting humanity and who stands to-day as the exponent of the Christ-truth. I should like to tell of my experience with the practical side of Christian Science, as viewed from the human standpoint. Last winter my three little girls were taken, simultaneously, with scarlet fever, as diagnosed by two physicians of the Board of Health. No material medicine was given them, and the fever was broken in from two to three days in each case. Every condition was met and destroyed; they were allowed to eat and drink anything they wished for, and although they were quarantined for several weeks, they played about the house, after the first few days, feeling perfectly well. We were warned to beware of after-effects,—all kinds of dreadful things. The first time we took them away from our premises it was to the Christian Science church, in a snowstorm, but there were no "after-effects" except enlarged appetites and perfect health.—A. H. ACKERMAN, Brooklyn, N. Y.

[Translation.]

For about seven years we have known of Christian Science, and find it truly a help at all times and in all conditions of life. The question is often asked, How long will it take one to be able to apply Christian Science and help others? I can answer this question with the following experience. During the first week of our knowing of Christian Science, and after we had attended the services twice, one evening, while undressing for the night, a feeling came over me as if I could not breathe. At first the thought came that I would ask my husband for a glass of water, yet, being filled with the thought of Christian Science and convinced of the ever-presence and all-power of God, I desisted and did not express my desire, knowing that water had no power to help me. Thereby the feeling of suffocation was overcome and the application of Christian Science brought an instantaneous help which proved to me God's presence and power. With a grateful heart I acknowledge that through the study of Christian Science, as taught in Science and Health, I have been entirely freed from a disease which the professors in Germany pronounced floating kidney, and through my growing understanding of the teachings of Christ Jesus as given again to the world, I have been enabled to help others. Is not this a convincing proof of the truth of the saying, "Who trusts in God, does not build on sand." O, may all, who call themselves Christians, become adherents of Christ in truth and in deed, and thus share in the same blessings and promises.

MRS. LOUISE RITTNER, Dallas, Texas.

I wish to tell of the joy and peace that have come to me through the study of Science and Health. My steps have been slow and encumbered with many fiery trials. Oftentimes error seemed so dense that I felt I would faint by the way, but remembering our Master's divine word, to take the cup and drink all of it, and the many trials that our beloved Leader had to endure in order to point out the way of escape to a sin-sick and dying humanity: and knowing,

too, that there was nothing to turn back to, I pressed on to reach the high goal. Mrs. Eddy tells us that in order to reach this goal we must not only seek but strive for it, and I can now see that trials are necessary to cleanse our consciousness of the many evils that beset our way from sense to Soul. If we were not tried, evils that we thought were destroyed would only be covered up. When trials come, many sins which we flattered ourselves we were free from, are revealed, and as we discover them they are cast out through truth. In this way we are gradually purified and our enemies oftentimes prove our best friends.

It is ten years since I heard of Christian Science, and was healed of risings in my head that I had been subject to since childhood. I bought a copy of *Science and Health* at the same time, and not a drop of medicine has been used since that precious volume came into our home, although very little of its teachings was understood for several years afterward. Various forms of sin and sickness have yielded to Christian Science treatment. Three children have been born under this treatment, with good results, and I never remained in bed, but was up attending to my housework as usual. The physical healing is, however, of minor importance, compared with the spiritual uplifting. Many rough knots of sin have been hewn off by the sword of Truth. I can now gladly abandon all strife and striving for material things, and work to reach the goal. This spring I received class instruction, and the benefit derived from it is great.

Words are inadequate to express the love and gratitude I have for Mrs. Eddy, who has become the channel for the revelation of this blessed truth.

MRS. ALICE HENDERSON, Fort Davis, Tex.

I have heretofore given testimony to my own case of healing by Christian Science treatment, after having been a chronic sufferer of many years' standing, and being healed even though I was bitterly antagonistic to what I supposed Christian Science was. When I gained an understanding of it, I realized that my prior conception was erroneous in every particular. Several years ago my wife was a sufferer from an internal trouble that the best physicians said would never be cured without a capital operation, which was so serious and dangerous that they would not deceive us as to the gravity of the situation. The operation was not performed, but Christian Science was called in, and in about five months' treatment, complete and lasting relief was found, without any recurrence of the complaint.

Some years ago one of my sisters was lying dangerously ill. I was sent for and found the physicians holding a consultation. The conclusion arrived at was that an immediate operation was necessary, as it was considered a matter of life or death. My permission was desired, or the responsibility would rest on me. Permission was refused, Christian Science was resorted to, and in a few days the patient was out, perfectly well, and has not suffered from the complaint since.—ISIDOR JACOBS, San Francisco, Cal.

It is with a grateful heart that I send this testimony of my gratitude to God for all the great blessings of the past and present that He has given me and mine. Seven years ago Christian Science came to my home in a time of great need, and healed one near and dear to me. I was an invalid at that time also,—prostrated through sorrow and trouble. I then began to read *Science and Health*, and was strengthened mentally, morally, and physically. I put myself under treatment, and as I began to imbibe the truth my eyes were opened. I saw that my true consciousness is mental and not in the body. I was enabled to lay off glasses which I had worn eighteen years, and I have had no need of them since. I have had many trials since then, but every one of them has brought me nearer and closer to Him who has said, "I will not fail thee, nor forsake

thee." I feel daily that God has greatly blessed me in calling me to know His allness and my oneness with Him.

I thank God for enabling me to look upon the dear one who has brought the truth to me and mine,—Mrs. Eddy. God bless her.—MRS. MARGIE COCHRANE, Buffalo, N. Y.

I am prompted to give my testimony to the many benefits received from Christian Science treatment, as well as from the teaching of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, together with the Bible. My troubles have been mainly catarrhal, and nearly deprived me of taste and smell. My hearing, sight, and voice were impaired, besides which I had trouble, of long duration, with a painful sore throat. Bunches also appeared on my lower limbs, that developed into running sores. I was under Christian Science treatment off and on for six years. The healing has been slow, but sure and very harmonious, and accompanied by a consciousness that all good is possible with God. I have found the study of *Science and Health* very helpful and interesting. It has given me a better understanding of God as a present help at all times, and how to trust the supreme infinite. I am not entirely healed, but am very comfortable and give all credit to Christian Science treatment, and I recognize the fact that had it not been for this treatment I would have been in my grave years ago.

For all this I cannot refrain from expressing my profound love and gratitude to God for the blessings Christian Science brings through the teachings of our beloved Leader, Mrs. Eddy.—A. B. BALLOU, Woonsocket, R. I.

It is now five years since I first heard of Christian Science. Eight years prior to that time we were living in the south of Louisiana, where I was constantly sick with malarial fever which later developed into lung trouble. I traveled from one place to another looking for health, but could not find it. Finally the doctors advised me to come to Colorado, to a higher altitude, which we did. As soon as I arrived in Denver I got worse, for I had hemorrhages of the lungs and was in a serious condition. My doctor did all he could for me, and when I was able to walk around again he advised us to get out of the city and go into the mountains to live. I was willing to do anything if only I could get well. Arrangements were made, and when we arrived at our destination it was a wild, rocky-looking place and we were twenty miles away from the nearest town. My doctor, knowing the location of the country, took care to provide me with an assortment of medicines which I might need, and I took great care of them, for we could not go to town every day.

Having been accustomed to city life, I used to think that such a lonely life was like that of a hermit. I found my only pleasure and comfort in prayer, but it seemed never to be answered. One day a lady came to our cabin on an errand, and she was so fresh and rosy that I liked to look at her. After a little conversation she asked me if I had ever heard of Christian Science. I said, no, and asked, "What is Christian Science?" She told me how she had been healed, and asked if I wanted to read something about Christian Science. She sent me some copies of the *Sentinel*, and I began to read. The first article I read was a great revelation to me, for I had been taught from childhood that it was God who sent us sickness and tribulations. As I read on I found some references to *Science and Health*, and I wondered what sort of a book it was. Next time I met the lady I asked if she had *Science and Health*, and she said, yes, but that she needed it every day. I told her I would like to borrow it. She finally loaned me her copy for two weeks, and I was confident that I could read it through in that time, but I was disappointed, for those two weeks were the busiest I had since I lived there. The lady was prompt in sending for her book, so I sent for a copy at once.

At last it came and I felt very happy. Day by day it became more precious to me. It satisfied my hunger, and midnight many times found me up, reading Science and Health. When I got to the chapter on "Prayer" (old edition) I was made whole. I could never tell in words what happened, but I became conscious that I was healed, and it was so clear to me that I got up at once and gathered all my medical books and prescriptions and destroyed them, with all my medicines, and I have not used a drop of medicine since. When I look in the *Journal* and see the number of Christian Science practitioners in the different cities where I had been and never heard a word about Christian Science, those words out of the hymnal,—

Thou leadest me by unsought ways,
And turn'st my mourning into praise,—

always bring to me a sense of gratitude and joy, for I love to think of the happy day when I first heard of Christian Science. Since then I have had many and many proofs that God answers prayer when we pray aright, and I no longer wonder why the lady would not be without Science and Health, for now I would not either, at any price.

I am truly grateful to the one who first presented Christian Science to me, and to our dear Leader. It comes to me that I can only prove my gratitude in trying to live the life revealed through Christian Science, in being more awake to the truth, more watchful, more loving and obedient.

BLANCHE C. ROBINSON, Denver, Col.

"Ye shall know the truth, and the truth shall make you free." "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Out of darkness into light,
Out of blindness into sight,
Out of sorrow, sin, and pain,
Into joy, hope, life again.
Lifted up to know the Truth,
Given back a vanished youth,
Knowing in our Father's sight
Is no age, nor cloud, nor night.
Thank we, then, our God above,
Who is Light, Life, Truth, and Love.

Hardly a day passes in which these words do not come to my consciousness with a sense of rest and freedom. One is so surrounded here with the fear of disease; in fact, disease and sickness are the most usual topics of conversation everywhere. With a clear understanding of the truth of Christian Science, however, we realize that we have been liberated from the bondage of these conscious and unconscious fears and brought into "the glorious liberty of the children of God." I have only been in this country for three months, having come here with another lady, a Christian Scientist, and as far as we know we are the only Scientists here. On Sunday we hold our little service alone with our two children, knowing that, as there are no limitations in Truth, others may be led to join us in the future.

One of our Kaffir servants, who was suffering intensely, listened to the truth and was quickly helped. She expressed much gratitude for her healing.

I have only known about Christian Science for a year, but I wish to express my sincere gratitude for spiritual and physical healing, and for the many demonstrations which I have had of the power of Truth.

MRS. AGATHA HAYWARD, Bloenfontein, S. Africa.

Three years ago I was healed of an ailment through Christian Science, and since that time I have had many beautiful demonstrations of God's omnipotent care. My heart has never ceased to be grateful to God, to Mrs. Eddy, and to her faithful followers. My daily prayer is to be ever worthy the name of a Christian Scientist.

MRS. DAISY C. MAIL, Denver, Col.

"When he was yet a great way off, his father saw him." Several years ago these words made a deep impression on me, and even in anguish the thought went out that perhaps my Father saw me.

Just one year ago I took my first treatment in Christian Science, and I can say with much gratitude that crooked paths have indeed been made straight, and rough places plain. My healing has come about gradually, and many ailments, some of years' standing, have been overcome. I can truly say that I never dreamed to attain in this life to such hope, health, and happiness. When I first took up the study of Science and Health I said to my practitioner that night, "Others might be able to heal, but of course I never could." I have had it proved to me, however, that God is no respecter of persons.

Two months ago I came to Rich Hill, Mo., and have been most happy in striving to do the work of him who came "that they might have life, and that they might have it more abundantly."

I wish to thank the dear friends who so lovingly helped me over the rough places. I would tread softly when I think of that gentle woman, our dear Leader. May she be blessed with blessings beyond hope or thought, with blessings which no words can find.

NELLIE CUNNINGHAM, Rich Hill, Mo.

It is now over four years since I first heard of Christian Science, and my heart overflows with love and thankfulness to our beloved Leader, Mrs. Eddy, and the dear one who so patiently led me to see the true light that leads us into the paths of righteousness, or right living. At that time I was given up by physicians. They told my husband that I had blood-poison and they could not do any more for me. I seemed to be the most unhappy woman in the world, and was thinking, "If death would only come and end it all!" But instead Christian Science came, with healing in its wings, and made me free. I was healed in about three treatments and have been free ever since. I have had many beautiful demonstrations, one where my little girl, two years old, swallowed potash, and the trouble was overcome in about twenty minutes. All were met and destroyed through the truth. Words fail to express my gratitude and love to God, and to Mrs. Eddy, who so faithfully labors for mankind.—MRS. ADELIN PHEIBER, Warsaw, N. Y.

[Written for the *Sentinel*.]

Love's Guidance.

MARJORIE JERMAN.

My shepherd is the King most high;
My every want He doth supply,
And He to me is ever nigh:
Love leadeth me.

As ever on my course I press,
Toward that eternal state of rest
Where all with His sweet peace are blest,
Love guideth me.

Though falt'ring be my steps, and weak,
I'll look to Him,—His strength I'll seek,—
Assured that, when I'm patient, meek,
Love strengthens me.

As onward in the truth I go,
Each day destroying some dark foe,
With healing streams which ever flow,
Love blesseth me.

From our Exchanges.

The arguments which are made against the sacrifice of principle in this matter of union are true and have great force. But it is certain that no one truth can ever conflict with any other truth. The whole realm of truth is everywhere consistent with itself. Admitting, therefore, the truth of Christ's words, it is clear that there cannot be anything really true and important which will stand in the way of the realization of the prayer of Jesus [that they may be perfected into one]. Since this is of supreme importance, if the world is to be brought to submit to his rule, the proper attitude of all Christians is, not to emphasize the things on which they must insist, but to search for those points of difference which they will be able to yield in order to aid in bringing about that unity of his followers which Christ declared would in itself achieve the reception of his love by the world.

In view of what has been said, it will at once suggest itself that much Christian effort is at present misdirected. The extension and establishment of the kingdom of God on earth is being attempted under impossible conditions. No thoughtful person can contemplate the immense expenditures of sincere and earnest labor and of money in Christian work to-day, and the utterly inadequate results, without a feeling that there is a serious error, somewhere. May it not be that the followers of Christ are not only sapping their energies and resources by their divisions, but are rendering complete success impossible by failure to comply with the fundamental condition on which Christ himself hung the triumph of his gospel in the world? If this is true, the supreme effort of Christians should be directed toward effecting a real unity among themselves, that they might go forth a single army with a solid front to win the whole world to the love and service of their Lord.

The Watchman.

One of the indications that the revival of religion in Wales is genuine, is that Mr. Evan Roberts, one of the prominent leaders in the movement, warns his fellow-workers of the danger of trying to frighten people into conversion. He says, "Do not say anything about hell and future punishment to the people." He also protests against preaching against the theatre and the public house. His belief is that, if the right spirit is in the hearts of the people, they will show works meet for repentance. In short, his methods are exactly opposed to those of the professional revivalists, who always begin by denouncing the sins of church members and prosperous people. Such preaching is always attractive to the rabble, but is not a sign of spiritual power. The signs of the genuine revival, which comes only once or twice in a century, are spontaneity, gladness of heart, rejoicing in the love of God, the presentation of the glorious aspects of the righteous life, with faith, hope, and joy in believing.—*The Christian Register.*

If the spirit of Christ has become the ruling principle of our conduct, then we have entered into life, and it is a life that knows no term; it is the immortal life. If the spirit of Christ has entered into our lives, then in all our relations with others life is increased; we are by nature givers of good; out of our lives are forever flowing loving, saving, restoring, vitalizing influences, and when all the members of the society in which we move have received this gift and manifest it, there are none to bite and devour, to hurt or destroy.

WASHINGTON GLADDEN, D.D.

The Homiletic Review.

There is too much hortatory, oratorical evangelism, and too little "conversational evangelism," thinks the *Sunday School Times*. If religion is a possession it also is a gift. If men have anything which is their neighbors' worth while to have, why not tell them of it?

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

President Roosevelt, before his departure for his trip to the Southwest and West, announced the members of the new Panama Canal Commission as follows:—

Theodore P. Shonts, chairman; given direct charge of fiscal affairs of Commission; purchase and delivery of all materials and supplies; accounts, bookkeeping, and audits; commercial operations in United States of Panama Railroad and steamship lines and of general concerns of commission. Charles E. Magoon, governor of the Canal Zone. John F. Wallace, chief engineer; will have charge of the actual work of construction, custody of all supplies and plant on the Isthmus, and practical operation of the railroad. Rear Admiral M. T. Endicott. Brigadier General Peter C. Hains, U. S. A. Colonel Oswald M. Ernst, U. S. A. Benjamin M. Harrod.

The President has made an order allowing a salary of \$7,500, with traveling expenses, to each member of the Commission, and to the chairman of the Commission the additional compensation of \$22,500; to the chief engineer the additional compensation of \$17,500, and to the governor of the zone the additional compensation of \$10,000. The head of each department is allowed the use of a furnished house upon the Isthmus and his traveling expenses while traveling on the business of the Commission. The total is \$102,500. The salaries and allowances under the former Commission amounted to \$120,000.

If the work of the Department of Agriculture bears fruit as Secretary Wilson expects, the time is not distant when the United States will produce a good proportion if not all of the silk used in this country. He believes that silk can be produced in this country, and he is adopting methods for teaching the American farmer how to raise the silk-worm, and instructing the American woman how to treat the silk cocoons and to reel the silk.

Congress authorized the issuance of \$130,000,000 worth of bonds for the construction of the Panama Canal, but, as it failed to fix the rate of taxation on the circulating notes of national bonds based on the bonds at one-

half of one per cent, they cannot be sold, unless with a handicap of a half per cent, the present rate being one per cent. Unless these bonds are sold the Commission might find itself without funds by November.

It now appears, from correspondence made public by the State Department, that credit must be given to Emperor William for the proposal to restrict the war zone of the Russian-Japanese war to Manchuria and Korea. Believing the proposal would have a greater chance of success if suggested by the United States, he communicated his idea to the State Department, which was quick to see the advantage of such a move.

Secretary Shaw has issued a call upon the national bank depositories of the treasury throughout the country for the payment into the treasury of \$27,000,000 of Government money now on deposit in anticipation of the expected stringency which usually comes in the fall when the crops come to be moved.

It is probable that Japanese will be employed to dig the Panama Canal, as the West Indian negroes are found unstable, the Chinese are practically debarred by exclusion laws, and Americans are not to be considered, except for the operation of heavy machinery.

Foreign.

A serious hitch in the agreement recently signed between British and German bondholders and the Venezuelan Government threatens to render the scheme for the satisfaction of the former's claims unworkable. A clause in the contract provides that the proportion of the revenues allowed to the bondholders shall be paid to British legation and consular officials in Venezuela, but the British Government refuses its consent. The bondholders are discussing an alternative arrangement, but considerable doubt exists as to whether the contract will be carried out.

At a recent auction sale at Chatham dockyard, London, thirty-one obsolete British war vessels were sold for \$900,600. The lot included twelve cruisers, among them being the Warspite, Northampton, Galatea, and the Australia, two torpedo boats and the training ship Exmouth. The terms of the sale provided that none of the vessels could be sold to a foreign Power. All of them must be broken up within twelve months. The ships sold represented an original outlay of \$15,000,000.

Various opinions are expressed as to the significance of Emperor William's visit to Morocco and to his utterances and audiences there, and their effect upon the French claim of paramount influence in Moroccan affairs. Further speculation has also been caused by the almost synchronous visit of King Edward to France.

The total imperial debt of Germany, including treasury notes outstanding and projected issues of consols, is \$875,750,000.

The Spanish Council of State has decided in favor of the creation of free ports in the Canary Islands.

Industrial and Commercial.

The Premier diamond, whose discovery was announced a few months ago at Pretoria, South Africa, has since been brought to London, carrying on the way an insurance of \$1,250,000. The first report, that the stone was as large as a tumbler and was worth three or four million dollars, was no exaggeration. The mammoth gem measures approximately four by two and one-half by one and one-quarter inches, and weighs 3,032 carats, or 1.7 pounds troy. The stone is almost perfectly pure; a few grains are present, and it contains some flaws or cleavage planes, but they can be cut away without appreciably reducing the size of the cut gem. It is perfectly transparent, and looks like a piece of pure ice. Its structure shows that the stone was originally much larger. Only a small portion of the natural surface of the stone remains, and the fragments broken off

must each have been very large. One of the most recent diamonds, known as the Tiffany Syndicate diamond, was for commercial utility broken up into ten diamonds.

A new use for aluminium is found in making spools and bobbins, particularly for mill work. The aluminium bobbins weigh less than half as much as wooden ones, are less influenced by changes in heat and moisture, and are said to be more durable.

In the blading of the three turbine engines of the Victorian, the new Allan Line steamer which recently gave such a satisfactory performance in crossing the Atlantic, there are over a million and a half separate parts.

The great Baldwin establishment in Philadelphia broke its own record last month by building 226 locomotives and practically rebuilding thirty-one others in twenty-seven working days.

General.

Eleven yachts were entered in the ocean race for the German Emperor's Cup at the closing of the lists April 1. It promises to be an unusually interesting event. Some remarkable records of speed and daring have been made in former contests.

The Henrietta in 1866 made an average speed for the course of 2.36 knots and ran in one day a distance of 280 knots; the Sappho, in 1860, made an average over the whole course of 9.66 knots, and ran in a single day 316 knots, a run surpassed later by the Dauntless, which in 1887 reeled off 328 knots in twenty-four hours. This record of the Sappho stood until 1900, when the schooner Endymion averaged for the whole run the same as that of the Sappho, but broke the record for the whole course, which she still holds, crossing from Sandy Hook to the Needles in thirteen days, twenty hours, and thirty-six minutes. This fine run, however, was not made in a race, but in an ordinary passage across the Atlantic, and therefore does not stand as a racing record.

Of the eleven yachts that are entered, five were built in England, and six in America. Two of them will sail under the flag of the Royal Yacht Squadron; seven will fly the flag of the New York Yacht Club; one, the Thistle, will fly the Atlantic Yacht Club flag; and a single yacht, the former Watson schooner Rainbow, now the Hamburg, will fly the flag of the Kaiserlicher Yacht Club and will represent the yachtsmen of Germany.

The Pecos viaduct in Texas on the Southern Pacific Railroad is 321 feet high and 2,180 feet long; the Loa in the Andes is 336 feet high, 800 feet long; the structure which crosses the Kinzua Creek in Pennsylvania is 301 feet high, 2,053 feet long; the Gokteik in southern Asia is 320 feet high, and about 2,200 feet long. In the Pecos structure 1,820 tons of metal were used, making a light, graceful structure.

In the immediate neighborhood of the little town of Klingnau, in Switzerland, a case was found containing an assortment of 820 gold coins. Most of the coins are of the years from 1602 to 1704. It is thought that the gold was buried at the time of the Spanish war of succession. The gold value of the coins is estimated at 35,000, and the numismatic value at over 100,000 francs.

There has just been mounted in the New York Museum of Natural History the skeleton of a gigantic brontosaurus found eight years ago in the Wyoming Bad Lands and put together bit by bit. Scientists say the creature lived eight million years ago and weighed ninety-four tons.

The proposal to raise the Assouan dam in Egypt twenty feet has been abandoned for the present, as a new theory regarding masonry stresses shows it to be unsafe to do so.

Traffic in the Simplon tunnel between Italy and Switzerland was inaugurated April 2. This is the longest tunnel in the world.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Right Practice.

CLARENCE W. CHADWICK.

IN its reformatory mission among mortals, Christian Science is working a radical but most needful change in the general thought upon the subject of metaphysical healing. Thinking people are aware of the fact that some curative agency is at work in human consciousness, producing results that cannot be explained from any material standpoint. Various opinions are entertained as to the nature of this unseen agency, and in spite of the fact that every possible effort has been made to discredit what is being accomplished in the way of healing, thousands of the world's best people are daily turning to Christian Science for help. They find what they are after, health and happiness, and they find them in Mind, not in matter.

The most bitter opponents of Christian Science will agree with us that the sick should be healed, but there is the widest divergence of opinion as to the methods that should be employed. Jesus at one time asked, "When the Son of man cometh, shall he find faith on the earth?" With the advent of Christian Science "we know that the Son of God is come, and hath given us an understanding," but behold the faithlessness of the thousands who say they believe in Christ. When upon all sides they see the sick being restored to health, and men and women leading nobler and purer lives as a direct result of their interest in Christian Science, is it not strange that any professing Christians should be found who are more inclined to associate such works with Beelzebub than with Christ? Why do they so zealously discredit the signs of Christ's coming, the very signs which he said should and would follow every true disciple? Why should many of these good people cling tenaciously to their drugs, and oftentimes do their utmost to keep their loved ones from turning to Christian Science for help, when they well know that their Saviour never used nor advocated the use of drugs or any material remedy whatsoever, but healed the sick and the sinner alike through the power of divine Mind?

What valid reason have those who believe that God is all-powerful, for thinking that the sick should not be healed to-day as they were in the early centuries? They firmly believe that it was the power of God which did the healing in those days, and they know that His power has not changed, that it is just as operative to-day as ever, just as capable of filling humanity's needs now as then, just as potent to heal and to save. This being so, why not let God do the work? Why swallow a non-intelligent, impotent, lifeless drug, and persist in thinking, "This will cure me"? that is, "This will do for me what God cannot." Is it an evidence of faith, even of the mustard-seed kind, to assume a position that ascribes less power to the living God than to a pill or to a stone image?

Correct methods alone lead to correct results. The great Teacher of divine metaphysics has left the world one universal prescription for all the ills and sins to which flesh is

heir. It cannot be filled by the apothecary's art, nor can there be any material means in its application. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here is humanity's universal panacea, and Christian Science has come to show us how to make it practically available in every hour of need.

Had the first commandment, "Thou shalt have no other gods before me," been lived up to, Christian healing would not have been lost sight of; and to-day humanity certainly owes a debt of gratitude to Christian Science for its practical interpretation of this great commandment, which makes us see the futility of all material methods in dealing with sin and disease. The Christian Scientist can say with the blind man of old, "Whereas I was blind, now I see." He, too, at one time, was a believer in the gods of matter, but now, in obedience to higher law, he turns away from matter to Spirit as the only power to heal and save, and he does so with more intelligent faith and confidence than he ever had in drugs or in any other material means.

Christian Science reveals the right practice, and all must admit that the right practice is the only one leading to correct and permanent results. Its rightness inheres in the fact that primarily and ultimately its mission is the destruction of sin. The healing of so-called physical disease incidentally follows. Any mode of treatment that fails to lay the axe at the root of the tree, by eradicating the mental cause of the disease, falls far short of the Christ cure. The right practice heals. Human systems may bring about a temporary surcease from pain, or they may only increase suffering by exchanging one human belief for another. In any event, it is little else than a smoothing-over process, which may mean no moral or spiritual benefit whatever to the patient. The right practice means regeneration, including the cure of physical ailments. It says, in the language of Scripture, "Be ye transformed by the renewing of your mind." Disease is not corrected unless it is corrected in thought, any more than is sin. If the thought of sin continues, the sin continues, and so it is with disease. Does it not follow that the thought of God, good, is the only healer of sin or disease? The mere exchange of one human thought for another never accomplishes the divine purpose, and surely it is God's will that man should be as free from sickness as from sin. It must be acknowledged, then, that there is just one right way to realize freedom from sin or disease, and that is to turn to God with a whole heart, and to stay turned, knowing that the healing is accomplished through divine Mind alone. Christian Science may seem radical, but that is because it teaches absolute reliance upon God, and it is for this same reason that it succeeds where human devices fail. It may of course seem easier to take medicine and to leave all responsibility with the doctor, but what moral right is there in waiting for a more convenient season to worship the Father "in spirit and in truth"?

The advantages of Christian Science practice over systems which depend upon blind faith and material belief, are found in the fact that it is sustained by divine Principle, has only one basis of operation, works intelligently from one standpoint, obeys fixed rules, recognizes only one law and one law-maker, and demonstrates with mathematical

certainly the omnipotence and omnipresence of good. Its treatment is its prayer, and it is being daily and hourly proven that this prayer heals the sick and reforms the sinner by pointing the mental way to heaven on earth. Any practice that leaves Christ out of its treatment will fail to bring to humanity an understanding of the scientific method that heals disease by primarily destroying its cause.

Spiritual Intuition and Healing.

R. STANHOPE EASTERDAY.

To be spiritually-minded is to be broad-minded, but the belief in substance-matter entails limitation from the outset. It was upon a basis of spiritual clear-sightedness that prophets and apostles foretold the future and achieved results so miraculous to human sense. Endued with such spiritual insight and foresight, and actuated by a high sense of duty and a spirit of broad-minded philanthropy, all the world's great benefactors, from ancient prophet to modern reformer, have from the vantage-ground of advanced ethical and moral attainment been able to look out over the field of the world's activity, see the need and point the way, wholly unmindful of danger or weight of responsibility. And this superior intuitive ability is the secret of magnificent and far-reaching achievement on the part of all these spiritual seers.

It is narrowness and bigotry alone which have in the past hindered the progress of the race along the lines of philosophical and scientific research. To the untutored mind of the days of Columbus, the visual horizon bounded the world; and to this same limited sense in the days of Copernicus, the earth was the central figure of the universe. A similar spirit of narrowness, manifested in a lamentable willingness to base all calculations and draw all inferences from the standpoint of sense testimony and generally accepted theories, has rendered mankind unable throughout the centuries to reconcile so-called natural and divine law; and in consequence science and religion have been divorced. In vain have learned philosophy and scholastic theology struggled to reconcile reason and revelation, all unmindful that centuries ago Paul in his epistle to the Corinthians had given the key to the solution. He declared, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In accordance with this apostolic injunction Christian Science teaches man to interpret spiritually all of God's Word, including the history of creation in the first chapter of Genesis; and to those who accept its teachings in this regard and thus interpret the universe, the seeming conflict between the results of scientific observation and the statements of the Bible disappear. In the same way the so-called miraculous works of Jesus and the early prophets, as well as those which resulted from the efforts of our Lord's followers for some three hundred years after his departure, are seen to be in no sense violations of law, but on the other hand to be in direct accord with spiritual law. Otherwise Jesus could not have done these things consistently, after declaring that he came not to destroy the law, but to fulfil it.

The psychologist informs us that every object cognizable to the physical senses is but a phenomenon or "appearance;" but he also declares that "underlying and making possible" these phenomena, are certain "realities" termed noumena, which he designates as "merely thought of in mind." Now Paul wrote to the Hebrews almost two thousand years ago, that "things which are seen were not made of things which do appear." In the face of these parallelisms, the

insistence of Christian Science upon a distinction between the real and the unreal is in no sense out of keeping with the best modern philosophical thought.

Again, the physicist declares that so-called substance-matter is infinitely divisible, and will tell you that, after having continued the process of division and subdivision indefinitely, the infinitesimally small, the inconceivable particles are held together by an unseen, intangible "force" or operative law. The physicist is thus obliged to admit the existence of a law or force incomprehensible to mortal ken. Christian Science reveals the source of all law as Divine intelligence, and here we have a corroboration of the biblical statement. "God said, Let there be a firmament . . . and let it divide the waters from the waters," and "let the waters under the heaven be gathered together unto one place, and let the dry land appear." And John further declares, "In the beginning was the Word [Truth]," and "without him [the Word, Truth, Mind] was not any thing made that was made." In view of these statements, which are made clear in Christian Science, it would seem, therefore, that there is ample proof in direct contravention of the universal and long held belief in substance-matter, and that, after all, the material sense of existence is a misconception of being, and life is not dependent upon organism.

It was characteristic of the life and conduct of Jesus, that he judged not after the sight of the eyes nor after the hearing of the ears, but that he judged "righteous [right] judgment." Should it then be deemed impossible, that in so doing he grasped the true idea of things, the real mental concept "underlying" the seeming, and was thus enabled to manifest the true, the eternal, the good to a world of mortals steeped in materialism and blind to the spiritual? Is it not indeed very probable that by virtue of this inherent ability to discern all things spiritually, he was able to grasp and utilize the unseen, intangible forces "holding things together," and thus to change phenomena? Cannot his ability to walk on the water, to feed thousands with a few morsels of bread, to change the water into wine, to heal sickness and deformity, to cleanse the leprous, and even to raise the dead, be traced to his superior ability thus to understand and utilize the laws of divine Truth? This being the case, why should it be thought impossible that one has been found to-day spiritually-minded enough to bring again such an understanding of truth to mortals as would result in the same "wonderful" healing "works"? That such healing works are being wrought as a result of the teaching of Mrs. Eddy, the Discoverer and Founder of Christian Science, is a fact beyond all cavil; and this is in itself conclusive evidence that Christian Science is a re-discovery of the teachings of Jesus.

Jesus' whole career showed what mighty "works" could be done in truth, while Christian Science shows how the same works may be done to-day by the same power.

Armor Inspection.

J. W. M.

"WHEREFORE take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

This forcible figure which Paul employs in calling attention to the careful preparation needed in our warfare against error, has been most helpful to me in my daily work.

In ancient days, when a warrior went forth to battle, we know, if he was a wise and careful soldier, that he did not neglect to wear his whole armor; he must have examined this armor very carefully to see that each part was firm enough to resist the shafts of the enemy; and if, after an encounter, he found that any part had become weakened, he saw that it was strengthened for future needs.

As Christian Scientists we have enlisted in a war against the seeming powers of evil, and we must follow the example of those brave warriors of old. In our zeal to be at the front and to help destroy the enemy at large, we must not forget that without honest and careful preparation we can do nothing. We must see that we "put on the whole armor of God," knowing that the attack will be made where the least protection is to be found; and we must examine our armor daily by the clear light of Truth, undimmed by the mists of self-love and self-justification, which would always blind us to any weakness in ourselves. When thus examined many of our seeming virtues will be found to be weak points in our armor, which help to encourage the enemy. We must not, therefore, trust to the eyes of our friends to judge of the strength of our protection, for the weakest parts may often deceive by their glitter and brilliancy, and we may, through one of these, receive a blow that will unfit us for service.

Even after all this careful preparation we may find, at the end of the day, that we have been made to feel confused, discouraged, resentful, or unhappy. Then we have not only to work to destroy the outside enemy, but to find the weakness that has made it possible for us to be so disabled. We may often be surprised to find that this hidden weakness is one that we felt surest of never finding in our own armor; but we know that when discovered and acknowledged as a weakness the work of strengthening is rapid. The certainty that God is with us in the work of overcoming gives us an added confidence and joy in our warfare that can never come to us when blinded to our own lack of preparation.

Let us, then, never neglect this most important individual work of preparation for each day, so that, whatever our work may be, we shall be able to do it with such confidence and thoroughness as to defeat the enemy and thus help on our Cause.

[Written for the *Sentinel*.]

Christ, Come Again.

REUBEN POGSON.

It is true, then, that Thou dost come
As in that age, remote and past,
When stormy seas and strident blast
Were trodden down and driven dumb?

It is true, then, that thou dost speak
In love's pure language, low and sweet,
As in her home, when at thy feet
Meek Mary sat, the truth to seek?

It is true, then, that thou dost heal,
With e'en the same compassionate touch,
As when the leper's feeble clutch
On truth made thee thy love reveal?

O ye who feel the leprous taint
Still in your veins through fleshly birth;
Or ye who, rich in worldly worth,
Are famished and with hunger faint;

Ye Magdalens of either sex,
And modern scribe and Pharisee,
Stand still, and look! Across the sea
Of grievous woes which man perplex,

Comes Christ again, without the form
Of flesh and blood. With purity,
And Love's unlabored majesty,
He dissipates the sin-sick storm.

Selected Articles.

A Question of Justice.

A State Bill of Rights is intended to accord strictly with the Constitution of the United States, which vouchsafes to the individual "Life, liberty, and the pursuit of happiness."

Whatever else may be included under the name liberty, the right of choosing one's own religion and medicine is generally acknowledged as an essential provision. The State, therefore, has no right to dictate the sort of religion a man shall cherish or the sort of medicine he shall take, neither has it a right to interfere with a contract between two sane persons whereby it is provided that one shall give of his religion or medicine to the other.

But a question may arise regarding the ability of a contractor to keep his agreement, and this question is the basis for what is technically called regulation. There is a plausible reason for regulating the practice of medicine, since it involves a wise discrimination in the use of drugs. The practitioner should know the difference between the effects of calomel and arsenic. Furthermore, a surgeon must be thoroughly versed in anatomy, and before being allowed to enter upon the grave responsibilities of his office it is proper that he be required to know the difference between amputating the head and amputating the toe. But prayers necessitate no such regulation as the practice of medicine and surgery, for it is quite popularly conceded that they do no harm though it may be argued by skeptics that they do no good.

If, on any asserted grounds, the State should assume the responsibility of granting individual license to pray, it should at least observe the doctrine of equal right to all her citizens. All Christians pray for the sick; some accompany their prayers with drugs because their prayers are found inadequate, while Christian Scientists find their prayers preclude any necessity for drugs. There should be no discrimination against the prayers of Christian Scientists, on the basis that they are of a quality to insure an answer or that they heal sickness as well as sin. A prayer which destroys bodily ills is no more dangerous and no more in need of regulation than a prayer which overcomes sin only. Therefore, if a law exists which provides that Christian Scientists must be examined as to their qualifications to pray for others, this same law should be applied to all other praying people, and not only our good clergymen, but all laymen, should be required to obtain a State license before entertaining a desire or prayer that God shall guide, sustain, protect, and heal their neighbors.

Moreover, to assume or elect that Christian Scientists are subject to a license system because they accept a fee for the time consumed in the service of another, seems unjustifiable, since neither the acceptance nor the non-acceptance of a fee affects the merits of their prayers. If the practice of Christian Science is right, the acceptance of a fee therefor will not make it wrong. If, on the other hand, the practice is wrong, the non-acceptance of a fee will not make it right; therefore, to forbid the acceptance of a fee must be construed as a way of forbidding the practice. The acceptance of a fee is entirely independent both of medical practice and of Christian Science practice and, as in the case of ordinary labor, is dependent upon custom, the value of time expended and the service rendered. If the ministers of other denominations were compelled to preach and pray without a fee, how many of them would continue? The license system is adopted for the purpose of guarding against malpractice, while the payment or acceptance of a fee is based upon a legitimate contract between two individuals, a contract with which the State has no right to interfere.

An intelligent conclusion as to the propriety of Christian Science practice should in no case be influenced by public opinion, but should involve: First, a due consideration of

the efficacy of Christian Science as a healing remedy; and second, the individual practitioner's understanding and ability to apply the Science.

The Christian Science movement does not wait for any action on the part of the State, but regulates its own recognized practitioners and teachers by requiring them to acquire certain qualifications. These qualifications, however, do not include a knowledge of physical diagnosis and *materia medica*, since neither of these is requisite to the practice of Christian Science. However, every man, woman, and child who is a believer in Christian Science is a practitioner, though not specially set apart for the ministry, for to practise Christian Science means no more nor less than to put into practice one's understanding of Truth and right. To practise Christian Science is to think rightly on all subjects. Bodily healing is the result of right thinking. A medical course requiring three or four years' study would not be of the slightest benefit to the prayers of Christian Scientists; therefore, to demand a medical education is unjust and useless. It has no office except to confront Christian Scientists with a barrier doubtless intended to be too formidable for them to surmount.

The decision of the Supreme Court of Ohio states: "Legislation prohibiting any one from treating a disease for a fee, excepting such persons as have prescribed qualifications, is a valid exercise of the police power of the State and is constitutional." Consistent with this conclusion, to acquire and maintain such "qualifications" as are fit to be "prescribed," a Christian Scientist needs to devote all his time and attention to the practice, and would thus be debarred from earning a livelihood in other vocations; therefore, a law prohibiting the acceptance of a fee militates against proficient "qualifications" and is like "a house divided against itself." A law pretending to regulate the practice of medicine and containing such provisions as apply only to the practice of medicine, and yet at the same time so formed or constructed as to apply to practice which does not at all concern medicine, is nothing less than a deception, and is, therefore, unconstitutional.

While a given law is intended to regulate practitioners, it is also intended to grant and protect certain rights and privileges. A law intended to regulate a certain practice may justly apply only to that class of practitioners for which it provides. If it provides only for M.D.'s, it can regulate only M.D.'s. If the Ohio law is so limited in its provisions as not to afford any privileges to Christian Scientists, and yet at the same time curtails the rights of Christian Scientists, it is partial and amounts to class legislation, and is, therefore, unconstitutional. If the framers of this law had it in mind to grant to medical practitioners rights and privileges which they did not vouchsafe to Christian Scientists, they, in this respect, violated the privilege of equal rights, and the law is, therefore, unconstitutional. Even though the law unintentionally discriminates against Christian Scientists without also making due provisions for their rights, it is none the less unconstitutional.

Since every consistent Christian Scientist is in duty bound to help his neighbor in time of trouble, and must be ready to cure his bodily ills when called upon so to do, any stipulations which prevent him from doing this freely and effectually are an interference with his religious practice and are, therefore, unconstitutional.

The argument that Christian Scientists need to understand diagnosis in order to practise safely, is based upon erroneous assumption. Christian Scientists do not assume the responsibility of diagnosing disease. They do not assume to know any more or less about contagious diseases than those laymen who depend upon medicine, except in so far as their experience in handling disease may afford them an unusual knowledge of symptoms. They do not take the charge of cases nor advise in their material affairs. They assume no more responsibility, when called to treat a

case, than the clergyman who is called to pray with a sick person. When a patient dismisses a medical practitioner and turns to Christian Science he is virtually taking his case out of man's hands and placing it in God's care, and is thus assuming his own responsibility. When Christian Scientists are perplexed with suspicious diseases, their practice is exactly in accord with that of others; they employ a qualified diagnostician. In the case of neglect in this respect they are liable to the same laws to which others are amenable, and claim no special privileges.

It would be quite as unreasonable to require Christian Scientists to pass an examination in *materia medica* as it would be to require the M.D.'s to pass an examination in Christian Science. If it is proper for the State to require any qualifications from a Christian Scientist, it should require those qualifications which enhance the practice of Christian Science. There is no constitutional provision to prevent the Christian Scientist from practising within the bounds of that which he professes, and thus far in the history of our country a man's right to practise his religion has never been made contingent upon medical knowledge, nor the question as to whether he was to be compensated for his service.

ALFRED FARLOW.
Boston Times.

What is a Religion?

CHRISTIAN SCIENTISTS will read with much appreciation, your account of the meeting of Baptist ministers, at which Christian Science was discussed "from the standpoint of orthodox Christianity." It is gratifying to learn of the acknowledgment, on the part of these ministers, that Christian Science really does cure. It is pleasant also to note that the spirit manifested in the discussion was in the main kindly and courteous. It is agreeable evidence that Jesus' attitude, "I judge no man," is being taken as a model by his professed followers.

In denying that Christian Science is a religion, after admitting that it heals, our good friends of the clergy are occupying an untenable position which sooner or later they will have to vacate. They accept as proved, an effect, but deny its cause, for the healing done by Christian Science is but an effect of a cause, and that cause is its theology. It will be remembered that Jesus' cures were admitted by the exponents of the established religion of his day, because these cures were undoubted, but they denied that there was any religion in it. He said, "I am come in my Father's name, and ye receive me not."

What is religion? I suppose it will be generally accepted by all Christians that living as nearly as possible the Christ-life is true religion. Then it becomes proper to ask, Of what does the Christ-life consist? Jesus said he came to do the will of Him that sent him, and in accordance with this will he both saved sinners and healed the sick. It cannot be contested that any system which does all it can to do the will of God, as Jesus explained it, is a religion in every sense, for it stimulates its followers to grow up to the Christ-life. If it was the will of God (and Jesus said it was) to reclaim sinners and heal the sick nineteen hundred years ago, it must be the will of God to do those same things to-day. Then any teaching which in practice results in the cure of the sick man as well as the reformation of the sinful, must be acknowledged as of God, therefore, true religion. Our friends freely concede the healing by Christian Science. Are they not obliged to concede that to be religion which does the Christ works? In all candor and honesty, we think they must. Christian Science does more than restore lost physical harmony. Its mission is avowedly the full Christ mission, namely, the destruction of all the works of the devil, or evil. Surely this is the very core of religion.

WILLARD S. MATTOX.

Waterbury (Conn.) American.

The Lectures.

Lockport, N. Y.

A large and appreciative audience, composed principally of local and visiting Christian Scientists, but also numbering many not of this faith, listened attentively to a lecture on the subject of Christian Science delivered in Assembly Hall, Thursday evening [March 9] by Bicknell Young of Chicago. The lecture was given under the auspices of Second Church of Christ, Scientist, of this city. The Rev. G. A. Brock, pastor of the East Avenue Congregational Church, in a very courteous manner introduced Mr. Young, saying in part,—

You are all aware, friends, that my presence here is not due to the fact that I am a Christian Scientist. I am a Congregationalist, and that very fact leads me to be very generous in my judgments and opinions regarding the faith and teachings of other Christian bodies. History repeats itself, conservatism is always in the saddle, the prophet at the stake, and yet truth crushed to earth must rise again. Congregationalism, according to my history, had to fight against desperate opposition, it was ridiculed, persecuted, driven from its native soil. The iron-hearted men sought freedom of conscience across the wintry seas and founded their religion on the rock-ribbed shores of New England.

In the same way, friends, your faith has been obliged to fight for its existence. But in spite of ridicule, invective, and ostracism the "grain of mustard seed" planted by Rev. Mary Baker G. Eddy in Boston—the citadel of Congregationalism—has grown during thirty years until its shade reaches unto the uttermost parts of the earth. I was living in Boston when Mrs. Eddy began her work there. I remember even yet the impression her Sunday service made upon my mind. It was in a very small hall near Boston Common. The room was well filled. I expected something extraordinary, as a Harvard undergraduate: I expected to be amused. Not at all; there was intensity, sweetness, quietness, power.

Mrs. Eddy's talk was religious, rather than polemical. That was the beginning. People said it was a religious fad and would soon die out. Two years ago I spent August in Boston. I preached in one of the Congregational churches there. The next week our religious paper gave a report of a Sunday canvass.

There were more people in The First Church of Christ, Scientist, than in all the Congregational, Unitarian, and Universalist churches in the city. Seed—mustard tree!

A friend of mine recently visited New York City and attended a Christian Science church on a Sunday evening. The church was packed and the number of men present was a subject of comment. In view of this wonderful development, whereby, within the lifetime of the Founder, a religious sect has suddenly by leaps and bounds taken its place among the religious factors of our age, it behooves all of us, no matter how we may feel, to take the position assumed by Gamaliel and say, "If this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God" (Revised Version).

If, my brother, your revelation of the divine will, the divine faith, the divine love is richer, deeper, nobler, than the world now possesses, then I say to you, May God abundantly bless your teachings and your church. This is God's world. His truth must eventually prevail. I am glad, therefore, of this privilege of welcoming you to our city.

I am pleased to see so many eager faces here. We have but little time, sir, to study the deeper truths, the more spiritual concepts, the holier and diviner aspirations and inspirations of your system of faith. It will do us all good to listen to these things from the lips of one whose mind is clear, whose heart is surcharged, whose purpose is in-

flamed to teach to needy men the unsearchable riches of health, strength, and salvation through Christ.

It gives me great pleasure, dear friends, to introduce to you at this time, as the distinguished speaker of the evening, Bicknell Young.—*Lockport Journal*.

Lincoln, Neb.

The lecture given at the Oliver Theatre last night [March 12], under the auspices of First Church of Christ, Scientist, by Mrs. Sue Harper Mims of Atlanta, Ga., was probably the most successful in point of attendance and interest that has ever been given by this denomination in this city. Horace W. Hebbard, First Reader of the local Christian Science church, introduced the lecturer, saying in part,—

Christian Science is identical with the religion of Jesus in that it does not rely on a mere statement of its doctrine to satisfy inquirers, but furnishes absolute proof of its efficacy and divine nature in the healing of physical disease and of sin, and unless these signs do follow, the teaching of Christian Science has not been intelligently and scientifically applied.

Christian Science is pre-eminently a religion of works and not of words only, and in this it is susceptible of being measured by the standard laid down by Jesus when he said, "By their fruits ye shall know them." And is it not significant that in all his recorded sayings the Master never established any other test of discipleship than that of works? He knew that men might talk rightly and live wrongly, but he knew also that they could not accomplish the works that he accomplished, which were the result of right thinking, without thinking right themselves, and we have Scriptural authority for the statement that as a man "thinketh in his heart, so is he."—*Nebraska State Journal*.

St. Joseph, Mo.

On Tuesday evening, January 24, under the auspices of First and Second Churches of Christ, Scientist, the Hon. Clarence A. Buskirk of Princeton, Ind., delivered a lecture on Christian Science at the Lyceum Theatre, to a representative audience. Ex-Senator Wm. H. Haynes introduced the speaker. It will be remembered that ex-Senator Haynes made a memorable speech before the Senate and House of Representatives against the Hall Medical Bill in our State Legislature, three or four years ago. The lecture was published in full in *The News and Press*.

Correspondence.

Lectures at Other Places.

- Canyon City, Texas.—Judge William G. Ewing, January 19.
- Cripple Creek, Col.—Bicknell Young, February 7.
- Savannah, Ga.—Judge Septimus J. Hanna, February 14.
- Wilmette, Ill.—Bicknell Young, February 17.
- Wilmington, N. C.—Judge Septimus J. Hanna, February 17.
- New Bern, N. C.—Judge Septimus J. Hanna, February 19.
- Kinston, N. C.—Judge Septimus J. Hanna, February 21.
- Marshall, Tex.—Mrs. Sue Harper Mims, February 21.
- Richmond, Va.—Judge Septimus J. Hanna, February 23.
- Kalamazoo, Mich.—William D. McCrackan, February 24.
- Jonesville, Mich.—Bicknell Young, February 25.
- Indianapolis, Ind.—Bicknell Young, February 26.
- Palo Alto, Cal.—Edward A. Kimball, March 23.

A Critic Answered.

A reprint of Mr. Alfred Farlow's article in the June *Journal* is now on sale. Price 3 cents per copy, or 100 copies for \$2.50. Address orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the *Christian Science* text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

God Does not Create Evil.

THE following reference to a disaster in which more than fifty persons lost their lives occurs in a newspaper report of a sermon recently preached in Boston:—

"Whoever was directly to blame for the Brockton catastrophe, God has His indirect responsibility. Without consulting men in the slightest degree, He has set them in the midst of terrible and dangerous forces. With Him, therefore, there can be no accidents. Flames cannot leap forth without His consent, and He never lifts His hand from the steam boilers. To this horror, in Brockton, there is attached some divine meaning.

"To my mind it is plain that it is a benevolent meaning. God intended to remind men of certain spiritual truths, without which life becomes insignificant. The first is the immortality of the soul. There has been a decided tendency of late, on the part of some of our ethical leaders, to obscure this truth. Prof. Goldwin Smith is uncertain about a future life. Mr. Allsop wrote in the *Westminster Review* for December, 'Immortality is gone. I have not the faintest desire for it.'

"It is quite easy for men to talk after this fashion, when they have comparatively trivial ambitions. But when poor men drop down into flame, and die miserably after years of ill-requited toil, with hopes and dreams for even the humble sustenance of their families blasted, then a fierce cry goes up from men for immortality. At the funeral services in Brockton, and upon the streets, I heard the word immortality again and again. The horror has forced upon the minds of multitudes the conviction that there must be another life which shall fulfil the pitiful poverty of the present one.

"Another great truth which God intended to teach by the catastrophe, I think, is the supreme value of spiritual realities. Looking upon the ruins in Brockton the other day, I was driven to accept one of three conclusions. Those physical forces may have for a time escaped the control of God, in which case He is branded as the Great Stupid. Or, God wrought those horrors because He found pleasure in them, in which case His moral nature has just about reached the plane of development of the cannibals. Or, what is the truth, God intended to remind men that, in comparison with character and spiritual realities, happiness is nothing, nor support in old age, nor the realization of earthly hopes.

"God is saying to Brockton and this whole commonwealth to-day, 'There is nothing real nor valuable in the world nor the universe but righteousness, justice, mercy, and love.' To produce them God would burn a wicked city, though its streets were paved with gold, or He would smite a nation to the death."

We assume that the purpose of the sermon from which we have quoted was to draw men closer to God; to arouse in their breasts a greater reverence for Him, but we cannot help wondering how the speaker expected to accomplish this purpose by picturing Deity as employing methods which would consign a human being to the prison or the scaffold; yet he has but chosen one of the inevitable alternatives which logically spring from the belief that evil is real.

This belief necessarily implies a belief that God is the creator of evil, or that there is another creator who is the author of evil; and in choosing the first of these two erroneous postulates our brother has followed the more common tendency of the theological doctrines of the day, but in doing so he has not revealed a God to whom men can turn with confidence and devotion.

Much has been said about the falling off in attendance at the churches during the past few years, and a more recent cause for uneasiness in religious circles has been the steady decrease in the number of students who are preparing for the ministry, but no universally accepted reason has been given for these evidences of religious apathy. We believe it is not too much to say that at least one of the reasons for these conditions is that men are beginning to see how illogical, unethical, and inconsistent are the teachings which, in effect, represent God as a being who, through choice or necessity, creates or permits evil, and through this agency tortures and destroys His helpless victims. Men are no longer willing to accept such doctrines as their guide to that immortality for which our brother pleads.

ARCHIBALD McLELLAN.

Religious Freedom.

Ay, call it holy ground.

The soil where first they trod!

They have left unstained what there they found:

Freedom to worship God.

THE PILGRIM FATHERS, by Mrs. Hemans.

WHAT depths of meaning lie in the words, "Freedom to worship God," and well may we ask whether this freedom has ever been realized on earth. It can readily be seen that simple liberation from the restriction of human statutes does not constitute that larger sense of liberty required to worship God "in spirit and in truth;" nevertheless, freedom to follow the dictates of conscience certainly furnishes the most favorable conditions in which to reach this consummation of human desire and effort, and to attain even to this ordinary sense of civil and religious liberty the noblest men have been willing to sacrifice all the world counts dear.

At the present time Christian Scientists are taking a stand for their God-given rights, and this will sooner or later be seen to be an unselfish protest in behalf of universal emancipation. Their religion has brought them a sense of true freedom, which they would gladly share with all mankind,—a freedom which strikes off the fetters of sin and sickness, and which provides for the unhindered development of man's limitless possibilities. The purpose of human law is to prevent mankind from invading the rights of others; there it stops, for it has never proved its power to compel men to obey the law of absolute right. Divine Love alone can do that. A perverted sense of legal authority sometimes leads those who have come far short of the elimination of crime, to seek to hinder others from obeying their highest sense of right, as in the case of attempted restrictive legislation with respect to Christian Science practice. If these attempts are persisted in, it would surely seem proper to demand the publication of statistical reports of the deaths in each State, with the methods of treatment employed in all cases. Thus the Master's just and fair test, "By their fruits ye shall know them," might be applied. From data now in hand it is proved that, despite the most favorable conditions, the mortality of children under medical treatment is very great, while in the case of adults there is a constant dropping out before the lessons of life have been learned. In many cases the medical treatment deemed necessary is more distressing than the disease, from which it often fails to give relief, but none the less it insisted upon, and when sufferers would fain escape from their misery through some other means, legislative enactments are forthwith called for to prevent any experiment save those which have already been tried and found wanting.

Not many years ago, a beautiful marble statue was placed by the sea, on the coast of Scotland, where it stands, a silent witness to human intolerance, and to the faithfulness to her religious convictions of a young girl, who, many years ago, was chained to a stake and drowned by the incoming tide. Neither the tears of her friends nor the cruel mocking of the soldiers could change her decision to live, or die if need be, for freedom to worship God, as her conscience directed. About the same time a child was shot at her father's doorstep, because she refused to tell where a non-conformist preacher was hidden. This little maid is said to have knelt before the pointed muskets of the troopers and prayed for her native land, aye, and for its enemies,—the men who denied it religious liberty. At the close of her prayer the shots rang out through the glen, and the child joined "the noble army of martyrs." It is well to remember that these and many others suffered death for their religious faith long after Protestantism was established in Great Britain.

Christ Jesus promised that the truth should make men free, and through Christian Science we have found that it does. Can those who seek to legislate Christian Science out of existence offer even physical freedom through the systems which they would force upon their fellow-men? If not, on what grounds would they take away from others that freedom of choice which they claim for themselves? Had the thousands who to-day are Christian Scientists found peace of mind or health of body in recognized material methods, they would not have left these beaten paths. Having failed in this, however, and having found in Christian Science both mental and physical freedom, they stand ready to defend this gift of God from all intrusion, fully assured that nothing can take it from them if they are faithful to that which is the highest hope of enlightened humanity,—"freedom to worship God."

ANNIE M. KNOTT.

The Pall of Ineffectiveness.

NOTHING is more depleting to one's energy, more dampening to enthusiasm, or more discouraging to hope, than an abiding sense of spiritual inadequacy. Many a brave heart has borne up against its depressing influence, indefinitely, through the sustaining consciousness that his highest conviction of duty was being honored, and the story of such an unavailing heroism would be rightly named, —An Epic of Tears.

Human life, at its best, means ceaseless endeavor, and it were pitiful indeed if, at any moment of the struggle, we were denied the sustaining and stimulating consciousness that, despite all, we are winning. Such moments are experienced, however, and as, with many, they have grown into years, the heart-history has become tragic. The artifices of pride and prejudice often prompt to the explanations of an attempted self-deception, but there is abundant reason for thinking that this saddening sense of inefficiency is felt by the great majority of Christian workers in all lands to-day. Evidence of the fact may be gathered from many sources, and notably from current religious literature. The following frank confession, which we have recently quoted from an exchange, is fairly representative. "No thoughtful person can contemplate the immense expenditures of sincere and earnest labor and of money in Christian work to-day, and the utterly inadequate results therefrom, without a feeling that there is a serious error, somewhere. May it not be that the followers of Christ are not only sapping their energies and resources by their divisions, but are rendering complete success impossible by failure to comply with the fundamental condition on which Christ himself hung the triumph of his gospel?"

We are entirely sure that this questioning thought embraces very little if any doubt respecting the truth of the

teachings of Christianity. Men believe in the presence and power of God, and in the spiritual sovereignty of the life and words of Christ Jesus, but the confidence and joy of a well-grounded assurance is lacking, and for the reason that the promised overcoming is not realized. Christian laymen as well as leaders are dissatisfied and distressed, and rightly so, with the meagreness of the results attending conscientious Christian effort. This increasing discontent is one of the most encouraging aspects of the situation; for however lamentable our failures, their frank recognition always brings a promise of betterment to the aspiring. The uncovering of error in honest thought presages its overthrow, and Christian workers, both as individuals and as organized bodies, do well to deepen their sense of the contrast between what is, and what ought to be, and enlarge and establish their understanding of their privilege and power as the ambassadors of Christ. Said Joshua to Israel, "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you;" and Paul, speaking to the early Christians, in yet more comprehensive terms, of the believer's spiritual adequacy, said, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."

As Christian Scientists we have been led to see that the tremendous emphasis thus laid upon the manifestation of Divine power, through man, leaves no excuse, in any age, for incompetency, no place for failure. We have come to understand that the "has been" of fulfilment and the "will be" of promise can beget no abiding confidence or inspiration without the "I am" of present demonstration. We perceive that defeating unfaith is the legitimate outcome of the belief of the reality and consequent permanence of the things which are against God and the ideal life; and of the practical denial of the immediate redemptive power of the Christ-idea in consciousness.

Our brother is right, beyond all question, in attributing much of the inefficiency of Christian endeavor to un-Christian division. "That they may be one, as we are one." So hoped and prayed the Master, and his followers may well grieve as they remember the weakness and failure which to-day, as in all the past, attend religious strifes and separation. How saddening, how unworthy of professing Christians, how needless this blight! Christian Scientists have been abundantly taught, if they have not yet perfectly learned, that only oneness in Christ can win; and that the Master comes not to abide, until this devastating demon is cast out. Christian Science means union upon the divinely appointed and only possible basis; viz., a demonstrable and therefore scientific understanding of the Christ-teaching.

More serious, however, than separation from one another, is separation from God. It accounts not only for the divisions among men, it is also the final explanation of all unanswered prayer and ineffectual endeavor. Jesus' teaching respecting God's ever-presence has always been vigorously maintained by the Church, but the possibility of the logical sequence of that presence, as demonstrated by Jesus, who in all his healing declared that his Father did the works, has been as vigorously denied. Christian Science has come to re-affirm and to prove the practical availability of Spirit, divine Truth, in the healing of sickness and sin. It is demonstrating that, through right understanding, the knowledge of Truth, God is present to supplement the aspiring endeavor of human sense, to save it from itself and from defeat. Thus, and thus alone, can we attain to that unfaltering confidence, that spiritual exaltation, and that unfailing adequacy which belong to every follower of him who said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. . . . These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

JOHN B. WILLIS.

Letters to our Leader.

Philadelphia, Pa., April 1, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—Our prayers have been answered and the attempt to legislate against our Cause in the Keystone State has totally failed. The appropriations committee refused to let the bill come out of its hands unless the words "any healing art or science" to which we objected were withdrawn, and the promoters of the bill were forced to yield and agree to strike out the words. Thus another forward step has been taken and prayer has again been found to avail much.

Faithfully and lovingly,

Yours in truth,

ALBERT E. MILLER.

Pittsfield, Mass., March 26, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—It is with much joy and gratitude that we are able to send to Mr. Chase one hundred dollars for the Building Fund of The Mother Church. This represents a collection taken at the first public service of First Church of Christ, Scientist, Pittsfield, Mass., March 5, 1905. We believe you will rejoice to know that these mountains and hills are breaking forth into singing, that the forest is becoming a fruitful field, that the deaf are hearing the words of the book, and the blind are seeing out of obscurity.

Faithfully yours,

WILLIAM R. THOMAS, *Clerk.*

Fourth Church of Christ, Scientist,

New York, March 22, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—It may please you to know that at the meeting of the Board of Trustees of this branch church, held on January 9, 1905, it was resolved that the collection taken on the first Sunday of each month be given to The Mother Church Building Fund, till that fund is completed. This is the outcome of the abiding love and fealty which this branch church bears to you, and to our glorious Cause, coupled with the realization of our Master's words, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." In making The Mother Church its paramount consideration, this branch has in many ways been richly blessed of divine Love. Not only has the collection on those first Sundays been unusually large, but the influx of money for the maintenance of this church has increased.

In behalf of the Board of Trustees,

Loyally and gratefully,

NATHAN GANS, *Clerk.*

Shanghai, China, December 27, 1904.

Beloved Leader:—I know it would have made you very happy could you have stepped into Miss Fobes' pleasant home on Bubbling Well Road, Shanghai, on Christmas morning. Usually she and two or three interested friends meet on Sunday to read the Bible Lesson. This morning four others,—two from Peking, two from Korea,—by "chance directed," were in Shanghai over Sunday. Naturally the first question upon entering a new city is, Are there any Christian Scientists here, and where do they hold services? Thus eight happy people met for the reading of the beautiful Christmas Lesson. Every thought was a song of gratitude to the Giver of all good and to the one through whom the truth has come to this age. Your inspiring hymns never before seemed so full of meaning; "Blest Christmas Morn" rang out like a benediction.

How these Bible Lessons cause continents to clasp hands,

and cancel the thoughts of separation, especially at the holiday season. All present felt the power and magnitude of your work "alone with God" more deeply than ever before,—the unselfish labor of love that has made it possible for all nations, all people everywhere, be the number small or great, to have the same Sunday service, the same "Pastor" to consult, and to be guided by the wisdom which is made clear in the Bible and explained by Science and Health. One who has never seen you personally said she had at first thought it strange that Mrs. Eddy did not take patients, and did not see those who called at her door. Two years in Korea, away from Christian Scientists, had shown her "why,"—had shown her the world-wide numbers who were being blessed by your writings, in comparison with the few who could be reached were you to give your time to callers and to the healing of special cases. At the close of the inspiring service, one present suggested that a little love-offering be sent to The Mother Church. Thirty-nine Mexican dollars found their way into the hand, and have been sent to Mr. Chase for the Building Fund. Though small in itself, this gift is freighted with love.

It will cheer your dear heart that away out in China the seed of Truth is being sown, and the loving sowers realize that your tireless work and self-sacrifice have made it possible for them to reap the rich rewards of your love-filled labor. Dear Mrs. Conger and I are taking a little trip through southern and central China. Mr. Conger will join us in Hongkong, then we will visit Manila and return to Peking.

We have made a special point of visiting the mission schools in each place, in order to know for ourselves the magnitude of the work being done for the Chinese boys and girls. "Every knee shall bow," and Love is the only power.

Every day, every hour we feel more grateful for our knowledge of the blessed truth, and to you, our dear guide, for showing us the way. Mrs. Conger sends sincerest love and gratitude. We hope before many months roll around to set foot again on American soil, to see dear friends once more, to have the privilege of attending our services and engaging in active Christian Science work.

I am indeed grateful for my experiences in the Orient. They have surely broadened me, and I feel that when I return I will be able to do better work than ever before for the Cause we love so dearly. My love and gratitude to you and for you increase as time goes on.

Lovingly and gratefully,

MAURINE CAMPBELL.

The September, 1904, Journal.

Another edition of the September issue of *The Christian Science Journal* has been printed and orders can now be filled. Single copies, 20 cents; in dozen lots, \$2.00 per dozen. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, in which event notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership, (not a list of its members), as on record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

I wish to express my heartfelt gratitude for Christian Science and for all the blessings it has brought into my life,—for the spiritual sense and consciousness of man's oneness with God. When first I heard Christian Science mentioned,—being at the time a traveler in England,—I did not think further about it, as I was deeply immersed in medical and surgical theories. My husband was a physician, and both before my marriage and after he died I was engaged in hospital nursing. Upon my return to Brisbane, I heard the Christian Science text-book named, and was advised to have no other work on this subject. About nine months later, when in charge of a small private hospital in the South, feeling utterly worn out by the heat of the summer, and suffering from various ills, constant headaches and depression, the desire to know what Christian Science is came to me, and upon making inquiries, I found where "Science and Health with Key to the Scriptures" by Mrs. Eddy, could be purchased. I was supplied with a copy, and when I started to read the book, although very far from understanding it, I just wished to be left alone with it for about a week; but as this could not be, I "devoured" it every spare moment. I felt really hungry for truth.

I never thought of being healed, but the healing truth was at work. My ailments were forgotten, and also the drugs, tonics, and stimulants which up to this time had been deemed so absolutely necessary. I seemed to wake up and to know I was free. It did not take very long for me to come face to face with the fact that truth and *materia medica* could not mix, and that I must take my stand for this truth. It was impossible to be honest and keep my position. I had been considered a successful nurse, and had been previously offered a very important post in a well-known hospital. I decided for truth, and in a few months' time I was able to leave the hospital. Since then, nearly five years ago, I have given my whole time to the grand work of Christian Science. I was brought up in an orthodox church and tried faithfully to follow its teachings, but I felt a want, a something, I did not know what, so I went from church to church, from cathedral to cathedral, looking for this something. I entered grand, massive buildings, heard solemn, impressive, and perfect music and singing, yet always left with the sense of a lack, a void. It was my privilege to go to Boston, and upon attending the first morning service in The Mother Church, I found that for which I had been searching for years, and I recognized that something to be divine Love. Words cannot express what joy and peace came to me when the large congregation sang from the heart our Leader's hymn, "Shepherd, show me how to go," and I knew the Shepherd had shown me the right way.

It is with a sense of deep thankfulness to God for the wonderful gift of Christian Science, through our beloved Leader, Mrs. Eddy, that I wish to add my testimony to that of thousands of others to the healing power of Christ, Truth, and to the practicability of Christian Science when applied to every detail of our daily life. It is indeed an "ever-present help." My gratitude and love to Mrs. Eddy for her life of selflessness, her wisdom and patience, expressed in and through so many ways, and for her great love for all mankind, will be best expressed by striving to live the truth which has been revealed through her.

HELEN S. BYRNE, Brisbane, Australia.

[Translation.]

The first time I read a copy of *Der Herold der Christian Science*, the thought came to me that I would some day like to inform my fellow-men of what Christian Science has done for me, and this glad day has now come. I feel so contented, grateful, and happy that it is impossible for me to express it all in words. O how blessed the

moment of silent prayer, when we realize that we are one with our heavenly Father. How joyfully we hear the words, "This my son . . . was lost, and is found." Christian Science found me sick, miserable, in trouble and anxiety, and divine Love seemed so far away from me that I wished to die, for I then believed that death would bring me to the Father. I was homesick, because my parents and brothers and sisters were in Germany, while I was here alone; I seemed to have no friends and wanted to go to God. I can never forget one sleepless night just before Christian Science found me. I started about seven times to say the Lord's Prayer, and every time I came to the words, "And forgive us our debts, as we forgive our debtors," I could not go on. It seemed as if my debt was so great that God could not cancel it.

I suffered torments that night until three o'clock, when peace came to me in the words, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This was then my dearest prayer until Christian Science found me, and it has showed me the way to heaven. I have now learned to walk in this way through that wondrous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have learned that God is not afar off, "for in him we live, and move, and have our being." I have no desire now to die, but my desire is to become more Christ like every day.

I am deeply grateful to God for our faithful Leader, Through her understanding of God and her love for humanity I have been healed of many diseases,—small-pox, heart trouble, headache, and severe cramps. I am learning through Christian Science how to cast the beam out of my own eye, and after I have learned that, I can help my brother to cast the mote out of his eye. I have found in Christian Science the truth which sets free from sin, sickness, and death.—LOUISE LINGEL, St. Louis, Mo.

Eight years ago Christian Science was brought to my notice through the healing of a nephew. My husband as well as myself had been sick for several years, and had taken every kind of medicine that we could hear of. It would only relieve for a short time, and the trouble would come back worse than before. We now can thank God for the many blessings that have been bestowed on us,—for the knowledge gained through Christian Science. Since coming to Christian Science I have been saved from the insane asylum. Only a few years before I laid two dear little boys away to rest, and my health was very poor. There seemed but little to live for.

I write this with the deepest gratitude to God and to our dear Leader, Mrs. Eddy, for giving this glorious truth that makes free. My husband was healed of the tobacco habit of twenty-eight years, by reading Science and Health. I have had many beautiful demonstrations,—the healing of my son of a dislocated ankle and broken collar-bone, besides colds and headache. I would also like to mention what seemed to me two great demonstrations. My husband while talking to me was overcome by heart trouble. He slipped from the chair to the floor, and it seemed as though he could live but a few minutes. The only thought that came to me was that God is his Life and he could not be separated from God. In about five minutes he opened his eyes, looked around; in less than twenty minutes he was up and went to the door to talk with a friend. I was able to overcome a trouble for myself due to inhaling poison from paint. I could not pass through the room where there was any smell of paint but my lungs would be so sore that I could hardly breathe, and I would break out with sores from my arms to my feet. Now I can take the brush and paint, and stay in the room and inhale the paint all day, and it does not affect me.

Words are inadequate to express the good that Christian Science has done me and mine. I have gained much from the *Sentinel* and *Journal*. I will try to express my grati-

tude by striving to be worthy to bear the name, A Christian Scientist.—MRS. L. H. MILLIKEN, Levant, Me.

Five years ago I came into Christian Science sick, discouraged, disheartened. I felt at times that I was only a burden to my husband and children. All was done for me that kind friends and relatives could do, with the best medical aid to be had. When I could not find help at home I was sent away to specialists, but all to no avail. Not until I turned to Christian Science, as taught by Mrs. Eddy, was I helped. I am truly thankful for the health that I now enjoy. But what would I do without this new light and understanding that comes to us by studying the Bible in connection with our text-book, Science and Health. How can we help loving Mrs. Eddy, after all she has done and is still doing for poor suffering humanity? I want to say to any one who may read this testimony of mine, If you are right where I was, will you not turn to the truth, as taught in Christian Science, and find God an ever-present help in time of need? I might fill several pages in telling of the many times and ways in which we have been helped through Christian Science, but this I will say, We have learned that divine Love is the only power. My greatest wish is to live so that I may be worthy of the name I bear, A Christian Scientist.—E. ADELL POTTER, Webster, S. Dak.

I have long felt a desire to tell to the Field what Christian Science has done for me. I wish to be counted among those who are grateful enough to return and give God thanks, not only for physical healing, but for the peace and joy that have come through this great truth, as taught by Christ Jesus and explained in Science and Health by Mrs. Eddy.

Twelve years ago, while I was in a deplorable state of health from throat consumption, and making preparation to go hence, I visited a dear friend who had just gone through a class in Christian Science with her husband, and she being very zealous it took but a few minutes for the subject to be brought up. She related to me her changed condition, from being a broken-down opium user, weighing less than ninety pounds, to that of a happy, healthy woman weighing a hundred and fifty pounds. As they explained Christian Science to me, I recognized it as the truth which had been taught by Jesus. Although I had been a church member for many years, I decided to lay aside my doctrinal views and investigate Christian Science. I have never gone back after the budget thus laid down, for I have found that Christian Science embodies all the truth and that the Bible fully substantiates it. I have seen much wonderful healing done in Christian Science as well as in my own case. After doctoring for thirty years with different physicians and remedies, I found that my trouble had vanished like the morning dew before the sun.

The great amount of good done by the Publishing Society cannot be measured; it has been as a strong hand leading us safely and surely step by step along the pathway laid out and defined by our beloved Leader, who by her noble, self-sacrificing labor has won the gratitude of all lovers of Truth.—MRS. A. F. MURRAY, Coalinga, Cal.

It is four years since I turned to Christian Science. Physical healing was what I sought and received, but I now know that had this come rapidly the "fowls of the air" might have snatched the good seed away. During these years truth has been my only medicine and almost all of that administered to my wife and baby. I have been healed of a perpetual case of hay fever which had not been cured by *materia medica* (though my physicians were loving,

conscientious, and able practitioners); catarrh and constipation of twenty-five years' standing have also gone.

My path has not always seemed clear, but I have always known that Science and Health contained the truth, and therefore I have clung steadfastly to it. For a long time I wondered why I did not receive the spiritual uplift that comes to all who seek Truth, but the cloud lifted as I came to know what spirituality is, and recently I have had most glorious glimpses of what it means to live the spiritual life here and now. I am being healed—born again—all the time, both physically and mentally. Anxiety, envy, suspicion, sarcasm, jealousy, anger, stupidity, and poverty; these are diseases of which I am being healed, and their places are being filled with love for the one ever-present and omnipotent God and absolute trust in Him.

C. D. WINES, St. Louis, Mo.

I desire to express my deepest gratitude for what Christian Science has done for myself and my family. Christian Science came to us about a year ago, and since that time it has met and overcome many troubles, both physical and mental, and several demonstrations in business have also been made. During all my life I had been seeking something helpful in the way of a creed, and had dipped into various religions and beliefs; but none were satisfying, and until Christian Science was brought to my attention, at a time when everything appeared to be the darkest, I was adrift, although trying in a measure, and as best suited my own convenience, to live up to the teachings received in my boyhood days. Christian Science came to me, however, and opened up the way to a purer and better life and a true knowledge of God. I have proved for myself, beyond the question of doubt, that "we live, and move, and have our being" in God. This knowledge has been brought to me through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom I am more than grateful, and through whom the Christ-truth has been brought to a sick and sinful world. For several years I had compound astigmatism. I was forced to wear glasses, and if I took them off when at work, it would cause the most terrible headaches and compel me to give up and go home. The first time that I picked up Science and Health to read I forgot to put on my glasses. From that day on I have never had recourse to them, and only on three or four occasions since then has any sense of headache returned, and it was almost instantly met in Science. Indigestion, bodily fatigue under most trying circumstances, and other physical ailments have also passed away.

The physical healing, however, has to me been the least. When I think of the cleanliness of thought and of daily life realized since coming into Christian Science, my gratitude is too deep to find expression in words. I know that "The Lord is my shepherd," and that He has led me to a higher knowledge of good, through the paths of righteousness,—right thinking.

SAMUEL D. PINE, Evanston, Ill.

It is with a deep sense of gratitude and love to God, that I give my testimony of the health, joy, and gladness which have come into my life through Christian Science, lifting me from a state of semi-invalidism, of many years' standing, into the glorious realization of freedom from every ill, and proving to me without a doubt that Christian Science can and does heal the sick. I was a member of an orthodox church since childhood, and its loving associations still linger in my memory. While yet struggling to relinquish those cherished associations, God pointed the way and furnished many proofs of His healing power through Christian Science. It is now four years since I have used any kind of medicine, and during this time I have been healed

of throat trouble, neuralgia, headache, colds, and many other ills, simply through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have also been healed of heart-trouble from which I suffered for eighteen years, finding no relief in medicine, rest, or change of climate. I was fettered with a fear that each day might be my last; my breathing was so heavy and labored that it was distressing to those around me. Many nights I had to sit up because I could not breathe while lying down. Through Christian Science all this has passed away as a dream. Were this all it did for me, it would merit all the praise that I could give it, but infinitely more than this have I found in the teachings of Christian Science. It has taught me to read the Bible so as to understand its spiritual import, which heals and saves. Many sick ones have been raised up in our family. One case was the healing of my little nephew of spinal-meningitis. To human sense there seemed no hope; he was doomed to death, or if he lived, to a fate worse than death. In spite of the opposition to Christian Science of friends who meant to be kind, he was restored whole, without one blemish or weakness, proving that there is no other power than that of God. If those who have nothing but censure for a religion that can give so much help, could only feel this healing touch, could only understand this truth which brings freedom from all sickness and sorrow, they would turn their censure into praise. Christian Science ennobles and uplifts mankind, and brings health, happiness, and prosperity to all who come within its influence.

I wish to express my grateful appreciation of the *Sentinel* and *Journal*. They bear joyful messages of love,—the unfolding of individual experiences through the infinite possibilities of Christian Science. My heart goes out in love to Mrs. Eddy, whose pure, unselfish life and teachings have brought health and peace into so many hearts and homes. Although I have oftentimes stumbled, I am grateful for every step that has enabled me to plant my feet more firmly on the Rock of Ages.

MRS. EVA M. MEAD, Chillicothe, Ill.

I wish to express my gratitude for the blessings which Christian Science has brought to my life. Had it not been for this grand revelation, and the privilege I have had of being led to this wonderful Science, I am sure my family would be without a father and husband. I know I was fast nearing my end, all hope for relief had gone, and I was in such a state of melancholy that the insane asylum was staring me in the face. I had been in the hands of doctors for twenty-five years, and had endured all kinds of treatment. I went through electrical treatment, had three operations, took a water cure, besides all kinds of medicine which I thought could help me. Finally, meeting an old friend, he advised me to try Christian Science. The first treatment was a wonderful help, and I speedily threw all other remedies away. This was six years ago, and since that time I have not taken any medicine. I have been freed of melancholy, catarrh, nervous headaches, bowel trouble, neuralgia, and many other complaints.

Through the study of this great truth I have been able to help many, and thus bear the blessing to others. My twenty-two year old daughter was taken this spring with a severe cough, and not knowing much of Christian Science, she resorted to the doctors. She took medicine for a while and found no relief. The doctors changed the remedies but she could not take them. She was failing very fast and fear was felt in the whole family for her. My teacher advised me to speak to her and secure her consent to take treatment. She finally consented, and in three treatments she was a changed person, and now she is a regular attendant at church with me and is getting well very fast.

GEORGE GAUTHIER, St. Paul, Minn.

With gratitude I give my testimony of healing through Christian Science, hoping some poor sufferer may receive help while reading it. From childhood I was called a puny child. I was never strong and was always sick or complaining. After I was fifteen years old (a year after I was married) my husband fell sick and I broke down. From that on, until Christian Science found me, I was a physical wreck. I was first of all healed of throat trouble which seemed very severe. I then took up the study of Science and Health and was healed afterward of many other ailments, including rupture.

I thank divine Mind for leading me all the way. I have seen dark days, but the light shines in dark places. My husband has also been helped by our little understanding of truth. I praise God, from whom all blessings flow, and I am very grateful to our Leader.

IDA BOWMAN, Harper, Ill.

In gratitude to God for revealing to our revered Leader this wonderful truth, which is blessing thousands of suffering mortals, I give this testimony. Six years ago I was in miserable health. One year previous to this time, I had returned from a sanitarium in Chicago, where the good old surgeon assured me that without an operation I would continue to suffer, and would perhaps live but a very short time. I could not think of submitting to an operation, however, so I returned home without hope and in ignorance of the loving hand that was surely leading me into paths of health and peace. I had been brought up by good Christian parents, but I could not understand why this God I had been taught to love, "no matter what ill He sent," could be called a God of love, and yet afflict His child. How blind I was, and how little I knew of that dear, kind protector, the omnipotent Mind, the loving Father-Mother God. Through the unselfish work of one pure woman, my life has indeed been blessed, and health and peace have been brought to me. I have been enabled to help others out of suffering. Heart failure, rheumatism, bruises, burns, headaches, and colds, and many other so-called diseases have been overcome, and I do thank God for all His goodness to me. I am thankful for Science and Health, which has made it possible for me to understand God and my relation to Him.—KATHRYN McKEY ALTON, Enid, Okla.

I wish to express my gratitude to God for Christian Science, also my thanks to Mrs. Eddy for her untiring love and faithful labor for all the world. Words cannot tell the gratitude I have in my heart, but I will let my life and deeds tell it. I have been healed of cancer, and before I found Christian Science I was almost constantly taking some kind of medicine, but now I know that I can go to God and leave all error behind me. I owe my life and all to Christian Science, through the teaching of Science and Health. I constantly try to keep my face turned heavenward, and look for all good.

ANGIE WEBB, Stillwater, Okla.

Dandelions and Sunshine.

M. L. T.

'And can I lack?
My garden's full of gold!
Gladdening the seeing eye
With shining wealth untold.
Spread are my riches fair
Where all who will may share—
Can any lack?—
My garden's full of gold!

From our Exchanges.

The remarkable religious revival in Wales and the awakening in London has turned attention sharply to similar possibilities in other parts of the world. The distinguished English editor, W. T. Stead, and the eminent American clergyman, Newell Dwight Hillis, unite in the prediction that the movement is to become world-wide.

Certainly the time is ripe. Mankind has been moving at a rapid pace. It is a hard, materialistic age. The rich have become more and more lavish and oppressive of the poor, and the poor have given themselves up very largely to the thought of how to keep up with the procession.

It might seem to the unthinking that this is the hardest of conditions for religious enthusiasm to break in upon. But the truth is that human nature swings, like the pendulum, from the extreme of idealism to that of materialism and from materialism back to idealism. Its attitude to-day is no indication that it will be the same to-morrow.

World-wide materialism works its own cure. The whole thing eventually breaks down of its own weight. Men's minds become surfeited and susceptible to other and very different considerations. It is then remembered and proclaimed that man does not live by bread alone. We may have so much of the now and here as to sicken of it and turn to thought of the beyond for rest and inspiration.

The Atlanta (Ga.) Journal.

The highest life means the deepest delight. But one must not wait until he attains the highest before he is satisfied to rejoice in the gifts of God. All right pleasure in external things is a means of grace, helping on to the day when one shall be satisfied when he awakes in the divine likeness. One needs to be educated to rejoice with the gladness of the angels; and the cultivation of the art of seeing the good things of life, of counting the divine mercies, is a most important factor in the regeneration of the soul. The habit of being happy in the simple relationships of to-day is the best of preparation for the joys that are eternal. Moreover, joyfulness is the truest altruism. The unhappy, discontented, fretful nature absorbs life, depletes others of what makes life worth living; but the glad spirit by its inherent, diffusive beneficence helps those around to blossom and bear fruit as in a fertile garden.

New-Church Messenger.

How any one who believes in God can believe that the world is growing worse, I cannot see. Of course, if you never read anything but the daily newspaper with its burden of crimes and scandals, if you have no idea of the magnificent Christian work going on all over the world, you are more likely to be a pessimist. To such I suggest two sure cures for doubt and fearfulness. First, keep in touch somehow with aggressive Christianity. Second, keep working constantly at the problem of the betterment of your own life, the elimination of its defects, the establishment of it in ways of decency and honor. Either of these cures is likely to produce the desired result. Both taken together will prove irresistible.

REV. H. A. BRIDGMAN.

The Congregationalist.

Jesus never argued the existence of God. He knew Him in the recesses of his own soul, where he had uninterrupted communion with Him, talking face to face as a man with his friend. He did not believe in God because of any logic about the First Cause of the universe or the manifestations of design in creation. He was not dependent upon any external revelation, and this direct vision of the Father is the privilege of all the sons of God. God is the answer to the imperatively felt need of every soul, crying out in longing after Him. If this longing is stifled, if a man is no longer conscious of it, nothing can be done until it is awakened afresh.—*Western Christian Advocate.*

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Items of Interest.

National.

The census of the Philippine Islands, the principal object of which was to secure statistics of population and a general knowledge of social conditions as a basis for the establishment of a Philippine Legislature, has been completed. The Legislature is to consist of two houses—the Philippine Commission and the Philippine Assembly. The census enumeration was made in the Spanish language. The total population of the archipelago as returned from 342 independent islands is 7,635,426. Of this number almost seven millions are more or less civilized. The wild tribes form about nine per cent of the entire population.

Ambassador Choate was last week elected "Master of the Bench of the Middle Temple," London. Among English lawyers this is the most distinguished honor that they could confer on any outsider, and it is the first time in several generations that other than an English subject has been elected a bencher in the Middle Temple, one of the oldest Inns of Court in London. This action calls Mr. Choate to the English bar and elects him member of the governing body of the Middle Temple. Five signers of the Declaration of Independence were members of the Middle Temple. Since then, it is said, not a single American has been a member.

At a recent conference between Secretary Taft and the three chiefs of the Panama Canal Commission it was decided to adopt a flat rate tariff for traffic across the Isthmus. Transcontinental railroad interests are said to have favored the prevailing high tariffs in order to equalize rates. It is asserted by some experts that freight can be carried from New York to San Francisco by the Panama Railroad and the water route for \$4 per ton, as compared with \$9 on all-rail routes.

Attorney-General Coleman has rendered an opinion that the various farmers' shipping associations of the State of Kansas are organized in violation of the Kansas anti-trust law. The matter was started by the Kansas Grain Dealers' Association, and the

Attorney General will be asked to begin proceedings against the farmers. The secretary of the grain dealers has been sentenced to serve ninety days in the county jail for violation of the anti-trust laws. He has made application for a pardon, which is being vigorously opposed by the farmers' organizations.

President Castro's reply to United States Minister Bowen at Caracas has been made public. Its language is considered a little strong, but not personal to the minister, whose recall, therefore, is not considered necessary by Secretary Taft. The President's language, touching upon the inference that the United States questions the integrity of the Venezuelan courts, was quite vigorous.

United States Consul-General Parsons, of Mexico City, has completed his report on tropical agriculture with special reference to large American owned plantations in Tabasco and Isthmus of Tehuantepec. It is not unlikely that the United States Postoffice Department will be asked to prevent circulation of mail matter by companies not able to make showing of serious work done.

The Commissioner of Corporations has started his work of investigating the Standard Oil Company in Kansas. Three special agents of the Department are there with him, going through the records in the office of the Secretary of State, gathering data concerning the various oil companies doing business in the State.

Attorney-General Moody is proceeding against a system of peonage that has been found to exist in a few industrial pursuits in different localities of the country, and officials of his department are at work securing evidence against those who are practising this wrong in a number of States.

Secretary Taft has informed the representatives of Chile, Ecuador, Peru, Bolivia, Guatemala, Costa Rica, and Nicaragua that under American administration the open-door policy will be maintained on the Isthmus.

What are known as the Western land cases have been called for trial before Judge Hunt in the United States Court in Helena, Mont. Fifty-four persons are defendants.

Foreign.

Baron De Estournelles de Constant, the former deputy and president of the parliamentary group favoring international arbitration, last week made his debut in the French Senate, to which he was elected last November, in a speech urging the military and naval disarmament of the States of Europe by a proportional reduction of their forces similar to the joint disarmament of Chile and Argentina. The speech has attracted notable attention. He maintained that naval expenses were ruining France under the pretext of defending her. The naval programme to which Parliament was committed, he added, contemplated the expenditure of \$200,400,000 before 1917. Neither France, Germany, nor Great Britain had the resources, population, or wealth to meet these colossal expenditures which insured difficulties and debts to posterity. The speaker cited statements made by statesmen of Great Britain, Russia, and Germany, favoring a European accord for the limitation of naval expenses, and urged that this would benefit the entire world, particularly Russia, Japan, and the United States, leaving them free to develop their commercial resources. He asked that France take the initiative.

The President of Venezuela has published an edict announcing that interest on the interior debt for seven years has been cancelled and that script bearing interest at three per cent will be issued to replace the six per cent script which now represents the indebtedness. Much of the Venezuelan interior debt, which amounts to about \$16,500,000, is held by Frenchmen, and this edict, taken in connection with the action of the Republic in declaring the charter of the French Cable Company forfeited, cannot be agreeable to Frenchmen.

General.

The spirit of brutal utilitarianism which tries everything by the test of "the money there is in it," says the *Scientific American* of New York, grows bolder with every success. We have scarcely cooled down from the bitter indignation that was aroused by the disfigurement of our new Subway by the bill-poster, before we are confronted with an attempt to sacrifice the beautiful American Falls of Niagara to the ambitions of a few men who see visions of great profit in the energy of the falling waters.

We have made no protest against the previous use of Niagara Falls for commercial purposes, because it has not yet been attempted on a scale that would seriously interfere with the scenic beauties of the Falls; but the present attempt to secure legislative authority for developing something like half a million hydraulic horse-power, at the expense of the volume of water flowing over the American Falls, is so serious as to call for a halt at what is becoming a case of ugly vandalism. The New York State Geologist has stated that when eighty thousand cubic feet of water per second has been taken away from the Niagara River above the Falls, the American Falls will cease to exist. The American Falls will run dry before the Canadian Falls, because the ledge over which they pass is at a higher elevation than the larger Falls on the Canadian side. The bills now before the Legislature, should they be passed, will give to the various companies that are behind them the power to take away an amount of water that will go far toward wiping out the greatest object of natural beauty east of the Rocky Mountains.

The Niagara Falls are the pride of America and the wonder of the world. They are a proper object of delight to millions of people, and they will naturally, unless they be destroyed, form, for all time to come, one of the most popular points of scenic interest in the world. On the other hand, "there is money" in these Falls—lots of it—for a few people. It is argued that there is much useful energy going to waste at the Falls, that could be turned to a great commercial advantage; but it is not necessary that this energy should be developed, inasmuch as equal energy can be developed in other ways, such as utilizing less important water falls, or by burning bituminous coal under steam boilers. But if this energy were produced from coal, it would be done with less profit to a few individuals than if it were developed at the Niagara Falls.

And the spirit which is back of this attempted vandalism is the same spirit that is become rampant throughout the whole of our commercial life—a spirit of cold, hard, ugly utilitarianism, which, if not curbed in this and many other similar cases that confront us at every turn, will work irreparable injury to the ideals and the character of this, the youngest, and as many of us believe, the greatest among the nations of the earth.

Mount Shasta threatens to become active again. At Sissons, a town in the vicinity of the mountain, it is reported that the ground has opened at several points, and mud has been ejected. The railroad fill across a big canon has sunk forty feet, and the streets of the little mountain town are filling up with muddy stuff, full of oil.

On "Budget Day," before a large crowd of members of Parliament and of visitors to the House of Parliament, the Chancellor of the Exchequer, Austen Chamberlain, announced to the satisfaction of those present that the revenue of the year had exceeded his estimates by \$15,000,000.

Commissioner Jullundur reports that as a result of his investigations he estimates the fatalities resulting from the recent earthquakes in the Punjab, India, at thirteen thousand.

Experiments are being made in Charlottenburg, near Berlin, with a device for lighting and extinguishing all the street lamps simultaneously from the gas works.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

Lecture of The Mother Church.

THE semi-annual lecture of The First Church of Christ, Scientist, Boston, Mass., was delivered by Mrs. Sue Harper Mims, C.S.D., of Atlanta, Ga., on Thursday evening, April 13. The audience filled Symphony Hall to its utmost capacity, and hundreds were unable to gain admission.

The lecturer was introduced by Prof. Hermann S. Her-
ring, First Reader of The Mother Church, who spoke as follows:—

Friends:—On behalf of The First Church of Christ, Scientist, in Boston, The Mother Church of the Christian Science denomination, it is my pleasure to extend to you a most cordial welcome to its semi-annual lecture. That Christian Science is a subject of marked interest is evidenced by your presence here to-night. Indeed there is no topic of such vital import to humanity as that of salvation from the bondage of sin, of disease, and of the discords of this life. The world, with its miseries, disappointments, and woes, is in dire need of something more than it has had, and Christian Science supplies that need through the Science of Christianity, which reveals the teaching and practice of Christ Jesus, the true Saviour of the world, to be applicable to-day in all their fulness and promise.

When Christian Science first found me as a student, experimenter, and teacher in the physical sciences, I was awed by its tremendous claims and its inconceivably glorious promises, and to my great joy, after very careful and thorough research, meditation, and demonstration, I came to the definite conclusion that it was really true, that Christian Science is a perfect Science, being based upon absolute divine Principle; a religion that offers a rational, complete, and demonstrable interpretation of the Holy Scriptures, and a philosophy that makes possible a satisfactory solution of all the problems of mankind.

Christian Science seems more wonderful as its grandeur and depth grow upon the thought, and when we consider the materiality of the age in which it appeared, we become more and more grateful to the one whose mental and moral qualities were so pure and spiritual that the absolute truth concerning God, man, and the universe was revealed to human consciousness through her. This woman was the Rev. Mary Baker Eddy, and she has perceived and demonstrated divine Mind to such a degree as has made possible the marvelous works which have characterized her sacred ministry for humanity, and which have fitted her for the leadership of the great Cause she has established.

The lecturer of the evening is one who appreciates the vastness and import of this subject, and who is intellectually and spiritually qualified to present it to you; but it is possible in a single lecture to touch but a few of its essentials, with the hope that this cup of cold water in the name of Christ may bless some needy one here to-night.

Our lecturer is a Southron,—a fair daughter of the sunny South, of a distinguished and cultured family, who was healed through Christian Science of chronic invalidism of fifteen years' standing, and who subsequently devoted her energies to this healing ministry and became a pioneer of the Cause in the Southern States. She has had the advantage of personal instruction from our beloved Leader, Mrs. Eddy, and has had an extensive and varied experience in

Christian Science work, and I bespeak for her your very courteous attention.

I have the very great pleasure of introducing to you Mrs. Livingston Mims of Atlanta, Ga.

Mrs. Mims spoke as follows:—

One of the most expressive indications of the progress of religious thought is to be seen in the vast numbers of people who attend lectures on the subject of Christian Science. Before Mrs. Eddy made her discovery of the Science of Being, or the Science of Christianity, no two words in the popular thought, or in the English language, seemed more irreconcilably separated than these—Christianity and Science; and yet, since God Himself is Omnis-Science, anything emanating from Him must inevitably be essentially scientific, since God and His laws are supreme, unerring, and unvarying,—the same "yesterday, to-day, and forever,"—and Science being that which deals with the laws of Truth, there can be no more holy alliance than that of these two words, Christian Science. You are here to listen to a lecture on a Science whose Principle is God Himself; whose laws are the immutable laws of health, holiness, harmony, and immortality; whose results must be, and are, the establishment of the kingdom of God on earth,—the reign of individual and universal righteousness.

This God whom we call the infinite, divine Principle of Being, is not a new God. The God of Christendom, defined as infinite Spirit, is our God. The God of orthodox Christianity, defined as infinite Mind, omnipotence, omnipresence, omniscience, is our God. It is He of whom the ancient prophets thundered throughout the centuries, "Hear, O Israel, the Lord our God is one Lord, and beside Him there is naught else." Then what has Christian Science more to offer? We answer, Much. It is the voice of Truth calling to the world to-day to awake from its materialism and pause to ponder, to contemplate this definition of God, Spirit; to accept, as Mrs. Eddy teaches, the sublime consequent of this statement of God. If God, Spirit, Mind, is all, is all power, presence, and reality, then matter, evil, is naught, is not. Christian Science arouses slumbering humanity from its lethargic, stupid acquiescence in evil, sin, disease, and death, and teaches the imperative need and beneficent power of the Christianly scientific protest against these discordant conditions as being opposed to the divine law, order, and government.

The aspiration to know and understand God and "His wonderful ways to the children of men" has inspired the long search and questioning of the centuries. The attempt to reconcile the mystery of evil with the postulate of an all-wise, beneficent, and omnipotent creator has stimulated vast systems of philosophic thought throughout the history of the race. The theoretical mind has been ever the same, since and before the days when Socrates talked of the immortality of the soul, and Plato dreamed his seemingly Utopian dreams of the true Republic, while the Alexandrian schools teemed with magnificent hypotheses.

Nineteen hundred years ago, in the midst of the tumultuous thought of that day, there suddenly appeared a simple, majestic figure, Jesus of Nazareth! He spake as never man spake before, and he proved the beneficent ways of God to man. He showed this benevolent God to be neither

the creator nor the permitter of evil. It was as if he said, "God is not a remote abstraction, not a far-away ruler and mighty king, but a living presence, eternal Truth, a divine environment, in which we live, and move, and have our being, the one source from which cometh every good and perfect thing. The Master came fulfilling God's law. He said of the law, "I am not come to destroy, but to fulfil." In full-filling the law of Life he raised the dead; in full-filling the law of harmony, he stilled the tempest and healed the sick. When he full-filled the absolute law of spiritual being, he ascended to his invisible unity with the Father, Spirit, from whence he came. He taught that God is Mind, intelligence, the substance that includes all, and that feeds, clothes, sustains, and governs man, redeeming him from the bondage of materialistic law by the spiritual law of life and harmony. He taught that even the birds and lilies teach us lessons of the ineffable love of this Father-Mother God, a God of love who embraces all, from the infinitesimal to the infinite, who cares for the winged bird and the "flower in the crannied wall." He is the same intelligence, Love, which rolled away the stone and enabled Jesus to express his deathless, indestructible identity or individual being in God. Stupendous lesson! that man may be wise enough and good enough to escape corruption.

Has the popular, speculative philosophy of modern thought gone beyond that of the old Greek who at least glimpsed immortality? Mr. Herbert Spencer, in his last days, helplessly summed up his system by saying, "Contemplating the inscrutable connection between brain and consciousness, as we can get no evidence of the existence of the one without the activity of the other, we are forced to relinquish the thought that individual consciousness continues after physical organization ceases." This is interesting from the Christian Science point of view, only as it shows that so long as the belief of the union of mind and matter obtains, it hides immortality and man's divine possibilities, while Christian Science, teaching that God is Mind, never in matter, brings into view the perfect, eternal, ideal man in God. To-day, in answer to sore human need, Christian Science appears, reiterating to a famishing world the words of Jesus, and is following him in demonstrating the God-power to heal and bless humanity. It is establishing the practical Christianity of Jesus as he walked humbly with the multitude, healing every manner of disease, purifying and uplifting human thoughts. It is fulfilling the mission of the Comforter. It takes of Jesus' life, works, and words, and shows them to us, while explaining his *modus operandi*.

Have you ever thought how little is said by Christian people to-day about Jesus' works? Yet he said, "The works that I do shall ye do also." He taught that God is the only true Physician, revealing to man his God-given dominion as the reflection of his Maker. This supremacy is not attained through the human will, but through the enlightened understanding of the realities of being and of man's relation to God. Paul, who had a clear sense of Jesus' mission, strove for this mastery of matter, or the body, and understood it as a primary step in Christianity. "I keep under my body, . . . lest . . . when I have preached to others, I myself should be a castaway." This conquest of material selfhood and sense must bring (as he teaches) every thought, wish, and desire into "obedience to Christ," to the demands of a pure, unselfish love that seeketh not her own but another's good.

THE LAW OF SPIRITUAL DOMINION.

In the spiritual account of creation in the first chapter of Genesis we read, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "Thou madest him to have dominion . . . thou hast put all things under his

feet," sang the sweet singer of Israel. I have never read the statement of man's spiritual dominion as given in Science and Health, page 518, that there has not risen to my vision those sweet and yet sublime pastoral scenes on the Judean hills when the multitude, having followed Jesus to hear the "gracious words that he spoke," were finally an-hungered. Instructing the disciples to seat them on the grassy hillside, he fed them, the five, and then the seven thousand, with the multiplication of the fishes and the loaves. He knew that creative Mind supplies all human needs, redeeming man from the materialistic law of toil and struggle. This law and proof of spiritual dominion runs like a fine golden chain throughout the entire Scriptures, linking all its eras of development in one perfect design, and culminating in Christ Jesus. Abraham, the friend of God, through faith in the invisible, became the father of a mighty nation. Jacob, wrestling with material evidence, and overcoming, became the founder of the great monotheistic Hebrew nation. Moses illustrated in many ways this dominion, and Elisha multiplied the meal and raised the dead. Paul, in more modern times, said, "And my speech . . . was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." These so-called miracles, to the understanding of Christian Scientists, are not infractions of law, but utilizations of an ever-operative, divine Principle, God; and the application of this Principle can accomplish the same results to-day as of yore, for it is eternal and universal good.

The Comforter in Christian Science, illuminating the Scriptures in a flood of light, reveals that this Science was, and from the beginning is, the Word of God, the true Logos, reconciling man to spiritual law. It shows Jesus to have been not only the most transcendental, but the most practical of men. In him the ideal became the real and the acme of religious aspiration was reached.

UNSATISFACTORY AND UNREAL NATURE OF MATERIAL EXISTENCE.

In the greatest of all epics, Job pondered the strange problem of material existence, and spake from and for the universal human experience, when he said, "Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? . . . Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." He said also, "Man that is born of a woman is of few days, and full of trouble;" and David queried, "What is man, that thou art mindful of him?" Prophet and apostle speak of this material existence as a vapor that melteth before the sun, as a shadow, a dream, for all flesh is as the flower of the field that to-day is and to-morrow is cast into the oven. And the great apostle Paul speaks of this sad condition as the "old man with his deeds" (or concept of man), corrupt according to the deceitful lusts, to be "put off." This brings us to one of the most practical metaphysical points in Christian Science. Tired humanity, with tragic earnestness, during all the long centuries has endeavored to "put off" the "deeds of the old man,"—the sin, discord, disease, death,—but these efforts have resembled those of an agriculturist who attempts to get rid of a tree by lopping off the branches. Spring, however, reveals an added number of branches,—the root has not been touched; but in the divine metaphysics of this paragraph of Paul we find in a logical sequence that the old man with his deeds must be put off.

This brings us to see Mind as causation. Only as the old man,—or the Adam concept "in which all die,"—the Adam thought of man as coming from the dust, is put off, do we see that disease, decay, and death are causeless, having no origin nor right to exist. The apostle turns our attention to the true concept, the Christ, the spiritual idea, when he says, "Put on the new man, which after God is created in righteousness and true holiness." This is the

immaculate concept of man as the divine idea, this true concept is the saviour of the world.

In that beautiful fifth chapter of 1 John, a new translation makes this very clear. It reads, "For we know that the son of God hath come, and hath given us an insight that we are getting to know Him that is real, and we are in Him that is real, and in His son Jesus Christ." This clearly shows that spiritual insight alone can show us the real, while we look not at the things that are seen but at the things that are not seen, which are eternal. This is a simple statement of the Christian Scientist's understanding of matter and its discords; they are temporal falsities. Truth, and what it includes, is eternal, perfect, and harmonious. Indeed the apostle tells us in Hebrew, 11, that this *one* thing—this conviction of unseen realities, as a closer translation gives it—was the mighty power by which was wrought the wonders of spiritual victory throughout the Scriptures; that it quenched the violence of fire, stopped the mouths of lions, and raised the dead. This same conviction of the unseen power and presence of God is, not shorn of its invincible utility, but is, now and ever, the prerogative and proof of Christianity. That this faith which "is the evidence of things not seen," is the very basis of Christianity, is beyond question to the enlightened and unbiased Christian thought. This true idealism of pure Christianity brings to light Life and immortality; it reveals the perfect man and universe, as the expression of the pure ideal "in the bosom of the Father." It fulfils all high aspirations. The apostle further tells us of the transformative power of this true idealism. "Be ye transformed by the renewing of your minds." By beholding with unveiled face this divine glory, even as in a mirror, we too may be changed "from glory to glory, even as by the spirit of the Lord." "Who shall change our vile body that it may be fashioned like unto his glorious body?" It is to this unspeakable glory that Jesus' idealism calls us; not through death, for death is not a transforming power, but through spirituality, wisdom, and understanding. We should not be discouraged because this process seems slow, but rejoice that we have learned to take the infantile steps in this direction, for we are only babes on the shore of infinite, divine possibilities. Our work at this hour is to make the little we know practical, not forgetting the sublime ultimate.

PHYSICAL FORCE, SO-CALLED.

The wise man hath said that there is nothing new under the sun; and the Scriptures say, "That which hath been is now, and that which is to be hath already been." One hundred years ago, not a steamboat was known; the human mind had not begun to explore the subtle forces unused around it. For centuries the steam had lifted the top of the boiler in the common uses of daily life, hinting an unrecognized power. Then a Watt and a Stephenson grasped a sense of the forces of steam and applied it. It is an interesting historic fact, that the first steamboat that crossed the Atlantic Ocean left the southern harbor of Savannah, going to London in twenty days. Now palaces of immense size and luxury plow the waves with a constantly increasing speed. One hundred years ago not a railroad annihilated time and distance between the cities of the world; now continents are crossed, nations are linked in close and profitable bonds through this enlarged application of the same homely force. Fifty years ago not an electric wire stretched its slender lines above our thoroughfares, not a loving nor distressing message thrilled along its thread of fire. Now, under the ocean depths, along its coral beds, through its translucent waves, the new and old worlds clasp, and speak, and vibrate one to another. This swift messenger, more subtle than its predecessor, steam, is daily reaching to higher applications. It is not a new thing. As far back as the days of Aristotle it was known to exist in this material realm.

But this century, the advancing dawn of man's dominion, has brought it into subjection, and it is the servant of man. On the seashore, as the great revolving beacon-lights illumine the darkness, they symbolize the impersonal love of man to man, as they become guides to the storm-tossed or fog-blinded mariners on their outward and inward journeys.

Thus we see these invisible, so-called physical forces, these unknown quantities, lighting and moving in the material world. These forces seem, however, capable of both good and evil; the luminous guide to the storm-tossed mariner may also kill with a touch. They are devoid of spiritual law; they cannot therefore be true nor good forces, but are only counterfeits of spiritual force; they are manifestations of the human mind or will which must yield to the true force, the spiritual dynamics of unchanging and eternal good. Truth is a revelator and a revelation of eternal, changeless facts, and the limitless possibilities of being.

THE TRUE FORCE.

Towards the climax of Jesus' demonstration over space and time, we read in John of a wonderful incident. The apostle relates this incident with much appreciation and understanding. It seems that one evening Jesus and his disciples were together on the shore of the Galilean sea. Finally the disciples left to cross the sea, and Jesus was alone under the blue Eastern sky. In the middle of the night the disciples saw Jesus walking over to them. They were at first affrighted, not yet realizing that the divinely natural is not supernatural. They finally took him with them into the boat, and the apostle records that immediately the boat was where they had been slowly going. Mrs. Eddy points us to Jesus who came in the "power of the Spirit," and before this power every form of sin, disease, storm, tempest, and death itself, "vanished into its native nothingness." For several centuries the application of the power of Spirit to overcome human ills characterized the primitive Christian Church. Gradually the materialization of the age obscured the glorious light, as the world took possession of the Church instead of the Church taking charge of the world. To Paul, the metaphysician, this power was the Mind of Christ destroying the illusions of the mind of the flesh. St. John, rising to a high spiritual sense, called this power divine Love, the Love that is God, that destroys all fear, that is Life, that makes perfect; and Mrs. Eddy, in *Science and Health*, page 140, line 25, gives a definition of Deity which shows divine Love to be universal and eternal.

MRS. EDDY'S PLACE AMONG SCIENTIFIC DISCOVERERS.

Less than forty years ago, in lofty spiritual isolation, there stood a woman, Mary Baker Eddy, on the mountain-top of vision, kissed by the rising sun of righteousness with healing in its beams. Solitary as the great explorer who stood on a lonely peak in Darien, an unknown continent to the north and south and a vast ocean on either side, Mrs. Eddy saw behind her the vast sea of human thoughts swelling and raging in tumultuous struggle, and before her the peaceful Pacific, an ocean of spiritual understanding and love. She saw the awful unreality of the finite senses which witness to sin, disease, and death, the evil "that deceiveth the whole world;" the enforced, self-inflicted sorrow and slavery of men through human illusion. She saw also the omnipotence and reality of God, good, and the infinite possibilities of man endued with a true knowledge of God. She discovered anew the spiritual laws of life and harmony, and their application to human needs, as Jesus taught and proved,—the spiritual Canaan where man, free and fearless in his true selfhood, "transparent walks the earth like some holy being,"—and she named her discovery Christian Science because it deals with eternal laws which always were, and are, and will be,—the laws of God and the universe.

What, then, do we not owe to her who has so bravely stemmed the tide of human opinions and held aloft the banner of primitive Christianity and its demonstrations of the power of the Spirit which can work no ill, that is eternal and unchanging good,—aye, very good,—that law of love to which every knee must bow. It is my happy privilege to speak of Mrs. Eddy from my own personal knowledge of the beauty of her life, the inspiration of her presence, the grace of her personality. Born of an old and intellectual family, associated intimately with the scholarly men of her native State, and surrounded by a pure spiritual atmosphere, she was adequately fitted for her high destiny. Educated in part by her elder brother, one of New Hampshire's most brilliant sons, she acquired an accomplished education. This brother, Hon. Albert Baker, was a law student and partner of President Franklin Pierce. Mrs. Eddy was both intellectually and spiritually endowed, and was a well-known and gifted authoress even in early life. Of her philanthropy and her unselfish work for humanity, words are inadequate to express its fulness. No other person, perhaps, in all this modern world, has so lived and loved that many thousands have been lifted out of sin, disease, and poverty, as they have been through her sweet ministry. As the veil of misconception is removed, that blinds the world to its great spiritual leaders, her life gives forth a radiant light, she commands the admiration of the world, and the ages will call her blessed.

DIFFERENCE BETWEEN CHRISTIAN SCIENCE AND SOME PHASES OF MODERN THOUGHT.

Christian Science is entirely unique in its dealings with the question of evil, or matter. It rests absolutely on the basis that God is the only, the infinite One, omniscient, omnipotent, omnipresent good; the all-inclusive Mind, beside whom, "there is none else." It is true that some modes of modern thought claim to acknowledge this statement of God, Spirit, good, but they drop from this sublime postulate and admit matter, something besides the infinity of Spirit, thus making, in theory, material man and universe the expression of Spirit, which is illogical and un-Scriptural, for flesh and Spirit, matter and Mind, are contrary. "The flesh lusteth against the Spirit, and the Spirit against the flesh." Because of this opposition of Spirit to the flesh, we know that logically one cannot be the outcome of the other any more than light can emit darkness, or Truth express a lie. Therefore, Christian Science denies that matter or materiality can be actual, or the emanation of the one Spirit, the only Cause. It does not deny man or the universe, but only a false, material sense of them. Furthermore, none of these phases of modern thought or philosophy make a separation between "the carnal mind" which is enmity to Truth and the Christ-mind which is Truth.

Christian Science stands alone in the realm of religion and philosophy, separating between the unreal and the real, between the flesh and the Spirit, the seen and the unseen. In that second day of spiritual unfolding recorded in the first chapter of Genesis, this statement is made, that "God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." In "Science and Health with Key to the Scriptures," page 505, the separation between Truth and error is clearly defined. Moses by symbols taught this separation. Moses and Ezekiel reproached the pastors of Israel because they did not show "the difference between the holy and profane, and cause them to discern between the unclean and the clean."

In fulness of time Jesus came, not to judge by the seeing of the eye nor by the hearing of the ear, but to "judge righteous judgment." He came with fan in hand to separate the chaff from the wheat; the material seeming, the fleeting, from the real, harmonious, and eternal. In divine metaphysics this is the suppositional conflict between Truth and error, understanding and belief. Jesus termed

the false sense of matter and evil a lie, "a liar, and the father of it," and proved its unreality on the basis of the truth of God's infinity. It is on this point of denying evil, of meeting it as a false claim, a seeming presence opposed to the divine ever-presence, a pretender and a usurper, and overcoming it, that many of our best poets and thinkers have failed; they say that all is good without meeting and destroying the false evidence of sin and evil, and thus they fall under the condemnation of the prophet who said, "Woe unto them that call evil good, and good evil."

When the full revelation of the spiritual sonship glorified the consciousness of Jesus, he heard the Divine voice saying, "This is my beloved Son, in whom I am well pleased." In the wilderness of human errors and beliefs he met and overcame temptation, for Truth uncovered to him the mystery of evil, the false claims of another mind than God, with all its arguments and evil suggestions, and he met and mastered every one. Then he came, clothed in the mastery of spiritual dominion, ready to cast out all manner of evil. He had found what was in the human mind, and rebuked every temptation of materialism, with its prides, ambitions, passions, and desires. He reversed every material belief, prevalent then and now, as to the origin and destiny of man, and planted himself absolutely on the premise of man's spiritual perfection as the image and likeness of his Maker, revealing the eternal, changeless *now* of scientific being. "Now are we the sons of God."

This meeting and overcoming of the false evidences of evil on the basis of man's spiritual perfection in God, delivers man, here and now, from the powers of darkness. To enter into this kingdom of Christ, this commonwealth of Israel, the first step is renunciation, the "putting off" of the old sense of things, and the acceptance of the "new man created in righteousness." Allegiance to other rulers than Spirit must be renounced, and the true individuality, or son of God, "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," must be acknowledged in his true heirship. In this spiritual realm only the law of Spirit must be acknowledged which demonstrates life and immortality. He that is in Christ is a new creature, old things are passed away. In this pure realm our conversation is in heaven. "The new tongue" of Spirit which heals, is our vehicle of expression. Our basic thought must be the spiritual fact that man is, ever was, and must be, spiritual, not material; that he never fell from the hands of omnipotent Love. Holding on to these divine realities in thought, meditating on and talking truth "one to another," we shall become naturalized to Spirit, to the divine nature, to the immortal law of harmony and perfection. The sinless man, the offspring of Spirit, heir with Christ of power, glory, and dominion, will become the real to us.

HEALING.

Many intelligent physicians who recognize the healing work of Christian Science, say that their objection is to the claim of its being supernatural. Now this is just what Christian Science absolutely disclaims. Paul once said, "Why should it seem a thing incredible with you that God should raise the dead?" That God should heal the sick seems divinely natural to Christian Scientists. To the understanding of God, the only Cause, the tender, loving Father-Mother God, nothing else could be natural. It is the Truth of being which heals, not human will nor influence. (See Miscellaneous Writings, p. 200.) Thus Christian Science teaches that sin and disease have no divine authority. They obtain in an illusory, untrue sense of existence and are destroyed by the Truth of being.

PHILANTHROPY.

It is sometimes said that Christian Scientists are not philanthropists, because they do not build hospitals nor asylums. Christian Scientists dearly love all good work, every expression of love and good-will to men, and offer

contribute generously of their material means; however, since the need of these institutions does not seem to decrease, but greatly increase, it would appear that the root of the evil has not yet been reached. The healing and redeeming power of Christian Science has the task of breaking down the fetters of material law which bind the whole world, and its philanthropy is broad as the heavens and deep as the ocean. Indeed, we see that Christian Science healing, going to the root of evil, dealing primarily with cause instead of effect, being ethical as well as physical in its redemptive work, offers a permanent and radical remedy; and, as its beneficent influence extends, it will bring universal salvation.

In that magnificent eighth chapter of Romans, the apostle says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He also says that "the whole creation groaneth and travaileth in pain together," unwillingly under the law or bondage of corruption, "waiting for the adoption, to wit: the redemption of our body." Everything cognized by the material senses seems to be under this law, from a blade of grass to the splendid stars, for astronomy reveals "a dead moon and dying worlds." The wonderful, spiritual law of Truth, recognized as making free from the supposititious law of sin, disease, and death, is utilized by Christian Science in its work of redemption, revealing gradually "the new heavens and the new earth," wherein dwelleth righteousness.

Christian Science is in full and ready sympathy with every advancement towards purity, benevolence, law, and order. It teaches that the Ten Commandments and the Sermon on the Mount furnish the solution of every human problem. Its Alpha and Omega is Love,—it teaches that God is Love, infinite and ever-present; that all sects, nations, and races are embraced in that Mind which is Love; that there is one Father-Mother, God, one family,—the whole earth; that man attains his own perfection and harmony in proportion to his own reflection, in thought and action toward all men, of his active Principle, Love. Divine Love reflected on earth reveals the kingdom of God here as in heaven. Such love "seeketh not her own," but another's good; it "beareth all things, . . . hopeth all things;" it "never faileth." It thus becomes the saviour of the world from all evil,—economic, political, physical, mental. Because this unselfish love was enthroned in the heart of Jesus, he did his mighty works. Divine Love is as universal as the sunlight, and distils "as the small rain upon the tender herb." In the light of this Love we see man as the image and likeness of God.

Some day, by laws as fixed and fair
As guard the planets in their sweep,
The children of each outcast heir
The harvest-time of Truth shall reap.

The peasant's thought shall yet be wise,
The untamed pulse beat calm and still,
The blind shall see, the lowly rise,
And work in peace Love's wondrous will.

Some day, without a trumpet-call,
The news shall o'er the earth be blown,
The heritage come back to all,
The myriad monarchs take their own.

Go out from your room some night,—over-heated, wearied,—and let the stars speak. Pray, "Calm me, my God, and keep me calm." Now lift your eyes and read direct from Him your answer in those suns and worlds: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint." Or, as you stand lonely in God's Acre, let the mountains speak. Lift up your eyes unto the hills and ask whence your help will come. The hills themselves reply, "He will not suffer thy foot to be moved: he that keepeth thee will not slumber."—*Pacific Baptist*.

From our Contributors.

The Omnipotence of God.

W. D. MCCrackan.

THE word "omnipotence" is not infrequently used in a manner which is so careless as to frustrate the legitimate conclusions that should be drawn from its true meaning. It is sometimes used as equivalent to superior power or supreme power, while it really means almightiness, and its true significance will not admit of any lesser interpretation. Its derivation makes it clear that the word omnipotence means "all-power" or all-mightiness; not merely a power superior to other powers, or even a power supreme over all other powers, but the only real power, the possibility of the existence of any other real powers being excluded. There cannot be more than "all," hence there cannot be another real power beside omnipotence. It is thus, as the one and only power, that Christian Scientists are taught to regard and know God.

The admission that there is any other power beside that of God, leads, as our text-book shows, to errors variously called mythology, idolatry, or materialism, and to the worship of all manner of other gods, in disobedience to the first commandment.

The proper definition of omnipotence having once been clearly established, it will follow that if there seem to be other so-called powers beside the only power, such powers cannot be real, but must be illusive or delusive beliefs of powers, pretended and pretentious counterfeits of powers, which the recognition of God as the only power will promptly dispel as falsities. These so-called powers manifest themselves to the material senses as real and potent, frequently as violent and terrible, and seem at times cleverly to mimic the only power by acting apparently with intelligence and under law. But since the material senses can testify only of matter and never of God or Spirit, they are incompetent to give evidence concerning the omnipotence of God, and their reputed evidence on this subject must perforce be set aside as invalid and irrelevant. The only evidence admissible is spiritual evidence based on spiritual comprehension and apprehension; upon the understanding of the Christ-mind; upon the Science of Christianity or Christian Science.

A proper understanding of the term omnipotence is thus found to be productive of the utmost benefit to the human race and it leads to experiences of great joy and relief, because it forces the human mind to relinquish its hold upon the belief that there can be any evil power or any power in evil. From this point of view it will readily be perceived that the study of the term omnipotence tends to deliver mankind from a long train of errors, all attached to the supposed existence of so-called evil powers, and that a clear understanding of this term is healing, reforming, and comforting in its effect.

Another helpful conclusion may be reached from the perception of omnipotence as meaning only one power, and it is this: If there could be any real power calling itself evil and manifesting itself as sin, sickness, death, or destruction, then omnipotent good or the one only power would be perpetually in the act of making such evil power null and void. Now, supposed powers which can be described as perpetually in the condition of being destroyed, certainly cannot be called real, whatever other nomenclature may be supposed to fit the case. Indeed, we find that sin, sickness, death, or destruction cannot co-exist with omnipotent God. We must make our choice between admitting the omnipotence of God and the reality of evil in all its forms. The two are evidently incompatible. Christian Scientists are taught to make their choice in behalf of an omnipotent God as against any supposed reality in evil. Thus they learn to magnify God and to rejoice in a wholly good creator and first cause.

Further, it can not be maintained that evil is dependent upon God's will, and that it thus possesses some measure of reality, since it is inconceivable that an omnipotent and infinitely good God should will evil upon His defenceless children, should permit or sanction it, or even prepare conditions capable of developing it. To admit the possibility of sin, sickness, and death, as emanating from or by the will of God, our heavenly Father-Mother, is to assume a responsibility which those educated in Christian Science are not willing to accept and which no one should be willing to encourage.

The Lecture and the Field.

WILLIAM R. RATHVON.

WITH great wisdom the successive stages of the Christian Science movement have been inaugurated by our Leader. Instituted at times and on occasions opportune and auspicious, they have summoned to their fulfilment the voluntary, unconstrained co-operation of Scientists as individuals and as a body. Mrs. Eddy has nobly performed her share in indicating what is to be done, and it is due to her from us to see that what we do is done well.

The establishment of the Board of Lectureship is a case in point. Among the various media that are at the disposal of the Field for the public dissemination of Christian Science, our lectures in some respects afford the greatest possibilities. A lecture seldom falls on unwilling ears; it is always an authoritative presentation of Christian Science; it is readily conformable to the needs of the hour; it attains the most effective form of publicity, drawing audiences that in point of size and quality are convincing object-lessons to the observing world, and it receives a generous share of attention from the press which is far-reaching in its effects. In view of these and other facts it is to be seen that our lectures are doing valiant service.

That the Field is getting all the good out of them it should, cannot be so confidently asserted, and it may be profitable to consider how we can improve our opportunities by better work. No specific method of procedure can be laid down that will fitly apply to all cases, for each community has conditions peculiar to itself, which must be met in the way best adapted to those conditions; yet there are certain things common to all which must be handled uniformly. The Board of Lectureship has officially made provision for most of these in the printed circulars which are sent to the branch churches. The observance of the instructions they contain, or their neglect, may make or mar the success of our lectures.

In many of the churches the lecture is an event of but annual occurrence, and should always be prepared for with intelligent thoroughness and deliberation. Sometimes such preparation is disregarded or delayed, until, through press of time, it is hurried or poorly done. Then again it may be slighted because of ignorance of the right thing to do and the right time to do it. The writer has assisted in the arrangement of six lectures in as many years past, given by two small churches, and in each instance has learned something that was of distinct advantage for the next. In the hope that his experience may be helpful to the Field, he will describe in some detail the method under which a recent lecture was conducted. It must be understood that what is here set forth is in no wise to be regarded as a precise plan for others to follow from beginning to end. What succeeded with us might be less effective in another locality, and there may be other ways which are better than those here given. They are presented as having yielded satisfactory results on six different occasions. The last lecture given will be taken as typical of the others, as it embraced the essential features of those which preceded it.

The church has been organized for less than three years and has a membership of twenty-nine, with an average attendance of sixty-five. Nearly a year having elapsed since

a lecture was given, an informal meeting of the church was held, at which the clerk was instructed to arrange a date, by correspondence with the lecturer. The chairman of the meeting briefly stated the general good that was directly traceable to the previous lecture; the benefits accruing to the individual members of the church through the extra work its preparation entailed, and the need of complying promptly with the rule of the Manual which stipulates that at least one lecture shall be given annually by each of the branch churches. All were counseled to seek the divine blessing upon their undertaking. It was pointed out that each member had an individual responsibility in protecting the undertaking from every thought of failure and insuring its success through proper scientific work.

The first thing to be confronted was the suggestion that the required money would be difficult to raise at this time, for various reasons; but especially in view of the fact that the membership is made up of bread-winners who of late had given generously in response to several special demands. But the claim of lack was met and handled as vigorously and positively as though it had been a claim of sickness or sin, for it was recognized as of the same evil origin. The financial demonstration was effected by using the system of anonymous subscription which has been found to work so well in other small churches. Blank slips of paper were distributed among those present, with the request that each should set down the amount he felt he could subscribe to the lecture fund. It was explained that no signature need appear on the slips; that they were not intended as obligations, but rather as indications of what was to be counted upon as a whole, and that they were not for public inspection. By this means personal comparison and complacency are eliminated and other mischievous diversions are anticipated and nullified. It was announced that the amount desired was about ninety dollars, and when the slips were counted the total was found to be \$86.60. From former experiences we knew that this insured all expenses, for the original subscriptions had always been increased later on. In this instance the entire sum received was one hundred and twenty-seven dollars. This excess came in from various sources without solicitation of any kind. In passing, let me say that in the six years I have seen this system employed as above, I have never known of a single instance where a subscription so made was neglected, repudiated, or not promptly met as arranged.

A treasurer of this lecture fund was appointed at the meeting, one being wisely chosen whose attitude toward the claim of lack was known to be uncompromising and courageous. Suitable committees were selected to look after the printing and advertising, the renting of a hall, and other minor matters. The work of these committees was well done. They encountered the usual obstacles, but were faithful, both in prayer and in the employment of good common sense, and so overcame threatened ill at various times. Four days before the date of the lecture brief reading notices were inserted in the daily papers, calling attention to the lecture in a pleasing yet dignified manner. These notices were changed each day and were given good positions among the local items. Tasteful window cards were distributed in the prominent show windows, and large posters were painted and put up on each side of the entrance to the hall where the lecture was to be held. There is a common thought that storekeepers are reluctant to display these window cards, but the committee was not looking for opposition when they went out, and they encountered none. A day or two before the lecture they went over the same ground again, and got permission to re-arrange cards which had become displaced or removed for any cause. Courteous themselves, in thought as well as manner, they met with like treatment. One thousand invitation cards had been printed, that being double the seating capacity of the house. These cards were enclosed in envelopes for mailing and were of the best material and

workmanship. Members were given all they could use to advantage, and the committee addressed and mailed in sealed envelopes about six hundred to those whom it was desired to reach. In this way the lecture was brought directly before the attention of many who otherwise might not have given it a single thought, and coming in the form of a personal invitation, it was in many instances accepted by those whose presence at the lecture was a surprise to their friends. One member who enclosed her personal card in a number of the invitations she sent, received kindly replies of acceptance or regret from people who had heretofore manifested no interest in anything pertaining to Christian Science.

On the night of the lecture, in the face of several counter-attractions, the house was filled to the doors with representative people of the town, many of whom made their first acquaintance with Christian Science on this occasion. More than four hundred copies of the *Sentinel* were taken home by the audience, the distributors being posted at intervals along the lobby, thus reaching all. Commendatory reports of the lecture and the introduction appeared in the local papers, which also published, without charge, a full synopsis of the lecture from copy furnished in advance. These newspapers were circulated by our members among those of their friends who desired to read and study the spoken words at their leisure. Many copies of a neighboring paper, which published the lecture verbatim, were also distributed in like manner, thus widely extending its sphere of usefulness.

The foregoing may be of little use to many of our large churches, to whom the giving of a lecture is not so momentous an event as with the smaller ones. But to those who are beginning, or to others who have not obtained satisfactory results, these experiences may be of help. Their value lies in the prominence given to the necessity for constant and faithful work on the part of every member, if the lecture is to be made a success in the truest sense of the word. Every Scientist in the community must feel a personal and individual sense of responsibility resting upon him which can only be discharged by conscientious endeavor. A few may be called on to do the material tasks requisite, but all have important obligations which cannot be delegated to others. This done, the harvest will be abundant, and the mission of the Board of Lectureship will be achieved.

Rest in Love.

LOUISE DELISLE RADZINSKI.

AN article in a recent issue of *The Christian Science Journal*, telling of a man's vacation experiences, carried me back some years to a time when my early steps in Science were tentative and very timid. The college of whose faculty I was a member, had closed for the summer; the entrance examinations for the fall semester were over, and I turned homeward with the question in my heart, "Father, what next?"

It had been my custom to prepare, during the long vacation, special work for elective classes, examine new books, and then make a few visits and short trips for rest before taking up the fall duties.

I had not found that visits or pleasure trips were particularly restful or recuperative, but I had taken them as a matter of course, under the belief that a teacher needs a rest and a change after her year's work in the class-room. Christian Science had, however, come into my life with such renovating and rejuvenating influences that the usual routine of visits and trips had become rather distasteful, and the question, "Father, what next?" rose continually. After the cottage had been put in summer trim, a quantity of sewing was brought out—ornamental needlework to be finished, and garments to be repaired; books to be read were set out, and a schedule of hours of garden work, needlework, and read-

ing was prepared that promised profitable occupation and a certain amount of pleasure. But a mightier hand than mine took up these rough-hewn tablets upon which my summer was to be graven, and marked them with a very different tale. The factories in the valley below the hill on which my cottage nestled, were closed for the greater part of the day, the water supply being insufficient for full hours' work, and the operatives, docked of their wages, and lacking their usual quality of food, began to manifest their sense of privation in fevers, boils, and in still more serious ailments.

I had not yet begun my "summer course" of work and study, when a case of fever was brought to my notice with a request for help. Very timidly was the work begun, but the promise, "As thy days, so shall thy strength be," was fulfilled to the utmost, and as truth was declared against the fear of lack, and that of infection, the trouble was overcome. After that, every day brought its satisfying proof that God was indeed with us, rewarding the patient's faith, and strengthening the practitioner's feeble footsteps in the way of demonstration, as ailment after ailment was brought for healing.

That summer stands in my memory as one of the landmarks on my way in Science. Nothing that I had planned had been done, but my heart was big with gratitude when I counted up the treasures that had been given into my keeping. Not only did I know now that the feeblest flutterings of newly fledged wings toward divine Love would be strengthened into saving flight, but the proof had been given me of God as Life, as health, an ever-present help in time of need, dispelling fears and their frightful progeny of sickness and sorrow.

On my return to college there was a general cry that I had found a new place of rest and recreation, for I looked so well, so strong, so serene! Where had I been? The answer, "At home," was met with the remark, "Then you must have had delightful company," which was honestly acknowledged to be most true, the sense of obedience to Principle in declaring truth and demonstrating love having been so precious a companion that I then fully recognized the truth our Leader has crystallized in the last sentence of Article XVI., Section 1, of the Church Manual.

[Written for the *Sentinel*.]

An Easter Carol.

MARY J. ELMENDORF.

OPEN wide the eastward windows
To the Resurrection morn;
Hearken to the deep thought-music
In the rose-pearl silence born.

Wraiths of night and death are vanished;
Gone the scourge and thorns and gloom.
Victory stands beside the cross;
White-winged angels rend the tomb.

Open wide the eastward windows
To the lilies waiting there;
Rise, and journey with the blossoms'
Fleetly up the way of prayer.

In those garden-paths of peace,
Petals of the heart unfold,
While its fragrance wafts to God
Like an offering of gold.

Open wide the eastward windows
To the light and joy that are;
Lo! the glory of the Sunrise
Rounds the message of the Star.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Amended By-law.

ARTICLE XIII.

DATE OF COMMUNION.—SECT. 3. The Communion shall be observed by this Church annually on the fourth Sunday in June of each year.

Dedication at Pittsburg.

The following correspondence between our Leader and the church at Pittsburg upon the occasion of the dedication of the new church edifice in that city, will be read with interest.

Pittsburg, Pa., April 3, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—From the farther end of the Keystone State your followers ask that you give them a few words of felicitation on the occasion of the dedication on April 9 of their church edifice in Pittsburg, the first to be erected in the State of Pennsylvania by Christian Scientists.

FIRST CHURCH OF CHRIST, SCIENTIST,
A. E. PIERPONT, Clerk.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., April 5, 1905.

First Church of Christ, Scientist, Pittsburg, Pa.

My Beloved Brethren:—I congratulate you upon erecting the first edifice of our denomination that has gone up in the Keystone State, a State whose metropolis is the "city of brotherly love," so-called. May this dear church militant accept my tender counsel in these words of the Scripture, to be engrafted in Church and State:—

"Let every man be swift to hear, slow to speak, slow to wrath." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "If a man offend not in word, the same is a perfect man, and able also to bridle the whole body." "By thy words thou shalt be condemned." "Love thy neighbor as thyself."

"Christ also suffered for us, leaving us an example, that ye [we] should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Yours in Christ,
MARY BAKER EDDY.

Pittsburg, Pa., April 9, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Your loving words of greeting and wise counsel have served to lift our thoughts above the contemplation of the material edifice. You bid us look within, to strive for the dedication and consecration of that which belongs wholly to God, to upbuild that "temple not made with hands," whose corner-stone is Christ.

We rejoice in thanking you and earnestly pray that the

deep significance of this occasion may leave its impress upon all who have been privileged to participate in this demonstration of love and unity.

Gratefully your followers,

FIRST CHURCH OF CHRIST, SCIENTIST, OF PITTSBURG, PA.

The Lectures.

OF the several plans formulated by our Leader for the correct presentation of Christian Science to the public, one of the most efficient in operation is the giving of lectures by the members of an official board. During the years since the institution of these lectures, their value, both to the Cause and to the individual churches which have given them, has been amply proved. We regret to say, however, that reports received at this office indicate that some of the branch churches and societies are not availing themselves of this most excellent means of correcting prevalent mis-statements about the teachings and practice of Christian Science.

Because of the many attempts which have been made through the legislatures and the courts to prohibit or curtail the practice of Christian Science, it has become more and more necessary that the public should be enlightened upon the merits of this religious system which heals as Jesus healed. Truth is the only possible cure for ignorance and its yoke-fellow, prejudice; and just to the extent that the public is educated to understand the truth about Christian Science, just to that extent will those who desire, for their own selfish ends, to forbid its practice fail of their purpose.

The more the truth about Christian Science is known, the less opposition there is to its practice, and the fewer there are who rally to the support of those persons whose individual interests prompt them to invoke the aid of courts and legislatures in order that they may monopolize the care of the sick.

Perhaps some of the churches which have not as yet complied with the By-law regarding the giving of lectures, have looked upon this work as a large undertaking to which they have not grown, but the article which we publish on page 540 should disabuse the mind of every one of this fear. If the lecture is planned for well in advance of the date at which it is desired, arrangements can be made with some one of the members of the Board of Lectureship who has other engagements in the vicinity, and thus the minimum of expense will be secured. Unless a church has given a number of lectures within the year, it would seem to be poor policy to wait for any particular lecturer. Every member of the Board is qualified to deliver a lecture which will meet the needs of the Cause in any given locality, and there is no excuse for any church failing to give at least one lecture during the year. ARCHIBALD McLELLAN.

Our Easter.

ON that first Easter Day, Truth gave adequate and eternal answer to every falsity of belief, every assertion of error. The cohorts of malice and hatred were marshaled in bitter antagonism to the dominion of Love, but their exulting self-confidence gave place to confusion and defeat before the might of him whose cross was to become the universal symbol of victory, whose opened tomb was to be the hope of the nations. From whatever point of view, whether that of the historian, the philosopher, or the religionist, the resurrection takes rank as the most startling, the most prophetic, the most inspiring event in the world's long drama. Its story is the one luminous paragraph of history, and as spiritually understood in Christian Science, it interprets the struggle and rewards the heart's desire of earth's every up-looking pilgrim. In the truth of this event the hope and happiness of all mankind is centered.

The truer, richer, and more helpful meaning of this

"mighty happening" is apprehended, however, only as we come to regard it, not as an isolated incident of a unique life, but as a natural consummation, the glorious ultimate of a series of kindred events in the consciousness of the world's Redeemer. The practical value of the thought lies in this, that the detail and duty of daily endeavor is thus linked to the highest and noblest possibility of spiritual experience, and the inspiration of a transcendent achievement becomes our helper in the well-doing of the little things, no less than the large. When we see that our resurrection is brought nigh by every decision and deed which is inspired by Truth and Love, then the minor phases of human experience take on higher relations and values. Our common life grows more intelligible, more worthwhile, more interesting, more noble,—and the Easter blossoms are gathered throughout the year. To know that every effort to resist temptation, to return good for evil, to be gentle under provocation, forgiving under injustice, fearless when in danger, is to remove in-so-far the stone from the door of an entombed human sense,—this gives a new enthusiasm to purpose, a new bright star in the night-time, a new confidence for the morning, a new meaning to life. It is to acquire that stimulating and victorious attitude of thought in which Paul could say, "I can do all things through Christ which strengtheneth me."

Continuity of worthy conduct can be maintained only as we learn to estimate every undertaking and opportunity in the light of its highest relations and significance. This ascension of thought, this trend of choice toward the better part,—this is our lifting up, our resurrection, and it is attained, through Christian Science, in every demonstration over the assertions of material belief. In the endeavor to fulfil the Master's injunction to heal the sick, we speedily learn that the value of treatment is largely determined by the spiritual freedom and exaltation of our thought. It is the perfected consciousness, the Christ risen within, which shines forth to banish the darkness of disease. As we rise in God-likeness our patients are lifted up; our Easter becomes their exceeding joy.

Men are prone to look upon human experience as an end; Christ Jesus regarded it ever as a means to an end, and the commonplace was therefore excluded from his life. To-day is lived feebly and unprofitably if we have thought of it as sufficient unto itself; but every situation and experience is redeemed, when through understanding it is seen in its true nature and relations, and thus made to contribute to our spiritual ascent.

If I have overcome sickness to-day, I have declared anew with Christ Jesus the supremacy of Life. If I have stood for the verities of spiritual being, I have asserted with him the saving presence of Truth. If I have put away malice, envy, and hatred, I have demonstrated, as did he, the omnipotence of Love. This is my resurrection from the entombment of material sense. It is effected through Christian Science,—that knowledge of the Truth of being, the acceptance of which makes an Easter day in every human consciousness.

JOHN B. WILLIS.

"Effectual, fervent prayer."

As shown in all human experience, there is an element of consciousness which, in time of stress, turns away from the things of sense to the spiritual and eternal; intermittently it may be, yet from necessity it refuses to be stilled until satisfied, if only for the hour. The awakening sense has grown weary of the husks and of the companionship of swine, and longs for a help not found in materiality. This is illustrated in one of Jesus' parables which is generally misunderstood,—that of the unjust judge. In this story the Master tells of a widow who sought redress for her wrongs from one who "feared not God, neither regarded man." While no consideration of justice or mercy

moved this judge, he was at length influenced by her ceaseless importunity to grant her request. The parable is usually referred to as an authorization of perseverance in prayer until the unwillingness or unreadiness of the Almighty is overcome. Many commentators have recognized the obvious disrespect for God shown by this interpretation, and they have conceded that while it was permissible in Jesus to compare his Father to an unjust judge, it would be highly improper in any one else to do so.

The seeming inconsistency of the parable is removed, however, when we notice that Jesus did not compare the Divine character with that of the unjust judge; on the contrary, he contrasted them, and showed that God will "speedily" avenge,—right the wrongs of His people, when they go to Him instead of going to another. The parable makes it clear that the delay in obtaining justice was because the long-continued appeal had been made to a mortal, and yet, even here the reward of persistency is seen, for the selfish indifference of evil which would have thwarted the ends of justice was finally overcome. The pathos of the parable lies in the reference to those who "cry day and night unto him." Are there not many to-day who do this very thing, but who at the same time depend upon material means and trust in the supposed wisdom of mortal mind,—the unjust judge,—even when it passes sentence of death upon them? It is sad to meet the great Teacher's incisive question, "When the Son of man cometh shall he find faith on the earth?" Who will answer? Luke says that this parable was addressed to "certain which trusted in themselves that they were righteous, and despised others." Are there not at the present time many who covet the blessings of Christian Science, but who are so encrusted with self-righteousness that there is found no entrance for that "faith" which apprehends the Father and which gives both confidence and humility in seeking His loving aid?

The case is recalled of a deeply religious lady who, after years of unrelieved suffering, sought help in Christian Science. A testimony of gratitude for moral and physical healing was given her to read, and after perusing it she said, with an air of offended dignity, that she hoped the Scientist did not class her with such wicked people as this one who had been healed. Was it not to such that the Master said, "The publicans and harlots go into the kingdom of heaven before you"?

Nothing is more clearly taught in the Bible than the great truth that God is both able and willing to supply *all* our needs, and Christian Science urges the necessity of our acceptance of this truth in order to gain the blessings desired. A correlated truth must also be realized; viz., that there is no other power which can hinder us from being blessed; and surely it is a joy to know that another's sins or mistakes cannot keep us from realizing health and harmony. The absolute justice of divine Love makes it a glad task to bravely face and overcome our own errors, whether beliefs of sickness or sin, and then to witness their disappearance through our realization and demonstration of Truth's supremacy.

ANNIE M. KNOTT.

A Correction.

We are informed that Mrs. Emily B. Hulin, C.S.D., was one of the committee through whose labors the consolidation of First and Second Churches of Christ, Scientist, in Brooklyn, N. Y., was brought about, but through some mistake she failed to sign the letter which was sent to our Leader, informing her of the happy result of this committee's work. As the editors of the *Sentinel* were not advised that Mrs. Hulin was a member of this committee until after the letter had been published in the *Sentinel* of April 8, they were unable to detect the omission.

Letters to our Leader.

Atlanta, Ga., March 25, 1905.

Beloved Leader:—Let me thank you for your brave, magnificent article on "Divorce." It reminds me of that paragraph in Revelation, 18: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . . . And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." The mighty rebuke to the sensualism of the era, in your article, which points to Jesus' words as the divine remedy for all ills,—with the glorious metaphysics of that great question,—is beyond words, sublime and wonderful.

Daily do we see in your inspired leadership that Jesus has sent his angel to the churches, that if they have ears to hear they may hear what the Spirit saith. Above the sea of human conflict and opinions, the Divine voice is heard. Into the sea of human doctrines, creeds, mortal beliefs of false origins, the great stone goes, stirring the muddy deeps that they may be purified. Thank God for the grand moral courage and spiritual power revealed through the woman to-day. It is, and must be, victorious over all seeming obstacles.

I was rejoiced to see, from Mr. Johnson's letter to you, of your interest in "Parsifal." To me it seems a part of the divine leading, that this great musical epic, which shows the power of purity to uncover and destroy evil, should be given with its grand music all over the breadth of this land. In Tennyson's "Holy Grail" it is a woman who first sees the Grail,—the healing cup. It seems to me that we have much yet to learn of those earliest years of Christianity in Great Britain. I have just returned from the broad, beautiful West. I heard of many wonderful cases of healing from the study of the book, Science and Health. The Cause seems most prosperous, and the love and loyalty to our dear Leader boundless.

Pardon this long letter, but I am afire with love of this subject and gratitude to you, for what you are and what you are doing.

Devotedly yours,
SUE H. MIMS.

The following loving comment upon this letter was made by Mrs. Eddy, and we feel sure it will be appreciated by Mrs. Mims as well as by our other readers.—Ed.

"On reading the above letter from our distinguished lecturer and beloved student, I was reminded of the following Scripture: 'For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.'" Luke, 11 : 30, 31.

Boston, Mass., April 5, 1905.

Dear Teacher:—I thank you for your poem, "Whither," which appears in our April Journal. Its words, so tenderly comforting, reach my heart and meet its need in this hour, as your words, above those of all others in the world, have met my need in every hour since I have known you through them.

I am, in gratitude, your student,
FRANCES HASTINGS JEWETT.

New York City, March 23, 1905.

Dear Mrs. Eddy:—With much that the world calls "good" to live for, and with many of its pleasures available to me, I yet knew not one moment's real happiness until after I became a Christian Scientist. Words could never tell my gratitude to you for the light and transformation that came to me through an hour's reading of Science and Health,—and for all subsequent blessings, the portentous struggles and deeper joys,—as I have studied the book and

gained from it a clearer sense of infinite Love, and of man's rightful heritage.

A few days before I turned to the "little book" for help, one physician, who had tried long and faithfully to help me, hopelessly shook his head and said that he didn't know what to do; another told me that I couldn't be helped, that owing to defective structure of the eyes, I would be a "nervous wreck" always. The nervous prostration and headache of years left me in that one hour's reading. The change was so marked that on the same day several people asked me what had caused it. Later, when I went to be treated for other troubles, I was shown the error in my own thought, and how to detect and destroy it. I was guided patiently, wisely, and fearlessly, by two dear women who had learned the way from you, and I cannot thank them enough. During the eight and a half years that I have been a Christian Scientist, I have not been confined to my bed, nor to the house, for a day.

Until I became interested in Christian Science and learned from it to know Him "whom to know aright is life eternal," I was conscious of no God; I had had no Sunday School nor church experience, no religious training, and had never been even momentarily satisfied with any ethical system presented to me. Yet, even as a child, I had longed for God, and longed to know and understand things; and I did want to be good, but it seemed to me the more I wanted to, and the harder I tried, the less successful I was, until I had almost reached the conviction that it was useless to try. It was in this condition of thought that the "little book" found me; to this condition it brought the "healing Christ;" and ever since this first illumination, although the shadows have sometimes temporarily rolled into black, foreboding masses, the light has grown brighter and brighter and my life more full of hope and cheer.

For all these blessings, dear Mrs. Eddy, I am grateful to you; grateful even for my gratitude, for I never had a truly grateful thought for anything or to anybody, until after Christian Science came to me. With a love that is ever unfolding and that wants to help, because it is born of Love, I am

Most gratefully and affectionately,
MARY E. SANDS.

Boston, Mass., March 12, 1905.

Beloved Leader:—When the call first came for a new Mother Church Auditorium, our teacher called on the members of her association to contribute to the Building Fund. This we gladly did; and later, when the opportunity was offered to make you a Christmas present by adding to our givings, our teacher again called on her association, and although the greater part of the members are connected with branch churches throughout the Field and are giving with those churches, there was a loving response. Again, at Christmas time, we sent an offering to Mr. Stephen A. Chase, Treasurer of The Mother Church Building Fund, esteeming it a great privilege to join in gathering into the storehouse the "Two millions of love currency," as you so wisely named it in your article, "Now and Then."

If we could but look forward and see the priceless blessings which will fall upon humanity when this building is completed, with its added facilities for people to come and hear the truth and partake of the healing power of divine Love, we would each press on with renewed courage to bring into the treasury all that the Lord requires of us.

Lovingly,

AUSTIN W. FREDERICK, Secretary.
Suffolk Christian Science Association.

It is much easier to think right without doing right than to do right without thinking right. Just thoughts may, and wofully often do, fail of producing just deeds; but just deeds are sure to beget just thoughts. For, when the heart is pure and straight, there is hardly anything which can mislead the understanding in matters of immediate personal concernment.—JULIUS HARE

Among the Churches.

Church Dedication at Pittsburg, Pa.

First Church of Christ, Scientist, in Clyde Street, was dedicated yesterday [April 9], three services being necessary to accommodate all those who attended. To add to the interest of the event a greeting was received from the Rev. Mary Baker G. Eddy, the Founder of Christian Science.

The new church edifice was crowded at the morning service, which began at eleven o'clock. After the organ prelude and hymn there was a Scripture lesson and readings from Science and Health, the text-book of Christian Science. This was followed by silent prayer and the audible repetition of the Lord's Prayer with its spiritual interpretation as given in the Christian Science text-book. Mrs. J. E. Patton then rendered a solo, after which Mrs. Warrington Warwick, the Second Reader, read the history of the church organization. The First Reader, A. Bruce Coffroth, C.S.B., also spoke. Mr. Coffroth's remarks were followed by another hymn and the benediction. The afternoon and evening services were repetitions of the morning service.

A number of visiting Scientists from neighboring states, as well as from various parts of Pennsylvania, were present at the services. Visitors from Philadelphia and New York were in evidence, and may be heard from at the final meeting held in connection with the dedicatory services this evening, at which time many telegrams and letters of congratulation which have been received from churches and individuals throughout the United States as well as some from abroad will be read.—*The Pittsburg Gazette*.

[Mrs. Eddy's letter above referred to will be found on page 542 of this issue of the *Sentinel*.—Ed.]

The Demand for Literature.

We are glad to note a growing interest in Christian Science here in Seattle, Wash., as evidenced by the increased demand for our literature during the past year. The librarian of the reading room of First Church of Christ, Scientist, reports as follows:—

The sales during this last quarter, ending with February, amounted to \$611.32; an increase of \$175.65 above that of the corresponding quarter of the previous year; during the last quarter eighty-nine copies of Science and Health were sold, while for the same period of the year before fifty-six were sold. Visitors to the rooms who come to read or to purchase literature, will average five hundred per month.

We know it is through our Leader's wisdom and love that we are enabled to present this practical truth in a fitting way to the world; for this and for the manifold blessings we have received through Christian Science we are deeply grateful to God, knowing full well that we can best show this gratefulness by doing faithfully the work entrusted to us.—ADELA S. HAWLEY, *Librarian*.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, in which event notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a complete report of its membership (not a list of its members), as on record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

The Lectures.

Charleston, S. C.

About four hundred persons gathered last evening [February 16] at the Freundschaftsbund Hall to hear Judge Septimus J. Hanna of Colorado Springs expound the teachings of Christian Science. Judge Hanna was introduced by Mr. E. E. Norwood, formerly First Reader of the Christian Science Church at Charleston, under whose auspices Judge Hanna appeared. Mr. Norwood spoke as follows:—

It seems rather anomalous for me, a stranger to most of you, to introduce an entire stranger, and yet I am not a stranger, for a few years ago I lived in your city for a season, and learned to love Charleston and many of her citizens, and it is indeed a pleasure to be with you this evening upon such an occasion and renew that friendship.

As we look back, with the mind's eye, upon the nearly two hundred and forty years since the foundation of this historic "City by the Sea," we are impressed by the long list of distinguished sons she has sent forth to add to the achievements of human endeavor—statesmen, soldiers, scholars, and jurists, physicians, preachers, and poets—all have helped to add lustre to the fame of their native place, and emblazoned their names upon her heraldry.

In addition to those who were natives of Charleston, there were a few who lived here for a time who have also gained names as captains of industry in the intellectual world. Here lived Audubon and Agassiz, the great naturalists, and here also for a time dwelt the Discoverer and Founder of Christian Science, Rev. Mary Baker Eddy. Marrying, when but a girl, Col. George Washington Glover, a Bostonian by birth, but who had been a citizen of Charleston for years, her honeymoon was cut short by his early death and she returned to her New England home. Before she left Charleston, she set free the slaves her husband left, though they constituted much of the estate, for she could never bring herself to believe that one human being should be the property of another one. This is significant, and prophetic of the truth she was later to discover and establish, through which countless multitudes in bondage to material sense were to be led to say with Paul, "I was free born," and to emphasize the saying of our Master, "Ye shall know [understand] the truth, and the truth shall make you free." And we who have learned somewhat of the teaching of Christian Science as given us by our Leader, have found it to be Divine truth, and that this truth does heal the sick, does reform the sinner, does bind up the broken-hearted, and bring peace to the sons of men. We have learned the great fact which verifies Solomon's statement that there is nothing new under the sun, that these teachings are not strange, not a new gospel, but the old, old story that Jesus and John, Peter and Paul told—the old-time religion of power, with signs following of God's infinite love to His children and of their at-one-ment with Him.—*The Post*.

Portland, Ore.

To an audience that filled the Marquam Theatre to the doors, Edward A. Kimball last night [April 2] delivered a lecture on Christian Science and the relations of that doctrine to the human mind and body. It was an able effort, and the speaker for nearly two hours commanded the earnest and respectful attention of his hearers. The audience was composed of a representative class of people. Students and thinkers, old and young, sat side by side and absorbed the words of the lecturer as he expounded the theory and practice of this religion, once held in contempt, but which now commands a hearing, and not that of the curious alone.

He was introduced by Governor Chamberlain, who said in part:—

I suppose it may safely be said that no religion or system of religion can be fully appreciated unless it is thoroughly understood, and I think it may also be said that every religion or system of religion has its critics and opponents, and this is true of the Christian Scientist religion. It has had its opponents ever since its birth, and they have been bitter ones, too. Notwithstanding this fact, however, it has survived and grown steadily, so that we cannot to-day but admire and respect it. I am told that within the past twenty or twenty-five years its number of churches has grown from twenty to eight or nine hundred in the United States.

The gentleman who will address us to-night is a plain business man, but I am sure that his knowledge and experience have been such as to qualify him for the task of teaching. I take pleasure in introducing Mr. Edward A. Kimball.—*The Telegram*.

Los Angeles, Cal.

About three thousand people attended the Christian Science lecture given in Temple Auditorium, Monday evening, January 23, by Mr. Bicknell Young. Mr. Young was introduced by Judge John D. Works, First Reader of Second Church of Christ, Scientist, who spoke in part as follows:—

There never was a time or place in the history of the world, of greater, more persistent, more conscientious seeking for truth in religion, a striving to know God and man and their true relations to each other.

The great masses of the people, in the churches and out of them, are seeking and hungering for a higher, more practical, more satisfying religion, that will bring health and peace and happiness, here and now, and which will prove itself by its works. Out of this seeking and striving, and through the consecration and clear spiritual insight of one good woman, the Christian Science religion was brought into the world, and has become a power for good. It is less than half a century old, and yet it is not a new religion. It is a revival of the pure and simple religion of Jesus Christ, the gospel of health, holiness, and brotherly love.

I would not have you understand that this religion is no more than an instrument of physical healing, however important that healing is to the human race. It has a higher and holier mission to perform, the regeneration of man from sin and immorality. The power of healing can be nothing more than an incident, the "signs following" of any true religion. This religious movement is attracting the favorable and kindly attention of all just and thoughtful people.—*Correspondence*.

Lectures at other Places.

Pocatello, Idaho.—Bicknell Young, November 17.
Seattle, Wash.—Bicknell Young, December 4.
Reed City, Mich.—Bicknell Young, February 20.
Cadillac, Mich.—Bicknell Young, February 21.
Petersburg, Va.—Judge Septimus J. Hanna, February 24.
Painsville, O.—Bicknell Young, February 27.
Parkersburg, W. Va.—Judge Septimus J. Hanna, February 28.
Guthrie, Okla.—Mrs. Sue Harper Mims, February 28.

A Pamphlet in German.

MR. ALFRED FARLOW'S article, "A Critic Answered," which appeared in the June *Journal*, and which has since had a wide circulation as a pamphlet, is now published in pamphlet form in German. It will thus reach a larger number, and be helpful to them through the removal of many of the current misconceptions of Christian Science. Price, 6 cents each; 60 cents per dozen; \$1.15 for twenty-five copies; \$2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

From infancy I had been a delicate child. I had the constant care of devoted parents, and my religious training began with my first lisps of "Now I lay me down to sleep," and continued with the fifth chapter of Matthew for daily food. I grew morbidly conscientious and suffered untold pangs of self-condemnation all my life in trying to live consistently with inconsistent instruction. After twenty-five years of struggle and disappointment, with all the foundations of my beliefs in an anthropomorphic God shattered (and I could conceive of no other), I was left without God or hope in the world, a nervous, unhappy, and desperate woman, unable to meet the ills and misfortunes that followed me like a Nemesis, as I supposed, for my rebellious spirit against God and repudiation of all allegiance to my former church vows, to which I could no longer subscribe. Our only child was stricken with nervous prostration and for three years our whole thought was centred on finding relief for her. We had three of the best physicians in this city, each doing faithful work for her, months together, with no improvement, but rather increasing weakness, and with no hope held out to us that she could be well for five years longer.

After this verdict I was so distracted that my own mental condition was alarming. I knew not how to bear the anguish this prospect held for me, from the past years of trial, and at last, having had Christian Science proposed by a friend who had been benefited by it, I begged my daughter to let me call this friend to come to see her and tell us about it. There was some opposition to meeting my request, on the mistaken grounds that Christian Science required will power and she had none left to use,—she being too weak to sit up but a short time each day, and having to be carried up and down stairs always. She did, however, consent, to please me, and only those who have been blessed in a similar way can believe that in five days she rose from her bed a well young woman. I was overjoyed, but I could not think it true that she did not need the practitioner to continue her visits daily, for I thought it some mesmeric power which she must be kept under in order to remain well. The visits of the Christian Scientist were continued two weeks, during which time we both diligently sought to obtain all the knowledge we could of what Christian Science really is. We studied Science and Health constantly; our minds were disabused entirely of our false and ignorant conception of this Science and we began immediately to put into daily practice the small understanding we were gaining. For myself, I can never tell the unspeakable joy it was to me to be shown the open door of Christian Science and get a glimpse of all its infinite possibilities beyond. I had been honestly hungering and thirsting after righteousness (right-thinking) for many years, and now I had found the way to God, the loving Father.

This great light shone into our darkness nearly nine years ago, and during every day since that time we have felt a growing consciousness of our relation to God, good. Even though to mortal sense we have passed through very great trials, still the peace that passeth human understanding has been ours. I have felt that the comforting promises of the Bible were mine and have seen their demonstration through the understanding given us by Science and Health, which is truly the Key to the Scriptures. I often feel that if this wondrous book had never done anything else but show me the true God and His Bible, it would overwhelm me with gratitude.

Each year we have seen higher proofs of the healing and saving power of Truth, in all forms of disease and discord; and as we grow in knowledge and experience we have an appreciative reverence for our dear Leader that we could not feel in the earlier days of our experience. Words are wholly inadequate to express the love we bear for her,

God's chosen messenger to this age, but we are sincerely striving to respond to the call for higher and holier living.

MRS. EMMA MACGREGOR, Chicago, Ill.

"A little child shall lead them." This has been the case in the reaching out of our entire family for the healing truth taught in Christian Science. Our little son of four and a half years cried almost constantly day and night during his babyhood, the ailment being terrible nervousness, also a severe kidney trouble. Three physicians were consulted at different times, but no help was obtained. As he grew older, while he did not cry so much as formerly, still he could not sleep usually more than a few minutes at one time, either day or night, and he always awoke with a distressed cry. Through the day he was often fretful; he was so excitable and seemed to want to tear everything to pieces, and being cruel to a baby brother he had to be watched every moment. When he was three years old we decided to send him east to a lower altitude. After staying ten months he came home, and much to my disappointment, almost despair, the pitiful conditions returned, if anything, worse than before. There was also a swelling and soreness which irritated him until he was nearly wild. In the meantime I was led to study Science and Health, and had received enough light to sustain me during this terrible trial, for not only myself but the whole family often despaired of his future. He had been treated in Christian Science but his case had not then been reached. However, the thought was always with me that there was help for him.

One evening a lady called who knew nothing of my child's affliction, but during the conversation she related the healing of a little boy, by absent treatment, whose case was similar to that of my boy. What joy that message brought to me, for I knew the same understanding of truth could also heal my child, and at once resolved to be treated myself for severe nervousness and other troubles that had almost wrecked my life. I often thought that if the child suffered as I had at times, I did not blame him for tearing things to pieces. Mother and child were healed together in two treatments, and such a marvelous change followed, that words cannot describe it. The little fellow actually sings praises to God, he is so happy over his healing. He sleeps all night, the kidney trouble is gone, and with it the swelling and soreness. One of the sweetest proofs of his healing was the love he immediately began to manifest for his little brother, where formerly it was mostly discord. A dear old uncle who visited us was amazed at the changed disposition and made inquiry as to the cause. This was a convincing proof to him of this wondrous truth that sets us free.

In my gratitude to God I cannot resist adding that every member of our family, from baby to grandmother, has received physical healing; but above all else is the spiritual uplifting which enables us to lay down our burdens and claim our birthright, as is taught in the Bible and in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.—GERTRUDE WATTS, Colorado City, Col.

I feel it a great privilege to give my testimony of the healing which I have received through Christian Science. Four years ago I came to Jacksonville very unhappy, as I was in such poor health, and had been for six years, that I had given up all hope of ever getting well. My husband was also very much disturbed and discouraged, as he was not very strong and my condition never helped him, since about all he would ever hear from me, on his arrival home from work, were expressions of the pain and misery which I seemed obliged to endure. We then knew nothing of Christian Science, but we rented rooms of a Christian Scientist, not knowing at that time that she was one. We had lived there but a few weeks when I began to relate to

her my troubles. We had by this time learned that she was a believer in Christian Science, so I asked her what Christian Science was. She began to tell me something about it, and she also told me I could be healed. It seemed very new to me, but I drank in all of it I could, and a few days later another Scientist came to call on me and gave me a few more crumbs and made arrangements for me to go to a practitioner who was also in the neighborhood. I did so and took one week's treatment. I was healed and was at once able to do work which I had before thought impossible for me to do. I can never express in words my gratitude for the sweet peace and great spiritual uplifting which I received with the physical healing. Before coming to Christian Science I was not able to walk any distance without great fatigue, and sometimes with worse results than that. I very often had spells when I was confined to my bed for a week or more, and would suffer untold agony. I was told by different doctors that I must keep off my feet all I possibly could, and after the birth of our little girl I seemed to be in a worse condition than before. One of the leading physicians of Keokuk, Ia., had told me I never would be any better without having an operation performed, so arrangements were made for one; but something happened to prevent it, and I can now thankfully say that the only operation that has taken place has been wrought by divine Love, thus proving the Scriptural statement that God's "hand is not shortened, that it cannot save."

During the one week's treatment which I received I was also cured of constipation of several years' standing. I will mention a few of the ills which Truth has overcome in our family: whooping cough, measles, fever, sore throat, ulcerated tooth, varicose, headaches, colds, corns, bunions, and a very bad case of poisoning manifested through our dog.

I can never be too grateful to God, and to Mrs. Eddy who has so faithfully and lovingly delivered His message of life and peace to a waiting and hungering world. I am indeed grateful for the helpful articles in the *Sentinel* and *Journal*. These dear messengers of Love have often come to me at a time when I greatly needed them and have led me through the storms of error into the sunshine of Truth. My husband and I have been enabled to overcome a great many errors. We are also very grateful to Christ Jesus who labored to make clear to mankind this great truth which, when rightly applied, destroys all evil and reveals the omnipresence of God, good. I must again say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—MRS. CARRIE A. HALL, Jacksonville, Ill.

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." One day in March, 1903, a party of seven, including my sister and myself, who were the only ones interested in Christian Science, was driving up a mountain road, when suddenly the horses took fright at an automobile which whirled around a bend farther up the road. The chauffeur stopped his machine as soon as he could, but the horses continued to plunge and back. The mountains rose abruptly on one side, and a precipitous declivity twenty-five or thirty feet deep was on the other side. At the first indication of trouble my sister and I exchanged glances, each knowing the other was declaring the truth. My uncle, who was on the middle seat with me, jumped out and went to the horses, but was unable to control them sufficiently to prevent them from backing the carriage down the bank. The vehicle was so constructed that it was difficult for any except those on the middle seat to get out, even had there been opportunity. I decided to make the attempt and reached the step, when down we went. Although unable either to get out or regain my seat, I felt not the slightest

fear. It seemed clear to my sister and to me that in divine Mind there can be no accidents, and the verses quoted above rang in my ears. As the carriage reached the bottom it turned over on the side I was on, and as it was turning I stepped off and walked safely out of reach of the falling vehicle. Divine Love was leading me, for I was not conscious of leaving the carriage until I found myself out of its way. Not a member of the party was in the least injured, save the man who drove, he having a little skin knocked off the knuckles of one hand, and the lady on the seat with him, who had two slight bruises. Neither of the horses was hurt. Not a scratch could be found, even on the under one who was tangled in the harness. Not a strap or buckle broke, nor was the carriage injured. The most beautiful part of the demonstration to my sister and to me was the entire absence of fear in any of us, and the unusualness of it caused not a little comment. That no one screamed was also considered surprising. The people in the automobile, however, were greatly alarmed, and running to us, excitedly asked who was hurt. They said it was a miracle that we, the horses, and carriage could go down a steep bank like that, miss all the stones below, and have no bones broken, not even a wheel of the carriage splintered. When we returned to the hotel, our arms filled with the ferns and oranges we had been gathering, and with the dust brushed from our clothes, the people there were for some time loth to believe our story, and declared that we were joking.

My sister and I are very thankful for even the small understanding of Christian Science which we have, and grateful to the dear Leader who has brought to us the realization of the ever-presence and power of divine Love.

CATHARINE S. ALBERS, Los Angeles, Cal.

Several years ago I was entirely healed by Christian Science of a severe catarrhal trouble of the head and throat, after having been a long time under medical treatment, and being finally told by an eminent physician that I had a form of catarrh that would end in consumption unless the greatest care was used. I then regarded my physical cure as wonderful, spoke of it as such, and entertained the most profound respect for Christian Scientists and their work. Several dear friends were deeply interested in Christian Science and devoted in their labors, nevertheless the religious part of Science made no impression on me, as I was at this time a member of an orthodox church and satisfied with its creed. Over two years ago, as the result of a terrible mental strain, my health broke down, with extreme nervous exhaustion which affected the heart's action. Even then I resorted to *materia medica*, having able and kindly help, until it was proven to me, as well as to my family, that I was not gaining, but on the contrary growing worse, and I was suffering untold agony with neuralgia of the heart. I finally decided again to have Science treatment. I secured the help of the same dear friend through whom I had been healed before. I was helped immediately and very soon permanently healed.

Even after a year of reading I did not fully appreciate the blessing of Christian Science, until last fall, when I was in deepest mental distress, and it seemed to me that the very foundations of my being were shaken. I then turned to deep, prayerful, earnest study of the Bible and "Science and Health with Key to the Scriptures," there to find such peace as I had never known. I wish to express, though it be in small measure when compared to my great benefits, my sincere gratitude to God, and to our dear Leader, who by her loving devotion to the great work she has done, and is doing, is teaching us how to study the Bible aright.

It was my blessed privilege to unite with The Mother Church at our Communion in June, 1904. I want to say to any who may be disheartened at what may seem to them slow growth, Work harder, study, watch, and pray. My own experience has taught me that Christian Science

demands the practical, every-day living of religion, though at times this way seems hard, up-hill work, yet I know that God is a "very present help in trouble." I must speak of our helpful literature. Each number of the *Sentinel*, *Journal*, and *Quarterly* brings rich blessings into the home.

That I may learn more and more of this blessed truth, and that I may be enabled to help others, is my earnest prayer.—MRS. ANNA W. FISHER, Dedham, Mass.

While visiting in Los Angeles, I accompanied my hostess to a beautiful park. In stepping down from the street car, my foot turned, so that the ankle-bone touched the ground, and I caught at the lady's arm to keep from falling. I declared the truth, and we walked around over an hour and then returned to the city. There we went to several stores, and I stood around while my friend attended to some shopping. By the time we reached home, I had been on my feet nearly four hours, without an opportunity for more than the first simple denial of the error. I sat down to give the much-needed treatment, for the swelling had extended to my knee, and the pain seemed to be very great. There was no time, however, to make any declaration, beyond what I had already said mentally, for my hostess came and begged me to receive a caller. At first it appeared impossible, for the lie seemed almost a truth, but I knew an expression of courtesy never harmed any one. The way to the next room seemed to be a mile long and to be paved with sharp knives, but I went there without limping. When I was at last free, the sense of pain had made me sick, and I had to lie down to do my work. The counsel of our beloved Leader came to me, to have no other trust than Truth, and with this I made my demonstration. For a time it seemed like pushing against a stone wall, so stubborn was the mental resistance, but in about two hours I was relieved, the pain gone, the swelling and discoloration also. After dinner I had occasion to run up and down stairs several times, and took a walk, absolutely well.

This is only one of the many daily proofs I have of the great debt I owe to Mrs. Eddy for Christian Science.

KATHARINE S. EWING, San Diego, Cal.

The following little demonstration has been so helpful to me that I am sending it, because it will be a help to me to acknowledge the benefit received from the *Sentinel* and *Journal*. In the place where I am at present there are no other Christian Scientists. It was quite easy to hold the Sunday service alone, but there seemed at first no way of holding a testimony meeting. By realizing God as the source of supply the way was opened,—the testimonies and helpful thoughts in the *Sentinel* and *Journal* are a rich supply for the time given in our meetings for demonstrations. But even this did not satisfy, for I seemed to have little part in it myself. There was no opportunity to tell of my demonstrations. I then remembered two other Scientists who were also alone, and I tried the plan of writing out my demonstrations for their meeting. This has greatly increased the help derived from the service, and from some of them there have been the "signs following." On these Wednesday evenings the consciousness of ever-present Love has been so clear, that at times the little room seemed illumined with the divine presence, until one evening, I realized that, like Abraham, I was entertaining angels unawares. Who could feel alone with such glorious thoughts for guests. Sometimes the feast seems too great for only one, and I long to share it, and when enough of the heavenly manna is realized God will supply the guest to partake of it.—RUBY A. NORTON, Gladys, Alta, Canada.

I have been asked what Christian Science has done for me, but my family do not need to ask this question. They see along some lines, at least, a little of what it has done; and they will see more and more as the years go by. Instead

of being shielded from any extra exertion, lest illness result, they now see me equal to any physical emergency that may arise; instead of being almost a nervous wreck at the close of the school year, they see me made whole in this respect; instead of being worried over difficulties that may arise, they see me confident and happy. I now see God's own perfect idea that must reflect His nature, and "I press toward the mark for the prize" which is mine, not stopping to regret that I have not yet realized all my inheritance, but knowing full well that only by using what I now can reach, shall I attain to the beyond. But for this I am most thankful, that the works of the flesh are being reduced to their native nothingness by an understanding of Life, Truth, and Love.

As being always results in doing, so the purification of mind and the clearing of consciousness through the truth is leading to better work in connection with the little children, and toward the normal students in training. Many points in educational philosophy that seemed comparatively vague and theoretical, have become clear and practical through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. While for years I recognized in a general way that evil is the negative of good, that they cannot be associated any more than can light and darkness, yet the truly practical application had to be revealed through Christian Science. To reflect Life and Love, as the mirror reflects the sun, is the privilege of the teacher who has the true scientific spirit.

Mine is a grateful heart for the truth that makes free, and I thank God for His gift of Mrs. Eddy to humanity.

ELLEN CODY, Toronto, Ont.

Like many others, I came to Christian Science for healing at a time when I was a physical wreck, sick and weary of the way of *materia medica*, which I had been trying for five long years. My trouble was caused by a kick in the left side by an animal, and it resulted in an injury which medicine failed to cure. The untold suffering, both mental and physical, could not be described by pen, nor would space permit. At this stage I was asked to try Christian Science, but having been a member of an orthodox church and also of a religious society for eighteen years, and a Bible student since the age of seventeen, I had little faith in Christian Science. As my friend insisted, however, I consented to read some of the literature, and the goodly pearl which I had long been looking for was found. In 1896 I began treatment, but will say for the benefit of those who read this, that I had to be tried and purified before the healing was realized. My case was slow in yielding, the mental stagnation was hard to break, and the battle between sense and Soul was at hand. Through this, my suffering seemed to be greater than before; I became skeptical, and it seemed that I could not live, for pain. At the time of this struggle, I received a letter from the practitioner which aroused me. I knew there was no help in medicine and begged her to try me a while longer, which she did. During this time I made up my mind to stand for Christian Science, and thanks to God and the faithful practitioner the battle was won, and like hundreds of others I stand a living monument for the truth. I have read and studied the "little book," and thus I have come to understand something of the Life that knows no death, the Truth that knows no error, the God that knows no sin, disease, sickness, or death.

I have had many proofs by demonstrations; one I will speak of. I had been subject to cramps from childhood until this illness was mastered by Truth. One day the cramps came on in the forenoon, and I had a struggle from ten o'clock until seven in the evening. I left my work about four o'clock, as I could not communicate with my practitioner except by a letter that would not reach its destination till the following day, and there being no Scientist at hand, the work was for me to do. I did all I knew, I prayed

for a long time, but suffering as I was, I could hardly get to my feet with the intense pain. Then I decided to make one more attempt, and cried, "If Christian Science is true, this pain is a lie and there is no truth in it." Like Jacob of old, my trouble ceased and I was free,—such freedom I can never forget. Peace, sweet peace,—no tongue can tell but those who have had the experience. From that time on the cramps have been a thing of the past. This experience was the link that has bound me to Truth and Love, not for a day, but for all time.

I feel grateful to our Leader for the rich food, for the mental as well as for the physical health, as healthy thought makes a healthy body. I feel grateful for all that Truth has done for me and my home, and may God's blessing continue to keep the one who has so faithfully shown us the way.

CHARLES AUGUSTUS BUTLER, West Berkeley, Cal.

In July, 1887, I was advised to read Science and Health, by a friend who had received help. I had prayed earnestly to God to show me the way, as my burden seemed greater than I could bear. I purchased the "little book" and went by myself, determined to know this healing truth. I commenced at the beginning, and as I read I could not stop. My suffering was such that the tears rolled down my cheeks. I declared the truth and was made whole. I have had no return of the trouble since. My gratitude to God for our Leader, who brought to us this truth, God knows. I must attest my sincerity by living love. I feel thankful for Science and Health; through all the seeming darkness the truth I have realized from the study of its teachings has never left me. I am watching and waiting for more understanding of Truth and Love.

LOIVA A. HERRICK, Westfield, Mass.

True science and true religion are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen.

PROFESSOR HUXLEY.

[Written for the *Sentinel*.]

He is Risen!

ISABEL SHERRICK WARDELL.

IN the shining, heavenward way
White-robed lilies bloom to-day,
Waxen petals, full of grace,
Bear the message now we trace,
He is Risen!

Hear, O earth! the glad refrain,
Angel voices bear the strain
Of the song from realms above,
Ever-song of Christ-like love,
He is Risen!

At the sepulchre we stand,
Clasping now the Saviour's hand,
Love has triumphed o'er the sod
And has proved that Life is God,
He is Risen!

Stricken hearts need weep no more
O'er the cross the Saviour bore,
Bloom the flowers, and rolled away
From the grave, the stone for aye,
He is Risen!

From our Exchanges.

All over the land it is reported that every department of church life is being aroused to interest and action, that churches of different denominations are working together, and even the Universalist churches, so long shut out from participation, are being invited and are accepting the invitation, showing that while there yet remain many differences of theological distinction, the forces of Christ are coming together under the banner of that love which inspires all alike to service.

The world, too, is ready for the awakened Church; the reaction from religious indifference has set in. No one can tell just where or why it started, but there is no question but that the living forces of the world, particularly the educational and commercial, are recognizing the part religion must play in the completed life. The great universities are recognizing that a full grasp of the realities must include religion as well as electricity, that history cannot be real history if Christianity is left out. The leading teachers in these institutions are coming at this thing from another point, perhaps, but they are meeting the disciples who have come by the quick paths of intuition and inspiration. Religion is being studied because religion is real; is a part of life.—*The Universalist Leader*.

Jesus preached repentance and urged on men the immediate necessity for it, because the kingdom of God was at hand. But we find no instance in the Gospels of his attempting to win any one to be his disciple by telling him that he was a sinner. He began to gather men around him by presenting to them some common ground on which they could stand together, and then he invited them to join him in doing what he and they desired to have done. Some who hesitated to accept him as leader he praised without qualification. Nathanael responded to Philip's invitation by expressing doubt as to whether the town of Nazareth could produce a leader whom it would be worth while for him to follow, but when he came to be introduced to Jesus, he was greeted with "Behold an Israelite indeed, in whom is no guile." The Church has sometimes failed to win men to Christ because it has sought to compel them to a humiliating confession of sin which they did not yet feel, as a condition of coming into fellowship.

The Congregationalist.

"Make God real to men, and they will come to the church." Very well. But the pulpit cannot make an unreal God real to the real man. The pulpit cannot make the God of Jonathan Edwards real to the men of this time. "Teach the people to practise the presence of God." Rather, give them a true conception of God and they will not need to practise His presence, since He will make His presence felt and seen. Give them a God who is present in their hearts and minds, and they will feel His nearness. The pulpit cannot hold men to the former doctrines of heaven and hell, but it can persuade them of the terror or joy that must come to them from obedience or disobedience of the law that "whatsoever a man soweth, that shall he also reap."

REV. FRANK H. DECKER.

The Homiletic Review.

There is also manifest in the Church of to-day, the craving after a clearer vision of Jesus Christ. Multiplying biographies of that peerless personality point to that. Multiplying treatises of his principles, his teachings, his words and works indicate that. The cry of the Greeks is the cry of to-day, "Sir, we would see Jesus!" We would get at the very heart and mind of this high and humble helper of humanity. And he never yet hid himself from sincere seekers. Therein lies our heartening hope to-day.

E. M. MARTINSON.

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Items of Interest.

National.

Secretary Taft and Senor Gutierrez have reached an agreement to arbitrate the outstanding issue respecting the sale to the Philippine Government of the Dominican Friars' lands, amounting to about 160,000 acres, involving eight Haciendas, valued at about \$2,500,000, which amount has been on deposit in New York for more than a year awaiting an agreement between the principals as to the titles to the lands. The basis of the agreement is that title to the five tracts, concerning which there has been little controversy, shall be conveyed at once to the Philippine Government and the lands paid for, while the title of the three remaining tracts shall be submitted to the arbitration of Chief Justice Arellano and Associate Justice Willard of the Philippine Supreme Court.

The Panama Canal Commission has accepted the bid of the American Locomotive Works Company for twenty-four 85-ton locomotives, at \$12,350 each, to be delivered July 1. It is estimated that the big steam shovels will dig more earth than the locomotives can remove, and the rate of progress will consequently depend on the capacity of the latter. These locomotives are guaranteed to haul five hundred net tons over a one and one-fourth per cent gradient, the heaviest on the line of the canal. This is about three times the hauling capacity of the small locomotives now engaged in the work.

In an opinion by Justice Peckham last week the Supreme Court of the United States holds to be unconstitutional the New York State law making ten hours a day's work and sixty hours a week's work in bakeries in that State. Justices Harlan, White, Day, and Holmes dissented, and Justice Harlan declared that no more important decision had been rendered in the last century. The opinion was handed down on the ground that the law interferes with the free exercise of rights of contract between individuals.

"Farewell. Rejoice! He goes back to his home with his duty well and nobly done, taking the universal respect and admiration of

a kindred nation and his own," were the concluding words of Lord Chancellor Halsbury's tribute at parting with American Ambassador Choate, who recently was uniquely distinguished by election as a member of the Middle Temple, and who last week was honored by the greatest gathering of the bench and bar in the history of the Inns of Court.

Sir Mortimer Durand, the British Ambassador to the United States, has given fresh assurances that it was not the intention of either Great Britain or France, when the agreement between them of April 8, 1904, respecting Egypt and Morocco was signed, injuriously to affect the commercial rights of other nations in Morocco. The principle of the "open door" was fully recognized at that time.

Secretary Taft represented the Government last week at a meeting of the Panama Railway Company, when the properties of the company were formally taken over by the United States. Theodore P. Shonts, the new head of the Canal Commission, recently appointed by President Roosevelt, was elected president of the Railroad Company. A resolution was passed appropriating \$1,250,000 for double tracking and the re-equipment of the railroad.

Tribute has been paid to the late Theodore Thomas by changing the name of the Chicago Orchestra, which he long conducted, to the "Theodore Thomas Orchestra." As a matter of fact, to the Chicago public, and the musical public in general, the orchestra has always been known as "the Thomas orchestra," and its concerts as "the Thomas concerts."

The Federal Grand Jury sitting at Chicago has returned indictments against four persons for tampering with a witness in the Beef Trust inquiry.

All the nations but one have accepted President Roosevelt's invitation to a second Peace Conference.

Foreign.

The Cretan Chamber of Deputies was opened last week by Prince George, the High Commissioner of the Powers, who in his speech blamed the revolutionists, and declared his readiness to grant every reasonable reform properly proposed. On the withdrawal of the Prince the Chamber of Deputies unanimously declared in favor of the union of Crete with Greece, and the deputies proceeded to the palace to so inform the Prince.

"The movement for the annexation of the island of Crete to the Kingdom of Greece," says Editor Adossides of the *Parthenon*, "is but the culmination of the feeling which has been universal in the island since the overthrow of Turkish rule and the establishment of an autonomous government under Prince George of Greece. There has been a wholesale emigration of Turks from the island, so that Crete is now wholly Greek. It is Greek in language, in traditions, in ideas, in civilization, in everything that goes to make up a people."

Holland is making preparation for a celebration of Rembrandt's three hundredth anniversary. The windmill of Rembrandt's father was situated on a branch of the Rhine, near the city of Leyden, and on the site of this mill a fine monument will be erected in memory of the great Dutch painter. An exhibition of Rembrandt's works is to be held in Leyden in July.

Reports to the British Colonial Office, just issued, include one on Pitcairn Island, the home in the Pacific of the mutineers of the armed ship *Bounty*, who landed there in 1789. The islanders number in all 160. They are hard working and more or less healthy, but exhibit certain vicious tendencies which religion has been unable to eradicate.

There is reason to believe that communication has already passed between the representatives of France and Germany, with the

view of removing the misunderstandings relative to Morocco. It is certain that diplomatic means have been found to bring about a mutual exchange of views in place of the mutual recriminations which heretofore have been going on.

A Russian Congress of lawyers met in St. Petersburg last week, despite police prohibition, and started a movement for a national association to overthrow the bureaucratic system.

It is unofficially stated that negotiations between Great Britain and China have resulted in an agreement on the Tibet convention, Great Britain accepting some modifications.

By a new law just promulgated the gradual and entire abolition of all remaining forms of slavery in Siam is provided for.

Industrial and Commercial.

During the past thirty years ten thousand tons of sulphur have been taken from Mt. Popocatepetl, Mexico. This mountain is 17,520 feet in height, the crater opening is 2,700 feet long, 1,200 feet wide and 550 feet deep. The sulphur is raised from the floor of the crater to the rim, and from there carried to the timber line by men on sleds, thence by pack animals to the railroad a number of miles distant. Experts have traced deposits covering a half mile area and extending one thousand feet in depth.

The General Electric Company has united with the Tokio Electric Company, Ltd., of Tokio, Japan, and will hereafter manufacture Edison incandescent lamps and similar articles in Japan instead of importing them from the United States. Although considerable American capital will be invested in the enterprise the local management of the plant will remain in the hands of the Japanese interests.

Recently Barcelona invited the architects of the world to send in competitive plans for enlarging the town, beautifying the working class quarters, and unifying the five or six suburban towns. The first prize, \$6,000, has been won by a young Frenchman. Only five architects, two Spanish, one French, one German, and one Italian, competed.

It is reported that a deal has been closed for six hundred acres of land near Allequippa, about eighteen miles from Pittsburg, Pa., for a sum close to \$1,500,000. It is given out that there will be built at once an immense blast furnace, several steel mills, and an immense steel car plant, to compete with the United States Steel Corporation.

The Republic Iron and Steel Company has placed in operation its new steel rail mill at Youngstown, O., and becomes an active competitor in this branch of the steel trade. The new mill has a capacity of one thousand tons daily, and has orders for several months' operation. It is understood that it will be included in the rail pool at once.

Recent frosts in Georgia and South Carolina are reported to have done much damage to the peach orchards.

England imported last year something over ten million bushels of apples.

General.

Traces of radium have been found ten miles east of Kansas City, according to instructors in the University of Missouri, who have made an investigation.

The net profits of the North German Lloyd Steamship Company last year amounted to \$4,954,456, or \$2,046,122 less than during the previous year.

Preparations for the great ocean race for the cup offered by Emperor William are going on apace for the start May 16.

Paris is to have a special kind of street light to indicate the whereabouts of branch post offices.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Price of Liberty.

SAMUEL GREENWOOD.

THAT is a poor general who in time of war leaves camp or fort unguarded or unwatched, at any point or at any hour, for sooner or later he may meet defeat through these very weaknesses, when a proper vigilance might ensure his safety and success. At an hour when he is not prepared, his enemy may overwhelm him; then what will all his watchful hours avail, if his adversary descend upon him while he sleeps? What will it signify that he has ninety-nine good points of defence, if at the hundredth the entrance of the enemy is unopposed?

Christian Scientists have enlisted in the warfare between Spirit and the flesh, and must conquer in the struggle. They must meet at every point that enmity to good which comprises all there is of mortal or carnal mind, otherwise called matter and evil. The fears and superstitions of a thousand generations must be overcome through our unfaltering loyalty to Truth. Those unacquainted with the power of divine Love have been kept in perpetual dread, while error has seemed to inflict upon them every conceivable torture and suffering, and how can we expect to triumph over it without that vigilance and activity which the Christ teaching demands.

When we go to sleep, thought should take refuge in the citadel of Spirit, ever ready to use the weapons of true warfare. We cannot expect the material senses to give up the seeming power which belief has bestowed upon them, without a struggle, nor can we rightly expect to reach the Christian's final reward unless we measure our strength day after day with the so-called forces of evil, maintaining ceaseless vigilance against foes without and weaknesses within. When our enemies, the errors of human belief, cease to fight they will have been destroyed, but until then we have need to meet every effort of these false senses to invade our consciousness. Not to do this means possible suffering, or at least the prolonging of our conflict.

The belief of material intelligence is always enmity to good. It has always revealed itself the foe of every effort Godward, and of every struggling desire for spirituality. In the first Christian century the malignity of this false sense crucified the Founder of Christianity; and he prophesied that the world would hate his followers also.

A sensuous world may be at peace with a form of Christianity which does not antagonize the claims of the flesh, nor assert man's dominion over them; but Christian Scientists must realize that the warfare which their Master inaugurated against the flesh must be continued until the last claim of evil has been met and destroyed. Material sense may approve and reward him who betrays his Master's teachings by materializing Christianity, but it has only hatred for him who is loyal to them. This should quicken our vigilance against the subtle deceptions of materiality, for however "pleasant to the eyes," they are but the serpent's offerings. The belief that man exists in matter holds

within it not one true joy or blessing, while it contains the whole of evil. The mesmerism of material pleasure is no nearer the truth of being than the mesmerism of material pain, and we should be equally watchful that through neither of these false conditions we be made to forget or deny the allness of God, and that at His right hand, and nowhere else, "there are pleasures forevermore,"—and no pains.

The truth of spiritual being, which is clearly taught in the Christian Science text-book, *Science and Health*, and which is the essence of true Christianity, reveals the absolute barrenness of the flesh, or matter, of aught that is good or Godlike, and Jesus enjoined upon his students the need of watching and praying lest they enter into any of its temptations or delusions. We cannot afford to ignore his admonition. Whatever opposes the spiritual idea in man, whatever tends to retard our spiritual development, whatever hinders our demonstration of the Christ-spirit, should be continually guarded against, as we value our success. The artifices of evil will be readily detected when we are aware of their true nature, and we shall not be found believing in or fearing them. Carelessly to expose our mentality to the open assaults or secret manipulations of evil in any form, is to unlock our treasury to thieves and robbers. The human belief in evil intelligence and power is shown in Science to be without foundation, but it cannot lightly be ignored by mortals if they would escape from its delusions. To reach the consciousness of the absolute supremacy of good does not mean the turning of our backs upon any error until we have first faced it and proved its nothingness.

To preserve our consciousness secure from the invasion of evil, our thought sentinels must be loyal to the absolute Truth of being; and it should be our care that no allies of the enemy, in the shape of pride, indifference, love of the world, etc., creep in among them to betray our peace and safety. At every avenue through which evil claims to reach and control man, in mind or body, these truth sentinels must be posted, to challenge every suggestion of an evil creator or creation, intelligence or power, and not only bar the entrance to whatever is untrue to God, but prevent the going forth of any thought that is untrue to man, God's image.

Jesus pointed out to his followers the folly and the failure of trying to be Christians by keeping all the commandments but one. It matters little what door we leave open, so long as error gains an entrance. Saul doubtless wore a splendid suit of armor in his last battle, but his undefended point was fatal to him. The result was the same as if he had worn no armor at all. Though we may work hard, and keep nine commandments of the Decalogue, yet in the breaking of the tenth we forfeit the reward,—the perfect harmony for which we are striving. Our care should be that we have on "the whole armor of God," the armor that protects us wholly,—that is, to see that we are fulfilling the whole law of righteousness. To expect perfect success as a Christian without keeping all God's law all the time is a fatal mistake.

The price of liberty from sin, disease, and death will not

be paid without constant vigilance against the mesmerism of the belief that there is life, intelligence, and power apart from God. We may be assailed day by day by some form of error, but if it is not believed, it has neither foundation nor power. It is here that we must draw the line of separation between the real and the unreal, and then hold untiring watch that we keep error always on its own side,—that is, on the side of nothingness. This line must be drawn and sharply defined in each human consciousness, and whatever cannot stand the test of truth must be cast out. Goodness, love, harmony, and spirituality designate the realities of life, and whatever binds mortals to materiality, or leads them to acknowledge other than the one God, is error, a falsity that has no rightful place either in heaven or earth.

If we would be soldiers of Christ we must not shrink from conflict. The beliefs of sin, sickness, and death must be resisted and overcome before we can perfectly realize the liberty of the sons of God, and the kingdom of harmony within man. We may have to cross many battlefields before self is subdued, and our fear of evil conquered, but with every struggle and triumph we shall believe less in the supposed reality of matter and sin, and know more of the all-inclusiveness of good. Above the anxiety and tumult of our daily conflict we may hear the sweet voice of the Master coming down the centuries, "Be of good cheer; I have overcome the world."

Spiritual Law.

W. C.

WHAT is the meaning of law? If this question were asked of a student of the physical sciences, he might reply that law expresses a uniformity of action in connection with natural phenomena. The highest aim of such an investigator is to discover these generalizations. If the same question were propounded to a lawyer, he would give a different answer. His view of a law is essentially something which, subject to a penalty, may be broken. The analytical jurist says that his concept of law has no relation to that of the physical scientist; the laws of science being no more than those statements of uniformity which merely resemble commands in so far as they may be deemed to emanate from an intelligent source. The term law is thus used in two entirely different senses. The lawyer and the physical scientist now understand and tolerate each other's use of the term.

In Christian Science we acknowledge divine Principle and spiritual laws. These laws are expressions of absolute uniformity of action whereby all elements of chaos are eliminated. They spring from and exist in the divine Mind and manifest the essential harmony of that Mind whereby He is expressed in all His ideas, whatever may be their order and degree. All the activities of the divine Mind, of Life, Truth, and Love, are unfailing and invariable. The divine Mind cannot be self-inconsistent; the ideas of that Mind cannot act antagonistically to their cause,—the effects cannot contradict the cause. These laws or general commands are thus given by the superior to His inferiors. They resemble the concept of law held by the physicist in respect of uniformity, but differ from this judicial notion in that they cannot be destroyed or their operations suspended. These laws understood, explain all the so-called miracles and mighty works of the Wayshower and supply the key to the spiritual understanding of the Bible. Their existence is constantly demonstrated in the daily practice of Christian Science.

Blackstone, in his commentaries, before the days of close analytical investigation into the nature of municipal law, wrote of a Law of Nature as synonymous with the will of God, to which man must conform because of his physical dependence on his Creator, and to this law the Creator Himself conformed. If Blackstone, instead of writing of man's physical dependence, had written of man's spiritual

dependence, he would have arrived at a clear statement of spiritual law. Hooker in his "Ecclesiastical Polity" wrote a passage famous for its beauty of expression:—

"Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempt from her power; both Angels and Men, and creatures of what conditions soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the Mother of their peace and joy."

The commandments, as enunciated by Moses, were akin to the modern notion of positive law; for instance, "Thou shalt do no murder." The command conveyed an idea of divine authority, and there was a punishment, here or hereafter, attached to possible disobedience. All positive laws of State are temporary expedients adapted to, and necessary for, a condition of darkness and illusory oblivion to man's spiritual being wherein Love reigns supreme and discord is unknown.

The true consciousness is conscious only of God, good, and of spiritual laws. To mortal sense there appears to be another consciousness,—a lie,—namely, that good is limited. This false consciousness is developed into the illusions of material mentality, of minds many with haunting discords in the guises of sin, sickness, and death. The false sense of personality and will is the "carnal mind" which must vanish into its native nothingness. The spiritual laws do not punish, for they cannot be infringed. The illusory infringement punishes the illusion; the wages of sin is death. As incidental to the suppositional warfare with the falsity of sense and the alleged sense of falsity, such weapons will be used as are embodied in the statements that Truth destroys error, that Love supplies lack, that Life conquers death. These declarations can only be effectually used by understanding the spiritual law to which they are related. Apart from that wisdom and understanding, they may degenerate into incantations, such as they are deemed to be by those who have never studied Christianity in the light of Christian Science.

A Revelation of the Century.

MAX JAGERHUBER.

As a newspaper man with thirty years' activity in the metropolis of this country, the most interesting phenomenon to me is the mental transformation which is taking place among "my kind." Mere intellectualism has so enslaved many journalists that it often seems impossible to hope for a change to the higher ideals in life which shall overcome the stubborn prejudices to a religion,—a new philosophy,—the Discoverer of which is a woman. As this still darkens many liberal and willing seekers after the truth, I am moved to submit my experience, because I feel that it may benefit many others. Generally the whole environment of a newspaper-worker tends to harden the tenderness, the idealistic conception of life; but bring a message of love at the right time and in the right way, and the "moulder of public opinion" will listen and will quickly yield to the appeal of Truth. All thoughtful men admit that every great man was blessed with a good mother, hence our Leader's womanhood should be appreciated and no more opposition to Christian Science be felt on that account. Furthermore, Christian Science must be judged primarily by the great good which it does.

Another stumbling-block to the unbeliever, atheist, infidel, or materialist is the church. When he learns, however, that the Christian Science Church not only attracts and firmly holds the erstwhile infidel, but awakens in him a desire for spiritual truth, he will be ready to admit that there must be something "different" from all others in this church. And how great seems the victory, when, one by one, the so-called unbelievers turn to Christian Science, not

only for physical healing but, in some cases, solely for a peace heretofore unknown to them, and which comes when first they understand the heavenly message,—“God is Love.”

Still another difficulty in the way of these seekers after light is the unwillingness to understand the “new tongue.” If listening to inexperienced students, they may reject the statements made, but just as soon as the true meaning comes to them on “their own level of thought,” they will admit the whole of the truth as revealed to this age by our beloved Leader. If *she* only knew how “the mighty have fallen,” how many deeply thoughtful men find their way to the cross, and humbly ask for a cup of water in the name of Christ, Truth, how she would bless these busy men who once knew no better than to reject the truth, but who now acknowledge the majesty of divine Science,—the great revelation brought to a sinful world.

At no time since I came from atheism to Christian Science, where I found God and home, did I realize such a sense of gratitude as of late; and I am led to wonder if gratitude, as I express it, is all-sufficient before God, and I say, “No; I must grow; I must work; I must do a thousand times more than I have done.” Spiritual blessings can only come to the degree in which we realize our nearness to God. Surely our dear Leader is awakening the whole world, and we must be marching on.

This is the hour for work; no half-hearted efforts can secure the prize, yet it is easy to win, and even little children show us how to demonstrate success in our work.

Reaching the Heights.

A. D. P.

RECENTLY, while in the Himalaya Mountains, a party of travelers made the ascent of a high spur, called Tiger Hill, in order to see that rare and beautiful sight,—sunrise on that vast mountain range of which Mt. Everest forms the highest point. The spiritual analogy between this and the journey which students of Christian Science are all taking, struck me forcibly as we made joyous a trip usually regarded as one of hardship.

The early morning was bright, with full moon shining overhead and making luminous the billowy white clouds beneath. After some preparations, in which the needs of each were considered, and provided for if possible, we started, some being carried in chairs to render the trip less fatiguing. Soon, however, murmurs were heard, for we seemed to be going backward, and even downward. “I don’t like this way of going,” said one; “I would have remained where I was, had I known we were to go backwards,” said another. “Wait!” cried a voice, “trust the guides, they have been over the road and know best;” and sure enough, in a short time we were ascending steadily. Fresh difficulties soon beset us, however; a mist appeared which became a thick cloud and obscured the light, and it also became very cold. With a knowledge born of experience, our guides trod the path we could not see, responding with cheerful readiness when any new order was given. There were some stragglers; one came hurrying up, saying that his companion loitered so, he was afraid of losing the way. Others, impatient to get ahead, hurried on, only to become confused, and be obliged to wait after all.

The higher the altitude we attained, the greater seemed the cloud and cold, but the confidence inspired by our guides enabled us to face them fearlessly. Suddenly, even while the darkness seemed impenetrable, the clouds dispersed, and such a scene burst upon our gaze that all cold and fatigue were forgotten,—lost in the rapture of that moment. The sun rose with majestic splendor, and made radiant that vast mountain range, lighting up the snows

with the purity of the dawn and the beauty of the rose. The mighty peaks were illuminated, and reflected the beneficent rays in every direction.

Long would we have loved to linger on the mount of vision, but we were not yet prepared for this height, and so we turned with reluctant steps to descend, when, to our glad surprise, we found that the road which had seemed so beset with difficulties on the way up, was now a beautiful one,—not a cloud, not an obstacle of any kind was there, but instead were lovely glimpses of mountain peaks and smiling green valleys, and sunshine all the way.

After our faithful guides had received their well-earned compensation, along with our gratitude, we resumed our journey, with uplifted hearts and treasured memories, to tell others of this glad experience and to encourage them to ascend also.

An Interesting Letter.

WE are glad to publish the following letter, received by Mr. Alfred Farlow from one of the leading publishing houses in Boston. It discloses a liberal, dignified, and conscientious attitude which should commend this concern to the attention of right-minded people.—ED.

Boston, Mass., February 21, 1905.

Mr. Alfred Farlow, Room 619, Huntington Chambers,
Boston, Mass.

Dear Sir:—We have your circular letter of February 11, addressed to both Lothrop Publishing Company and Lee & Shepard, from which we understand that it is a general communication to publishers.

We beg leave in reply, to assure you, in behalf of this publishing house, that we hold Christian Science entitled to the same respect that is due to any dignified form of religious belief, seriously entertained by reputable men and women. It would be with us a point, no less of conscience than of sound business policy, to see that no violation of this respectful attitude was allowed in anything appearing under our imprints. . . .

Of our book, “*Talitha Cumi*,” by Miss Holland, we need not speak except to say that it is already in the third edition and meeting a growing demand from all parts of the country. Had we no other reason for a friendly attitude toward a body containing so many respected personal friends of highest standing, we should in our respect for Miss Holland hold the same attitude toward anything for which she stood. While endeavoring to make a success of this book, we have been careful not to allow any commercial exploiting of such opinions of Christian Scientists as may have reached us from any source. In closing, we beg leave to add that we are glad to take this opportunity to assure you that we reciprocate the friendly spirit which you express.

Yours very truly,

LOTHROP, LEE & SHEPARD COMPANY.

W. F. GREGORY.

Don’t sympathize too much with the little foolish pains and troubles of your children; teach them to endure, to be brave, to ignore the little things. Sympathy has been overdone. Hundreds of people are kept half invalids by over petting. I know of good women who are wearing out better husbands by demanding constant sympathy for imaginary ills. A woman who had been dying for twenty years, because she had nothing better to do, for the fortieth time called her husband to her bedside to make him promise to be true to her memory after she was gone. Tried human nature for once rebelled. Instead of promising as she wished, he told her that just as soon as possible after a reasonable time for mourning had elapsed he proposed to marry again. The woman got well.—REV. L. M. POWERS.

Among the Churches.

Ashland, Ore.

We have received an acknowledgment of the receipt of Science and Health, and "Miscellaneous Writings," from the president of the Ashland Public Library, which marks another step forward in the work in this place. Three years ago the officers of the library positively refused to allow us to place these books with them for distribution. Last August, however, they accepted the copy of Science and Health very kindly, and they report that it has since been in constant demand. We have recently presented them with the copy of "Miscellaneous Writings" which was the occasion of their sending us this little letter of acknowledgment. We feel that we have cause to rejoice over this victory, and that we should be very grateful for many other evidences that our work has not been in vain.

Alice M. Whyte, Clerk.

The Work in Kansas City, Mo.

Believing that what rejoices and benefits one, proves of like blessing to all, we have pleasure in sending to the Field a brief statement of the work done in First Church of Christ, Scientist, Kansas City, Mo.

In January, 1904, this church had raised less than one third of its ten-thousand-dollar voluntary pledge to The Mother Church Building Fund, and there was also a standing debt of seventy-three hundred dollars against its own church building. Its membership was large and seemed earnest, but there was a lack of united effort, and until we recognized that impersonal evil, through its silent arguments, had caused and was prolonging this condition, we accomplished little toward its removal. Early in the year a special business session was called to consider the status of The Mother Church Building Fund. Several called meetings followed, pledges and contributions were made by well-nigh all, and as a result of the spiritual awakening which ensued, a system of committee work was so devised that practically every one of our five hundred members was interested, and questions relating to the condition and welfare of the church were discussed, with the result that the congregation as a body was unified as never before.

Between July 1 and December 17 the pledge to The Mother Church was more than fulfilled, and the debt upon our home building entirely wiped out,—and this without any personal solicitation of funds, and without large individual contributions. Moreover, through the committee work our membership roll was thoroughly revised, and we realized that our apparent lack had been but a dream from which our members were now awakened. At the time the committee work was begun, the collections for The Mother Church Building Fund were averaging only two hundred and twenty-three dollars per month. Since that time, they have averaged eight hundred and sixty-six dollars per month. Our local debt has been paid, and our general fund shows a substantial increase.

The healing of our local condition simultaneously with the loving work done for The Mother Church has led our whole membership to see the importance of putting forth a still greater effort for The Mother Church building, and we anticipate that our contributions in the future will be much larger than in the past. We have learned by sweet experience that as we "make channels for the streams of love," this "love has overflowing streams, to fill them every one."

MARTHA H. GISH,
CHARLES L. VAN FOSSEN,
MADELINE KOONS PERRIN,
Committee.

The Lectures.

Cambridge, Mass.

The annual lecture of First Church of Christ, Scientist, of Cambridge, was given Thursday evening, March 16, at First Parish Church (Unitarian), by William D. McCrackan. The subject was Christian Science. The lecturer was introduced by Wilfred G. Garnet Cole, First Reader of the Cambridge Church, who said in part,—

Last year, through the kindness of our Unitarian friends and brethren, whose church this is, we were enabled to have our lecture here. This year again, we wish to publicly and gratefully acknowledge our deep appreciation of the high-minded public spirit, Christian courtesy, and loving kindness which they have shown in again granting us its use. Reaping as they have sown, we are confident that their harvesting of good will be abundant.

The present is an age of investigation. All proper investigation, whether directed to questions scientific, economic, sociological, philosophic, or religious, aims to eliminate the false, and bring to light the true. Scientific methods of investigation have long been applied in the study of the various subjects comprised under the domain of the physical and moral sciences, but until recently humanity has stopped short of applying these special tests to that subject which of all should be nearest and dearest to their hearts; viz., religion. To-day, therefore, there is a demand that Christianity shall prove itself scientifically true. Logically this involves the doing, at this time, of the works done of old by Christ Jesus and his disciples. On this account, because it claims to do the same works, a great and growing interest has arisen in Christian Science.—*The Cambridge Chronicle*.

Norfolk, Va.

Judge Septimus J. Hanna lectured here February 26, on Christian Science. He was introduced by Col. George C. Cavell, who said in part,—

I know very little about Christian Science, but I am acquainted with a great many persons of that faith, and am glad publicly to testify to their many good qualities of heart and mind. They certainly possess in a large measure that attribute which was so beautifully illustrated in the life of our Master,—meekness. I was wonderfully struck with this at the time the bill requiring Christian Science healers to stand a medical examination was before the legislature of Virginia. The testimony given and experiences related were remarkable, but more remarkable still was the manner in which the Scientists received the jeers and taunts of their opponents. Not one word of anger in reply, but always came the soft word of friendship and love which turned away the wrath of many.

Correspondence.

Erie, Pa.

The large and beautiful Majestic Theatre was crowded yesterday afternoon [March 5] by an intelligent audience that gathered to hear Bicknell Young of Chicago, who lectured on Christian Science. Mr. Young was introduced by Rabbi Max C. Currick of the Temple, who spoke in part as follows:—

I believe that so long as people are intolerant toward those who hold religious opinions different from their own, so long are they in need of religious instruction, for their religion is but a name. And further, since all true religion has but one aim, it follows that the truly religious of all creeds should aid each other, for God is found in various ways. So long as men are honestly striving for the truth, and so long as their striving is not of such a character as to endanger the general good, so long are they deserving of our protection.—*The Erie Times*.

Selected Articles.

A Loving Rebuke.

Editor Constitution:—We note that the *Constitution* quotes Mr. Meyer at the Tabernacle as saying that since he has the genuine Christianity he has no need for Christian Science. Disparaging remarks about Christian Science and its revered and gifted Leader have not been infrequent during the Bible conference, and they have passed without notice from our denomination, but it is time to say a few words.

The Christ that has come to me in Christian Science has brought to my consciousness a large and loving tolerance for differing opinions, creeds, and doctrines; a deep and abiding faith in the ultimate triumph of good, God; a loving and patient sympathy with every aspiration in the human heart toward Christliness. While the members of our denomination have been mostly debarred from the conference, on account of the embarrassment of hearing their loved religion often misrepresented and maligned, yet there has never been a moment when we have not rejoiced to know that so many are hungering and thirsting for righteousness, that the meetings have been large and well attended, and we still trust that every good thought and word of truth may bear its fruitage in this city so dear to us all. I often think it would be wise if our press would reprint every paragraph of Sidney Lanier's magnificent poem on "Intolerance."

Even if the Bible conference is composed of the great stars in the spiritual firmament, why should not they rejoice that the little twinkling stars are also rejoicing in the affluence of the light—"which lighteth every man that cometh into the world." It is the infinitude of the individual reflection of light which constitutes the starry splendor of the heavens. Sometimes it is found that the little star is really a splendid central sun with its own grand system, and small only to our limited vision.

Christian Science is drawing to its ranks many of the gifted, the heavenly minded, the intellectually alert. In my own recent experiences I have seen the agnostic, revolting from the inconsistencies of dogmatic theology, yielding every earthly wish, bowing the knee to a scientific demonstrable Christianity, leaving all earthly ambitions for the steep ascent and narrow path that leads to Christ. I have seen the slave of depraved appetite for drink quickly made free, rejoicing and regenerated by Christian Science. I have seen the lame to walk, the blind to see, the deaf to hear, the worldly to give up all for Christ, the hopeless invalid raised to health and life and joy and spirituality. Well may the Christian Scientist say with our blessed Master, "For which of those works do ye stone me?" A recital of these works was Jesus' only reply to John's inquiry as to who he was.

The Christ is here and now, an ever-present Saviour in every trouble, and Christian Scientists are praying and striving to follow the Master's example and injunction to his followers, "Preach the gospel;" "heal the sick, . . . raise the dead." They do not worship Mrs. Eddy, but they reverence deeply the saintliness of her life, the elevation of her character, the splendor of her achievements, the priceless gift of her example, the rich treasure of her contribution to the storehouse of spiritual things.

In the spirit of charity and love, hoping all things, enduring all things, and knowing that creeds may crumble and empires fall, but that "Love never faileth," I am yours in the brotherhood of Christ.

SUE MIMS.

Atlanta (Ga.) Constitution.

While it is always the duty of all to hold fast to that which is true and to be ready to prove all things, it is nevertheless true that we are too prone to brand everything

as heresy which differs from our own cherished opinions. Indeed, historically considered, heresy means little more than doctrinal views and beliefs differing from those entertained by the persons making the charge. Even Jesus was regarded as the prince of heretics by the orthodox party of his time, and all of the Christian reformers have been regarded as heretics by those who have made tradition rather than Christ and Christliness the standard of orthodoxy.

Another wise lesson which the history of heresy and heretics teaches is that truth and love and Christliness are all that is needed to destroy all the heresies that are not good enough to survive. As Dean Stanley says, "You may destroy a hundred heresies and yet not establish a single truth. But you may, by establishing a single truth, put to flight a hundred heresies." And the wisest and best teachers of all the ages have advised those whose zeal exceeded their wisdom, charity, love, and Christliness, to "Refrain." They have seen that if this heresy, this counsel, or this work be of men, of error, "it will come to nought; but if it be of God, ye cannot overthrow it."

The fact that Christian Scientists are so willing to be judged by their fruits, entitles them to a patient hearing and a fair trial. The fact that they never attack, but are always ready to rejoice and help in the good others are doing and trying to do, entitles them to receive a part of the charity they so freely give. The fact that when they are reviled, they revile not again; when cursed, they bless; when hated, they love, entitles them to Christian consideration, especially by Christian people and Christian ministers.

Christian Science, instead of denying the personality and fatherhood of God, the divinity and atonement of Christ, the inspiration and authority of the Bible, and other vital facts of historical Christianity, affirms and cherishes and gives to them a larger, more vital and reasonable meaning.

Christian Science, instead of teaching the rank absurdities that some of its critics claim to believe it does, is simply spiritual, scientific, practical Christianity. Instead of being the enemy of the Christian churches, it is proving that even more and better things than they claim for Christ's Christianity are not only true, but scientifically demonstrable.

PROF. J. R. MOSLEY.
Macon (Ga.) News.

Christian Science has been denounced by certain systems and self-appointed critics ever since its discovery. In spite of all the opposition, it has gained thousands of converts, healed multitudes, and established what is known as the broadest form of democratic church government. A Southern lawyer declares that to denounce or speak contemptuously of Christianity is an indictable offence. Now, if there is such a thing as Christian Science, any one denouncing it has not only been breaking the law, but has also been putting a stumbling-block in the way of every Christian minister who believes that sin and immorality are diseases which Christianity alone can cure, and that they are the most important things to cure. A good local doctor, before the Young Men's Christian Association, urged that the remedy for certain diseases is in the hands of the ministers, and advised that this great truth be preached from the pulpit. "How the world do move." After awhile the doctors will learn that Christian Scientists are the most humane people on earth, and have been all these years not opposing, but helping them.

Editorial, Toledo (O.) World.

Jews and Christians are the children of the same great God. Is it not time that fanaticism and prejudice should cease? I tell you the day is not far distant when religious dogma and creed will be no more, and we shall all stand, tolerant and agreed in our beliefs, before the great Jehovah. God speed the day.

RABBI SONNESCHIN.

Des Moines (Ia.) Register and Leader.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Amended By-law.

ARTICLE XXVII. MUSIC IN THE CHURCH.

SOLOIST AND ORGANIST.—SECTION I. The solo singer shall not neglect to sing any special hymn selected by the Board of Directors. Music from the organ alone must be appropriate to the religious occasion. First performance, invocational; second, offertory; third, gentle, short, sacred.

Church Dedication in St. Louis.

THE following loving words of greeting, counsel, and encouragement were sent by our Leader to First Church of Christ, Scientist, St. Louis, upon the dedication of its recently completed church edifice. These words will be read with profit and appreciation by all.

First Church of Christ, Scientist, St. Louis, Mo.

My Beloved Brethren:—The good in being, even the spiritually indispensable, is your daily bread—work and pray for it. The poor toil for our bread, and we should work for their health and holiness. Over the glaciers of winter the summer glows. The beauty of holiness comes from the departure of sin. Enjoying good things is not evil, but becoming slaves to pleasure is. That error is most forcible which is least distinct to conscience. Attempt nothing without God's help.

May the beauty of holiness be upon this dear people; and this beloved church be glorious, without spot or blemish.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 21, 1905.

The church evidenced its appreciation of Mrs. Eddy's despatch by the following telegram:—

St. Louis, Mo., April 23, 1905.

Reverend Mary Baker Eddy.

Pleasant View, Concord, N. H.

Beloved Leader:—We acknowledge with deep appreciation your loving despatch, read to-day to three large audiences at the dedicatory services of our church edifice. Your tender words of counsel and admonition have given to this people enlightenment, inspiration, and renewed confidence in the power of divine Love to heal sickness and sin and to abundantly bless a needy race. Your matchless writings and spiritual leadership, extending over a period of nearly forty years, have brought to mankind the full import and present availability of Scriptural truth. This new light thrown upon the sacred page has increased our love for the Bible and made plain the way of salvation through Christ.

With overflowing love and gratitude,

FIRST CHURCH OF CHRIST, SCIENTIST.

Afternoon and Evening Services.

WE have before us a letter asking whether the holding of the afternoon or evening services referred to in the "Explanatory Note" in *The Christian Science Quarterly*, is optional with the churches, also whether these services are to be considered simply in the nature of overflow meetings.

As there is no By-law or rule of The Mother Church

which makes it obligatory for churches of our denomination to hold an afternoon or evening service, we may fairly assume that the intention is that branch churches shall be governed in this matter by local conditions and requirements. The experience of churches of our denomination, located in the larger cities, has been that many persons who cannot or do not attend the morning service are present in the evening, and quite a percentage of these attendants are strangers and persons whose regular church affiliations have taken them elsewhere in the forenoon. We believe that the afternoon or evening service should not be looked upon solely as an overflow service, but rather as an additional opportunity for presenting the gospel of Christ to all who may wish to hear it.

The observation of Christian Scientists in the principal cities has led them to believe that it is profitable to hold a second service, even if the morning service is not overcrowded, but whether the same holds good in small cities and towns where there is no floating population, we are unable to state.

If a church is founded upon Christ, and preaches his full and complete gospel, which must of necessity include the healing of the sick, it will do good at every service it holds, and while it may not seem practicable for the smaller churches, which meet in rented quarters, to hold more than one service, each Sunday, there appears to be no reason why churches which occupy their own buildings should not hold two services unless some local conditions make the holding of more than one service inexpedient.

The primary object of a religious service is the worship of God in such manner as will best meet the needs of those who desire to attend, and as many persons have borne testimony to the fact that they have been healed and spiritually elevated by the public services held in our churches, it would seem that the greater opportunity there is given for such experiences, the greater will be the harvest.

ARCHIBALD McLELLAN.

The "Common Sense" of It.

It is most interesting to observe how rapidly the Christian world is coming to accept the teaching of Christian Science, that health is the normal and congruous state in which the spiritually aspiring may and should live; that its freedom and strength belong to the children of God, and are essential to the successful fulfilment of those Christian duties and obligations which the Master's words has imposed upon every believer.

Says a religious contemporary, "No man can do his best for God and humanity except he be at his best. No man can be at his best except he have a healthy body in which to live and serve. If that is Christian Science, make the most of it. I am sure it will stand the test of being Christian and scientific, too. . . . A jaded body is a poor conductor of spiritual force. . . . The Son of God,—who was also a true son of humanity,—though he toiled hard, though he bore on his mind and heart great burdens for his fellow-men, yet in this particular, as in all other things, became our perfect example by bringing to the last hour of his earthly life a perfectly healthful and vigorous manhood."

Says another, "A healthy body is a great aid to clearness of religious vision and to spiritual enjoyment. A deranged liver is the enemy of a joyous and hopeful piety."

Not all of those who thus recognize the legitimacy of health, are ready to concede that it may be secured and retained by spiritual means, but that they have given up fighting for the educational value of suffering,—that it is divinely appointed for our aid in the attainment of character,—this means very much, for when men perceive that wrong thought is alone responsible for the expectation and tolerance of the afflictions which Christian people so largely indulge, they are the better prepared to see that wrong thought is also responsible for these afflictions themselves,

and that the whole theory of their divine provision is discreditable to God and in distinct opposition to Jesus' word and works. If all the pallid saints who have been canonized because of their patient endurance of what they regarded as their heaven-bestowed patrimony of pain, had but acquired and retained robust health through a right understanding of that spiritual truth whose coming Jesus said would set free, and had devoted their strength to the ministry of healing which he enjoined upon his disciples, the world's religious history and present condition would have been vastly improved.

Most people do not enjoy sickness, be they ever so pious, and this fact will serve to make them the more accessible to the wholesome teaching of the Master as interpreted in Christian Science, that it is ours to overcome, and so be free from sin, sickness, and death, in the measure of our attainment of the Mind that was in him. JOHN B. WILLIS.

Spiritual Energy Needed.

ST. PAUL's declaration that "all things work together for good to them that love God," has given struggling humanity endurance and strength in many an hour of trial. Its deep significance has been recognized by Christian Scientists who have found, with added growth in spiritual understanding, that its application is limitless. It recalls Pope's advice to

make each adverse circumstance
A helper or a slave.

A statement recently made, which carries the weight of medical authority, is to the effect that a man's life is practically valueless after middle age, and that it might, therefore, be well to end it. Like many another half-jest, this statement has pierced to the quick hundreds of the discouraged and sensitive, and, according to the daily papers, not a few of these have acted upon the suggestion thus given. One such case may be cited. The unhappy man said, before he died,—

"I have been unfortunate. I graduated from a university and prepared for the ministry, but I was not a success, although sincere in my efforts. I know a good deal about medicine, but my knowledge has not made life better for myself nor any one else. I feel that my days have been wasted. If I could not make effectual use of my knowledge when in the prime of life, I can scarcely hope to do so now when I am past fifty years of age, and I am inclined to indorse the assertion regarding the uselessness of aged persons."

It is not necessary to discuss in these columns, the theory that men become comparatively useless when they reach the age above named, but we may with propriety consider the condition of thought which leads to such a conclusion.

Quite apart from the teaching of religion, the world has had proof of the truth of Tennyson's statement, "Man is man, and master of his fate." It cannot be questioned that very many grow weary in the struggle of mortal existence, and little wonder, when the grave is so generally regarded as its *final*. With a belief in lagging energies and impaired faculties, they drag wearily along what they erroneously believe to be "the way of all the earth," when their eyes should be lifted to the heights whence, as in John's vision, the city of God with life and immortality comes down to men.

It is possible that the thought awakened by the statement referred to may, in the end, work out much good by compelling both old and young to take their bearings, so to speak, and find whether their lives are making for that mental and spiritual growth and unfoldment promised and provided for in divine law. In too many cases Isaiah's words, "Even the youths shall faint and grow weary," are verified, but this is because of ignorance of Truth, for the prophet also says, "He giveth power to the faint" (at any age), and "they that wait upon the Lord shall renew

their strength." St. Paul enjoins all Christians to acquaint themselves with the Divine source of strength and intelligence, "that they may lay hold on the life which is life indeed" (R. V.).

If those of more advanced years have failed to reach their mark, in the best sense, the demand rests upon them to make up their arrears by a new and more spiritual endeavor. Divine Love calls upon all men and women to reach an altitude of scientific being where the disabilities of mortal, material belief are dispelled as mists, and where the dominion of spiritual law is known and demonstrated. We should not forget that when we reach the ideal existence,—the only real,—we shall find ourselves fitted for work, not idleness. "His servants shall serve him," said John, who saw the divine reality. The achievements of some of the world's great workers prove what is possible, even under present conditions, and it rests upon each individual to offer the world such high service as will create a demand for the results of that ripe experience which is united to a keen appreciation of all that makes for progress. When mortal sense would feebly say, "I cannot," Truth is ready with fresh inspiration to effort, greater than any before attempted, "for with God nothing shall be impossible;" and when this sense would tell of coming night, the faithful may remember the prophet's words, "Then shall thy light break forth as the morning. . . . and thy darkness be as the noon day." ANNIE M. KNOTT.

Letters to our Leader.

Concord, N. H., April 20, 1905.

Beloved Leader:—I have not thanked you, on paper, for our new *Journal*, with its vernal cover; and best of all, your deeply suggestive poem, "Whither." The last verse is truly a beautiful answer to the query, Whither? It was a pleasure to see Judge Jones' able article republished.

The aged mother of one of our Concord people, who lives in Conway, N. H., has recently had a beautiful case of healing. Two M.D.'s had declared that there was no hope, except through an operation, and a trained nurse from Portland had been sent for. The day preceding that fixed for the operation, the son reached his mother's bedside. He found the doctors in consultation, but he refused to accept their hopeless verdict. On gaining his mother's consent, he asked his sister to discharge the M.D.'s, and going to the telephone, he explained the case, and asked me to take it, which I did. On reaching home from the telephone office he found his mother better, and at supper she partook of nourishment. That night she rested comfortably, and morning found a decided improvement. The death pallor had left the face, the fever had gone, and she ate a hearty breakfast. Soon after breakfast who should arrive but one of the M.D.'s. It appears that the sister had failed to discharge the physicians, but had said that they might call in the morning. The doctor went to the patient, and expressed his surprise at the change in appearance. . . . He placed the thermometer under her tongue and was dumbfounded to find that the instrument showed a perfectly normal temperature. Then came the second M.D., with a similar surprise. They said that they could not understand it, and agreed that an operation was not necessary. That afternoon, instead of having an operation, the happy mother was up and made biscuits for the family. I am told that the case has excited much comment in Conway and has interested many in Science. "Who is so great a God as our God?" Lovingly,

IRVING.

East Orange, N. J., April 15, 1905.

Beloved Leader:—Will you accept my tenderest love and gratitude for the gift of your beautiful poem "Whither," in the April *Journal*. It has fed my hungry heart, and is

to me a resurrection song with an everlasting promise, as are all of your words; they satisfy my longing, as nothing else would do.

You, as your books and writings have taught me to know you, are the light to beckon me on "amid the seeming shadows," and I have grown to love and reverence you as the best relative and friend I have on earth, for you have shown me "whither" to go in my pathway. So closely have I dwelt with your writings that I know you are the one great Teacher revealing the words and works of the Master, and I sometimes hear His voice repeating these words, "Blessed are they that have not seen, and yet have believed."

With increasing love and gratitude from one who is striving to follow in your footsteps.

GRACE MERWIN COLBY.

Bucyrus, O., April 13, 1905.

The Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—The members of First Church of Christ, Scientist, of this city, wish to express their gratitude for the tender words contained in your letter to the Columbus church, which appeared in the *Christian Science Sentinel* of April 1. Truly, you are our Leader. Your message comes as the voice of authority—the "Peace, be still," which quiets confusion and brings harmony to light. It gives us renewed courage and an increased purpose to continue joyfully in the work in this State, and let our lives bear witness to the truth. Our church will be glad to obey your loving advice.

Thanking you for your untiring effort in behalf of every loyal Christian Scientist, we are,

Lovingly and gratefully yours,

HARRY DELOS HUGHES,

JOSHUA C. LICHTENWALTER,

MRS. STELLA D. CARY,

Committee.

Concord, N. H., March 14, 1905.

Dear Mrs. Eddy:—I desire to express my gratitude to you for Christian Science. I was healed, while reading Science and Health, of the desire for tobacco and drugs, also of very severe headaches. I wish to tell how much help the reading room is to me and I feel sure there is good work being done here. The lady in charge has been most kind, and helped me in many ways. This lady gave me the first copy of Science and Health which has brought so many blessings to me through your teachings.

Thanking you for all you are doing to uplift humanity, I am,

Obediently yours,

L. L. KENDRICK.

Seattle, April 11, 1905.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Pardon my intrusion on your valuable time. Since receiving the April *Journal* containing your poem "Whither," which seems to say to me, Can you not watch with me one hour? I am impelled to say I stand with you in this hour as one that loved not this life unto the death.

Gratefully yours, in the Cause of Christ,

B. JACKSON.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, in which event notice of election will be sent.

Testimonies of Healing.

When Christian Science was first brought to my notice some eighteen years ago, I was sorely in need of help, both physically and spiritually. I was suffering from a severe bronchial affection of years' standing, many times losing my voice entirely for days, and I was constantly trying every material remedy I heard of, but with no relief. I was also hungering and thirsting for a better understanding of God and my relation to Him. Having had two husbands who were clergymen, and having been in the Methodist itinerancy over twenty years, I was well versed in theology and had enjoyed all there was in their creeds. At times I had much spiritual light and comfort, for I was living up to my highest understanding. For a number of years before I heard of Christian Science, I was much interested in the healing of disease, and in reading Jesus' commands to his disciples, to preach the gospel and heal the sick, and I believed it was our privilege to be healed of our physical infirmities as well as to have our sins forgiven. Occasionally I would hear of some one being healed by faith, and I have spent hours praying for the faith that would heal the sick.

As a minister's wife I was often called to pray for the sick, and I have gone and with prayer laid my hand on the sick, to try and carry out the gospel methods, but no results followed until I came into the understanding of Christian Science as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since then I have had abundant proof that the healing power of Truth and Love is just as efficacious to-day as when Jesus was here on earth. I have seen sufferers, after nineteen years of invalidism, after the doctors had said they had done all they could for them,—with two or three treatments, these have been raised up, made strong to walk a mile daily for treatment. Others, in the last stages of consumption, expecting that every day would be the last of their earthly life,—these have been able to rise from bed in a few hours and to do their ordinary housework with ease.

The spiritual light, comfort, and understanding I now have, in comparison with my experience in the old theology, is so great I hardly know how to tell of it. It seems as if, in the old thought, I was out in the vestibule, praying, and trying to believe, for many desired blessings, but receiving very few. Now it seems as if the doors of the inner sanctuary had been thrown open wide, and I have entered into the holy place of understanding and realization; I have learned the true basis of all prayer, and there is no more anxious waiting for answers to prayer which never come. The answer is already here and I only have to take and appropriate it.

When I first heard of Christian Science, I was told that it is the same truth that Jesus demonstrated in healing the sick and that it was for any one spiritual enough to understand his teaching. I was also told that this truth was to be found in the Bible and in Science and Health. I got a copy of Science and Health, clasped it to my bosom, went home and began to read. I read nearly all night, for the truth seemed so clear, and unfolded to my consciousness so beautifully, that I could not stop. All I could say was, "Praise God, I have it, I have it now!" Very soon I began to demonstrate the truth revealed in that divinely inspired book, in healing the sick and doing the works that Jesus said his followers should do. The beautiful and wonderful revelations of Truth and Love given in the Bible and Science and Health, when our understanding is opened to see our God-given inheritance,—our dominion over the educated beliefs of mortal sense,—are so great that love and praise is the language of the heart. It is said that on one occasion Jesus opened the understanding of his disciples. It seems to me that was a simple lesson in Christian Science, for truly it does open our understanding to know the truth which makes free.

To me this revelation grows more and more grand with each day's experience. So much of good comes to me, and such a realization of the guidance of divine Principle that I am led to praise God that I live in this day and age. "Whereas I was blind, now I see." Yes, blind in the mortal dream and belief of sense, but the true light now shines and I am working my way up and out of the bondage of mortal, man-made laws and environment, and am realizing a little of what "dominion" means. It is all of Truth, and in humility I do praise God from whom all blessings flow. I see more and more that Mrs. Eddy is the God-chosen one to this age to prepare the way of the Lord for the coming of the Christ-idea through the wonderful revelation of Christian Science.

MRS. LAURA A. YOURTEE, Chicago, Ill.

When I first heard of Christian Science, I had been in a hospital for fourteen months and had not turned out of one position for seven months. I had been sick with a fever, there was every evidence of my having been salivated, abscesses forming as a result of the poison, and in opening the abscesses the muscles in both limbs below the knees had been severed, both feet dropped down, the joints in knees and ankles stiffened, and I had no control of my limbs at all. When a patient in the bed next to mine told me of Christian Science and that I could be healed, it did not seem to me that I could get paper and pencil quick enough to write to a practitioner. The doctors broke up the adhesions in the joints six times, the joints stiffening each time; finally a cast was put on the left limb, and later the doctors concluded the limb would have to come off. Christian Science of course broke that law. The physicians said I would never walk; I might be up on crutches, but they thought not. It has been four years, I am at work down town, and there is only a slight show of lameness, which is rapidly passing away. When I first began to walk I used crutches, and walked on a broken ankle for a year and a half, the doctors having left it in that condition when trying to bring motion to the joint. I have been healed of dyspepsia in its worst form; my eyes are perfectly healed, after eight years' dependence upon glasses which the oculist said I would always wear, and dropsy which manifested itself has entirely disappeared. My hair fell out from the fever and the new hair which came in was white; that was overcome, and my hair is now black and very heavy and long.

I am indeed grateful to Mrs. Eddy, that through her understanding we now know so much of Truth. Science and Health is certainly the Key to the Scriptures, for it opens up the Bible as nothing else has ever done.

M. EDITH ELKINS, Chicago, Ill.

It is with pleasure that I write of my experience in Christian Science. About twelve years ago I was taken very ill with an abscess on the lung. The doctors said I had consumption, and after several years' battle, during which time I was able to work only about half the time, I was advised to go to a dry climate. I gave up my position on the railroad and went to Tucson, Arizona. I improved there for a short while, but after I became acclimated the same trouble re-appeared, only worse,—bronchitis and catarrh of the lungs. I expectorated day and night, coughing up much blood; I had severe night-sweats and could not sleep. The doctors gave me opiates and said the end was a matter of only a few days. A friend of mine told me of a place for consumptives, and I again fled to a new climate. My friends all bade me good-bye and never expected to see me again, but I rallied and after four months returned to my position, thinking I had a chance of recovery. Again, however, the relief proved only temporary. In June, 1904, the awful disease made its appearance worse than ever before. It took a great effort to walk half a

block. This time I gave up all hope. I knew it was no use to seek other climates, but I did employ the best physician I could, though all he could do was to give me opiates to try to induce sleep. He told me it was only a matter of a few weeks or so to the end. I decided to go to Los Angeles to die, as I had a dear friend there, a train dispatcher, who had been writing me for nearly two years about Christian Science. I considered him crazy and did not give it a thought, but after I met him he again insisted on my taking treatment. I asked him if he took me for a fool, but after about a week had elapsed, he again mentioned Christian Science to me, and this time I was somewhat under the influence of liquor, trying to pass away my last days happy, as I thought. I decided to go with him and he took me to a practitioner on July 8th, and a blessed day it was to me. I could not understand her at first, or even Science and Health. It all seemed unintelligible to me; but in about two weeks I was sleeping all night without coughing and could not drink liquor. My friends all said I would die because I was without the liquor, but I was back on my run in about five weeks and have been there ever since; and now I weigh nearly one hundred and eighty pounds. When I met the doctor on my return, he walked by me several times, looking at me as he passed. He finally approached me and asked what on earth I had been doing. I told him of my experience and that Christian Science had enabled me to do without all the opiates. I was an infidel all my life, and never believed in God until I was healed in Christian Science, when "life everlasting" was revealed to me.

I have the latest edition of Science and Health and have subscribed for the *Sentinel* and *Journal*. I never take any more drugs and have no fear of sickness. I wish that my experience might enlighten some poor sufferer who is passing through such awful struggles as I have. May God bless our dear Leader for her great work and for the good she has brought to suffering humanity.

JOSEPH ARCHER, Yuma, Ariz.

I recall one proof, among many, of God's readiness to meet our every need. I went to the home of a friend to take charge of the house in her absence. Not being accustomed to all the surroundings, I slipped on a step, and my foot twisted and turned in such a manner that I felt the need of divine help. I recalled some statements in the Bible and Science and Health, and declared the truth for myself. For about an hour and a half I kept busily and comfortably on my feet, when suddenly a severe pain made it impossible for me to stand. Seeking my room, by pushing a chair and going on one foot, I sat down on the sofa where I had left my books. Taking the Bible, I read in 1 John, second to fourth chapters, and was much impressed by this statement, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." As I read and reread these illuminated words, I said, Who is the "them" spoken of as in the world? Surely it must be sin, sickness, death. Then who is "he" that is in you, that is greater than he that is in the world? It is reflected Life, Truth, Love. Understanding is greater than belief. Then opening Science and Health, I read of the power of divine Love. I found joy in this beautiful light but the pain continued. As I sat there suffering, the telephone called, and being the only one then present, I attempted to put on my shoe, which I had removed, and found the foot discolored and swollen so badly that it was not possible to do so. Pushing my way again behind the chair, I reached the telephone. On leaving it, I turned to grasp the chair again and came down upon the sprained foot, and to my joy and surprise it was well! As I stood there, stamping the floor to convince myself, tears of gratitude for this loving evidence of the Father's care were shed by the penitent who seemed to have received more than she

deserved. If space permitted, many like experiences might be told.

Before reading Science and Health I was a scoffer at the teaching of the sacred Scripture. I love our Leader, Mrs. Eddy, for what she has done for me, and for the whole world.

SARAH D. HILL, Burns, Ore.

In gratitude for what Christian Science has done for me, and the hope that other sufferers may through knowledge of my case be attracted and receive benefits, I want to make a statement of my healing. For twenty years I had been an invalid. I had many ailments, and for the last seven years I was not able to walk more than two blocks without suffering great pain as a result. I was nervous, could not eat much of anything, and was in misery most of the time. I was under the continuous care of my home physician for seven years and in addition was taken to other cities for consultation and the co-operation of physicians there; but all without permanent results. Four years ago a rising in my right breast was pronounced a cancer and my breast was cut away, but still no relief from my suffering, and during all these years there was hardly a day that the doctors did not inject poison into my body to deaden my sense of the terrible pains, and well-nigh every pore on my arms has been penetrated by the doctors' needle. A year ago another rising appeared on my left breast and again it was pronounced cancer, and again I was being prepared for the operating table, when a sister who lives in Cleveland, O., insisted that I come there and try Christian Science. I was taken there, and, thank God, in three months' treatment in Christian Science I was completely healed, and I am now as well as I can imagine one to be. I need hardly say that the people of my home town have become much interested in this wonderful Science. Many are investigating it, and one most remarkable case of healing has resulted. Is not this wonderful? How I do pray that all humanity may learn to know God as revealed in Science and Health.—BARBARA DUSCH, Cannelton, Ind.

My only son was very badly burned in the following manner. On the Fourth of July, 1903, he went to a children's party, and a boy asked him to take care of a handful of tablets, such as children use in canes to make a loud noise. Not thinking of danger, he put them in his hip pocket, with a few matches. He slipped later on a polished floor, and fell on his back, which caused a terrific explosion, and his clothes caught on fire. He was brought home in a suffering, hysterical condition,—one leg burned from thigh to knee, almost to a crisp. A part of it seemed to be baked. I afterward learned that the tablets were composed of phosphorus, nitrate of potash, and sulphur. Physicians claimed that this combination at once entered and destroyed the tissues. This I know, that it produced the greatest agony imaginable, and that the cooked flesh in time decayed and sloughed away, leaving the nerves, arteries, ligaments, and muscles exposed. There was a most offensive odor during this period. In thirty minutes after the boy was brought home, he did not have any pain, and although he had to lie almost three months in one position, he suffered very little during his whole experience. The night he was brought home, he ate a hearty dinner, after he had been treated. His appetite was good, he was cheerful, patient, and slept well all the time.

It took months for this limb to fill out, as it was burned so badly and so much tissue seemingly destroyed. When he could stand by the bed, the injured leg was much shorter than the other, on account of hardened ligaments and sore muscles. He had to use crutches for months, and had many ups and downs, but truth was finally victorious, and the leg straightened and filled out. There was a large area to be covered, and while the healing was going on,

the boy learned many needful lessons. He never doubted God for a moment. No matter what influence or argument was used, he never wanted material remedies. We did not have a doctor, but we had a Christian Science practitioner who had been a medical physician before coming into Science. He bandaged him and was very kind.

Everybody expressed so much love to the dear boy, that it has caused him to know that Christian Science is a religion of love, and he now lives in its atmosphere and is a Scientist. He had never known anything about drugs, as we have looked to God for our healing ever since he can remember. While I had treated him often before, he did not grasp the spiritual understanding or reflect happiness and love; now, all that is changed. He is fleshier, healthier, and more active than I ever knew him to be. He is fourteen years old. From the time of the burn until he was healed, was ten months.

Mrs. Eddy has my sincerest gratitude for teaching us Christian Science. I firmly believe that nothing but the understanding of God could have healed my boy. Material means could not have replaced that which seemed to be utterly destroyed, or cause one to be happy under such conditions as he had to experience. This healing was not done in a corner; many who were not Scientists opened their eyes to behold "How great a God" is the Christian Science God, divine Love.—ADELAIDE C. LEFFELL, Kansas City, Kan.

It is often said, "I have not enough faith to be healed by Christian Science, or to trust my children to it." That great faith on the part of the patient, at first, is not absolutely necessary to the healing, was plainly proven to me, when I allowed my little daughter, of five years of age, to be treated. I thought, and said to the one who took the case, "I will convince myself and you that there is nothing in Christian Science that can help us," for I was in nearly as great need as the child. Christian Science had been very kindly offered me a year before, by one who saw my then great need, with my two little ones. Never having heard of it before, I classed it with faith cure, mental science, etc., and wanted nothing to do with it. Finally after several months, this friend, seeing the distressed condition of my child, who was growing worse daily, being only partially relieved by remedies of the best physicians, who had kindly and faithfully done all in their power for her,—said to me, "Would you not be willing she should be treated a week by Christian Science, and if no worse, try it another week?" My friend added that if I was willing to suffer it was my own affair, but that it did not seem fair to allow the child to suffer so when she could be relieved. While I believed she could not be helped, I knew the friend was honest in her belief to the contrary, and to satisfy her, more than anything else, and with faint hope that if there was any truth in it I ought to give my child the benefit of it, I consented to the treatment. The friend urged me to go to a regular practitioner, but I would not. I asked her to take the case herself, and there being no other way, owing to my obstinacy in the matter, she did.

Her faithfulness was rewarded,—the healing was instantaneous, and there has never been a return of the trouble, although the five-year-old child is now a girl of sixteen, and that admission shows how slow I have been to acknowledge the blessing through our periodicals.

After the healing of my little daughter, I had treatment for myself from the same friend with wonderfully happy results. Never since that time have we used material remedies of any kind, nor has there ever been a moment's doubt of the truth and efficacy of Christian Science. After reading Science and Health for months, and while it was still as Greek to me, I finally took treatment of a regular practitioner for a trouble of eight years' standing, for which I had been sentenced to invalidism, and had served some

years of my sentence, with much suffering. I was perfectly healed,—being able to remove, at once and entirely, a support I had not been without, day or night, for three years. While I had been able to do but little of my own housework, and that little with difficulty, I have been able ever since to do any part of it. We have had many serious things to meet, when error seemed to be real, but its nothingness was always proved. My little son, twelve years of age, has no remembrance of dependence upon anything aside from God, as taught in Christian Science. He nearly always does his own work in Science, and often has helped me. Some years ago I had the benefit of class teaching by one of Mrs. Eddy's students. Of Mrs. Eddy herself, with her long years of unremitting, patient toil, in giving to a darkened world the Christ-light which shines so clearly through her pure consciousness, I stand in reverence. It seems to me that this generation can scarcely conceive of the magnitude, the far-reaching effects of her loving, patient work.—MRS. ELIZABETH L. LLOYD, Utica, N. Y.

It is over five years since Christian Science was brought to my notice, and Science and Health was given me to read. At that time I was suffering with heart disease, and many other ills too numerous to mention. I had also used tobacco excessively for twenty years. I did not read Science and Health for the healing, although I was in great need of it. I did not know that such could be possible, but before I had read the book through my appetite for tobacco was gone, and I was also healed of heart disease, although I did not think of this for probably a month after, and I could not remember just when I was last troubled with my heart.

Above all, the reading of Science and Health has created a desire in me to do good, to feel better toward my fellowman. I am very thankful for the blessings I have received through Christian Science. My wife is also a student, and we feel that we cannot be too grateful to Mrs. Eddy for making it possible for us to gain an understanding of this great truth.—W. G. WILLIAMS, Kansas City, Mo.

I was led to investigate Christian Science over two years ago, after many years of ill health. I had "suffered many things of many physicians," and can hardly recall a day in which I was free from pain. After trying our home doctors without getting any relief, I consulted some noted specialists in Columbus, O. An operation was suggested for relief, and at this suggestion I prepared myself to go to the hospital. Calling upon an old friend who had been operated upon the previous year, and finding her in a helpless condition, I was so discouraged that I sent for my baggage, and returned home. A few months later, in the spring of 1902, I learned of Christian Science and was asked to investigate it. I was led to the home of a practitioner, and began treatment that morning. During the first week's treatment one of my many troubles, constipation, was overcome. I shall never forget the joy which came to me. I felt that this was the living presence of Christ, God with us. My ailment being internal, I was indeed a great sufferer, and I seemed to have had all the troubles to which flesh is heir. I was healed during two months' treatment, and am indeed thankful for the help received. I was lovingly led, step by step, into this beautiful understanding. I am very happy, and grateful to God for all my benefits.

The physical help, however, has been trifling as compared to the spiritual uplift. Through the study of the Bible and "Science and Health with Key to the Scriptures," I have learned how to overcome many physical troubles. I will mention some of those which have passed away,—rheumatism, neuralgia, catarrh, sore throat, and toothache. These are the proofs that this is a demonstrable Science, and proofs are always better than mere verbal arguments. I am

thankful to God for the life of our dear Leader, who has toiled so faithfully, paving the way for generations yet unborn. I am very thankful to her for the precious treasure, Science and Health, which indeed is a Key to the Scriptures, and which has unlocked the door to higher understanding for me.

MRS. MAUDE K. SHAWAKER, Delaware, O.

It is with a very grateful heart that I acknowledge a few of the benefits I have received through Christian Science. It would not be possible to name all the blessings that have come to me through this truth. In less than two weeks I was healed of chronic constipation of twenty-five years' standing, and also of heart trouble pronounced by the best specialists in Chicago to be incurable. I was subject to frequent, so-called "acute attacks" of irregular heart action, which were very distressing to myself, and also to my friends, as they feared that any one might prove fatal. My healing occurred in February, 1898, since which time I have not had an attack of this ailment. During these years I have had many beautiful demonstrations of the presence and power of divine Love.

Words are inadequate, when we try to express our gratitude to our heavenly Father for His loving kindness in sending us this understanding of Himself; and they are also insufficient to express our grateful and loving appreciation of Mrs. Eddy's life and work of love, in bringing to us this heavenly message.

MRS. HATTIE P. SHERWOOD, Los Angeles, Cal.

Through the solicitation of a dear brother to try Christian Science, as a last help for a serious affection of the knees, I became willing in January, 1903, to do so. After two months' study of that beloved book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was freed from the bondage of wearing steel and leather braces, which I had done for two years. During this time I had also to submit to a painful operation, and had used crutches for six months previous. In consultations with some of the best surgeons in the West, I was met with the statement, "You can never hope to be well." Many other ailments have also been overcome, such as sore throat, rheumatism, serious female trouble, and the constant wearing of eye-glasses for five years. One of these was slow in yielding, but I can now say that even this has seemed for the best, since it has helped me to seek the more earnestly for this blessed truth which makes free indeed. When surrounded by storms of mortal mind these words have come to me as a peaceful benediction, "If God be for us, who can be against us?"

My love and praise to God, and my gratitude to our beloved Leader, can best be expressed by walking in the footsteps of the great Wayshower, and thereby proving worthy of the name, "A Christian Scientist."

CAROLYN VOIGHT, Elko, Nev.

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CLINTON B. BURGESS.

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Every day in all the year
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Birthday gifts all fresh and new:
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Blessed truth that bringeth peace,
Love that doth all good increase.
Every day is your birthday, dear,
Every day in all the year.

From our Exchanges.

The pessimism and hopelessness so prevalent to-day, even among professing Christians, are the direct result of a failure to grasp the fundamental doctrine of God's omnipotence.

Along with the doctrine of God's sovereignty will go the doctrine of His immanence. It is an old doctrine couched in fresh phraseology and with new light shot through it by modern science. The doctrine is written large across the pages of Scripture, and in every land and time the saints have known that God dwells in the hearts of men. In Him we live, and move, and have our being, as the apostle long ago declared. The forms in which retribution was often preached in preceding generations were so grotesque and arbitrary that some of us have been ashamed to say it right out clear and strong, that God punishes men for their sins. In the coming days we are going to believe again that whatsoever a man soweth that shall he also reap, that without holiness no man can see the Lord, that there is no peace unto the wicked. . . . and that God is calling upon men everywhere to repent.

REV. CHARLES E. JEFFERSON, D.D.
The Congregationalist.

If the Bible is not *felt* by any one who reads it, to be a revelation of higher truths than other books contain; if the things therein which are pure, true, just, lovely, and of good report are not instinctively apprehended; if the recorded words of Christ do not of themselves impress the reader as the deliverances of one who spake as never man spake; if the Scripture expositions of sin, repentance, hope, faith, trust, and love are not understood and interpreted from an inner individual experience; if the Bible does not "find" men in the innermost sanctuaries of their lives, and pronounce the word which lies unuttered in the secret places of their hearts; if it does not give a voice to all devotional, penitential, and worshipful moods; if the proof of its superiority to the sacred books of other religions is not manifest without added logic—then no authentication of its worth by theologians, churches, or councils can do anything for a man.—*Western Christian Advocate.*

Our inner life is capable of indefinite, if not infinite, development. There is no point, and we can imagine no point, where we reach our limits. The infirmities of the flesh may close in around us, or the boundaries of our earthly progress may rise before us; but they are not we. The more developed men are, the more they believe that there is more to come. The greatest souls, those who have got the most out of the life that now is, and who for that reason might be expected to be most contented with that life alone, are the very ones who look forward with most confidence to living on. And there is that in us which hints sometimes to the poorest of us that we have but just begun to be what we were meant to be. What is this love of unbounded distances—but the intimation of our own infinity?—*The Christian Register.*

In other words, what is needed and sought is the transformation or transfiguration of character. This is the specific and immediate business of evangelism. The change wrought is primarily a personal one. Humanity, *en masse* or in local or extended groups, is to be changed only by a sum of changes effected in individuals, which of course may be heightened or accelerated by interaction. The social order, industrial reform, political progress, educational modification may all be reached, but only through the altered and exalted life of individuals.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The recommendation which the Naval Board of Construction has made to the Secretary of the Navy for the construction of the three scout cruisers—Chester, Salem, and Birmingham—contemplate that the Fore River Shipbuilding Company build two of the vessels,—one equipped with reciprocating engines, the other with turbine engines; the Bath (Me.) Iron Works to build the third with a different type of turbine engines. The bids favorably recommended by the Construction Board are considerably under \$1,800,000, the maximum price fixed by law. The turbine engine will be new to the American Navy. These scout ships are required to make a maximum speed of twenty-four knots. One of the turbine engines to be installed is an American type, while the other is English.

A gift of \$10,000,000 by Andrew Carnegie, to provide annuities for retiring college professors who are not able to continue in active service, was announced last week. Professors in the United States, Canada, and Newfoundland will share in the distribution of the income of the fund. The fund applies to teachers in universities, colleges, and technical schools without regard to race, sex, creed, or color. "Only such as are under control of a sect or require trustees (or a majority thereof), officers, faculty, or students, to belong to any specified sect, or which impose any theological test, are to be excluded."

Augusta Victoria, Empress of Germany, in recognition of the heroism displayed at the time of the General Slocum disaster, has presented diplomas to the fifty-one nurses of the North Brother Island (N. Y.) Hospital. The head nurse was given a golden brooch on which was emblazoned in enamel the German coat-of-arms, in the center of which was a large emerald surrounded with pearls.

The proposal to establish in Texas several Japanese colonies, led to some agitation for the enactment of a Federal exclusion law as rigid as that against the Chinese. Several instances of refusal to issue naturalization papers have been recorded. The State Dis-

trict Judge has announced, however, that he finds nothing in the statutes justifying debarment.

Negotiations between the United States and China, for a treaty restricting the immigration of Chinese to this country, have been abandoned for the present, as it has been found impossible by the representatives of the two Governments to reach a common ground of agreement as to many of the terms of the proposed treaty.

The programme for the ocean race for the Emperor's Cup, to start May 16 from Sandy Hook, has been issued. Half-tone reproductions of the eleven starters are given, together with the color of hull and the day, night, and fog signals each will use. By the aid of these the vessels can be easily recognized, and it is believed that the competing craft will be frequently heard from through East and West bound steamers.

Minister Bowen has been recalled from Venezuela, pending an investigation into charges brought by him, reflecting upon the official integrity of the present Assistant Secretary of State when Minister to Venezuela. The charges involve his alleged undiplomatic connection with the Bermudez Asphalt Company.

It is proposed by the co-operation of the Metropolitan Museum of Art, the National Academy of Design, and Columbia University, to establish and maintain in New York City a National School of Art with amplest facilities and on the highest plane.

A formal mass meeting of the alumni of the Massachusetts Institute of Technology was set for May 4, for the purpose of discussing the proposed alliance of Harvard and "Tech."

Secretary of Agriculture Wilson announces that unless farmers change their methods of growing wheat, even America will be compelled to turn to other countries for a supply.

It is estimated that the Treasury deficit for the fiscal year ending June 30, will reach thirty-five million dollars.

Foreign.

M. Delcassé, the French Minister of Foreign Affairs since 1898, last week, influenced by attacks upon his policy in connection with the Moroccan affair, offered his resignation. This move brought about a saner attitude in the French Chamber and he was importuned to reconsider his resolution. It was he who skillfully brought about the negotiations that ended the Spanish-American War; who avoided hostilities with England on account of the Fashoda affair; who forced Turkey, by a well-timed naval demonstration, to prompt payment; who kept France from meddling in the Transvaal War, and weakened the triple alliance by concluding a treaty of commerce with Italy.

Two recent incidents in the Russo-Japanese War have furnished a subject for possible discussion in an international peace convention—the stay of the Russian fleet under Admiral Rojestvensky at Madagascar, and later at Kamranh Bay, off Cochin-China. In both instances the admiral has declared that he was outside of the three-mile limit. This limit was agreed upon when the range of coast guns was less than three miles. With the range now fifteen to twenty miles, the old limit seems somewhat of a fiction.

It is reported that President Roosevelt has promised the Chinese Government to recommend to Congress in his next annual message that the United States formally relinquish its right to the \$22,000,000 balance due on the claim for indemnity allowed as a result of the boxer outrages in 1900. On its part the Chinese Government agrees to set aside the sum which it had agreed to pay annually until the debt is satisfied, for the education of the youth of the Empire.

In accordance with the decision of the meeting in Rome, on April 24, of the British, Russian, and French Ambassadors, under the presidency of Foreign Minister Tittoni, the Italian Foreign Office has communicated to Prince George the information that the protecting Powers regard the annexation of the island of Crete to Greece as impossible. The communication adds that the Powers are prepared to act energetically for the pacification of Crete.

Germany has negotiated reciprocity treaties with seven European States, to go into effect March, 1906. She has formally notified the United States that while the present tariff arrangement with this Government will terminate at that time, she stands ready to negotiate a reciprocity treaty.

On memorial of Wu Ting-Fang, ex-Minister to the United States, an imperial edict makes sweeping reforms in the Chinese Criminal Code.

Shakespeare festival week was celebrated last week at Stratford-on-Avon.

Industrial and Commercial.

In the new subway which is projected for New York City, it is reported that a proposition is under consideration to improve the carrying capacity by replacing the railway car with platforms. On entering the subway the traveler will first set foot on a stationary platform. From this he will step to a platform two feet wide and moving at a speed of three miles an hour. A second step will land him on another of the same width running six miles an hour, and a third step on still another running nine miles an hour. The latter will be six feet wide, will have cross seats holding four persons, and will possess nearly twice the practical carrying capacity of the present subway. It is claimed that a one-horse-power hour in the platform system will do as much effective work as eight in the elevated and thirteen in the subway system. In train movements two-thirds of the power is lost at the brakes.

Theodore H. Price, at the seventy-eighth semi-annual meeting of the New England Cotton Manufacturers, said,—

"The cotton crop of the United States is probably less carefully cultivated and more wastefully handled than any other of our great staples. It is estimated by the closest students of the subject that intelligent methods of culture, picking, and transportation would effect an economy of not less than twenty per cent. If the South could be brought to realize, and in time it will be brought to realize, that its true policy is to decrease the cost of its production, and by so doing increase the demand for that production, a new era of prosperity will dawn for both the manufacturer and the planter."

The Government work of constructing at San Pedro on the Pacific Coast, a gigantic breakwater, begun in 1900, is now well under way. When completed, this, with the dredging of the inner harbor, and the construction of an outer harbor, will afford a safe and capacious harbor of refuge. The breakwater is 64 feet high, 190 feet wide at the base, 20 feet at the top, and extends two-thirds of a mile into the ocean. During the past year 1,600,000 tons of stone, brought from an adjacent quarry on a trestle built over the breakwater, were laid, rough stone being used for the bottom and smoothed ones for the top, laid in regular courses, but without mortar.

A rolling roadway has recently been completed and placed in operation in Cleveland, by means of which teams with heavy loads are carried up a twenty-foot grade—forward four hundred and twenty feet and upward sixty-five feet in four minutes or less.

The New York Building trade last week entered upon an era in which there will be no strikes, if the terms of the arbitration plan lately signed by the employers and the representatives of about one hundred thousand workmen continue to be honored.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

"Get right with God."

C. W. CHADWICK.

SOME weeks ago, during a series of evangelistic meetings held in a Western city, the attention of a Christian Scientist was especially directed to this subject, "Get right with God," which had been announced for discussion at a specified time. He did not hear the subject discussed, but the appeal proved to be very suggestive.

Even the student of Christian Science, whose heart is full of gratitude for his enlarged sense of truth, will do well to ponder this question, "Am I right with God?" He will find that a certain amount of self-examination on this subject is essential to his progress heavenward. No one should feel safe until he has positive knowledge upon so important a topic. Nor will he be able to convince others by mere profession that his heart is right with God. He may believe he is right, but this does not make it so. He will be called upon to give some practical proof of his profession before he can satisfy the needs of humanity, and this proof must be of such a nature as to reveal man's true relationship to his Maker.

The belief that God is all right but man all wrong will never lead to correct or harmonious conclusions, yet this is a theory very commonly entertained. Even mortal man's confession of sin will not solve the problem; he must forsake his sins before he can begin to understand or prove man's relationship to God, and he can do this only as he learns the reality and supremacy of good, and the consequent unreality and powerlessness of evil. The belief in a fallen man who some day will be redeemed and reach heaven by dying will not solve the problem of life, yet this opinion is also very prevalent. How we should rejoice in the revelation that God is not responsible for such vagaries of human belief!

The question of man's relationship to God can only be solved as we view it from the standpoint of perfection. We must first know God, and then we cannot help knowing that man must be perfect like his creator. A wrong idea of God means a wrong concept of man, and *vice versa*. When we find out that light proceeds from the sun, we do not look for darkness in the sun's rays. When we know that God is infinite good and the only creator, why look any longer for a man that is unlike God? Why place a gulf between God and man and stubbornly declare that it was never intended that man should reach perfection or be God-like? If he is not perfect, how dare any one think that he is right with God? Would any one venture to say that the statement two times two are five harmonizes with the basic law of mathematics? If nothing short of perfection is right in mathematics, how can it be otherwise in the Science of being? Right and wrong never blend, nor is either the author of the other. If God is right, man is right, else man is without God.

How shall we reach a correct understanding of this great problem? As we study Christian Science and begin to apply the truth in the order of its apprehension, the unity of divine Principle and its idea, man, will grow more real to us, until we shall no longer entertain any supposition of imperfection. The Principle of perfection is just as manifest in effect as

in cause, hence the reasonableness and the Science of the conclusion, that the real man is now God-like and inseparable from God. Just as the basic law of mathematics must be reduced to practice before we can fully understand the science of numbers, so must the Principle of being, God, be manifest in daily living before we can fully understand the truth and Science of our being.

This does not mean that man is to reach a height from which he has fallen, it does not mean that he is a sinner now but will sometime become a saint, but rather that the belief in sin and death which constitutes earth's troubled, mesmeric dream, is to be eliminated from human consciousness, leaving naught but the conscious recognition of good. Can this be accomplished here and now? Christian Science proves that it can be, just to the extent that we obey the law of perfection, or harmonious being. In mathematics we do not attempt to prove the things that are not already embraced in its law, neither in the Science of being can we demonstrate a fact that is not already true in Principle and in idea. The very fact of man's present unity with God, which means a state of spiritual perfection, makes its demonstration or externalization possible. If man is not already perfect in God, how can we ever hope to prove that he is so? If he is not God-like now, how can it be proven that he is God-like? Why attempt to heal the body, unless it be true that the real man already possesses perfect health?

Christian Science does not leave such problems for a so-called future world to unravel. It sets humanity at work to-day to find out what already exists as fact, the fact which necessitates a systematic and thorough demolition of all the fable of the mortal day-dream existence. Purification of thought leads on the inevitable conflict with erroneous beliefs, theories, and opinions, until the recognition obtains that man is right with God for the simple reason that God made him right and knows him to be right.

Does this man of God think right? Yes. Then let us awaken to right-thinking, the thinking that comes from God, and we shall know that what is right to-day always was and always will be so. Let us strive for a clear realization of what Christian Science means by the term "reflection." Nothing short of this can satisfy us, for man is God's perfect reflection, His own image and likeness, and this reflection is all that ever was or ever can be absolutely right with God.

One thing is proven beyond cavil in Christian Science, and that is, that the man who is right with God can heal the sick in the way that Jesus taught; in fact, this is one of the most practical and reliable proofs that man is in right relationship with his Maker. "These signs shall follow them that believe;" if they do not follow we may know that something is lacking on our part. In Christian Science we know that God heals the sick through man, and this practical proof of the power and presence of divine Love enables us to believe in and accept the Scriptural records of healing with unquestioned sincerity and reverence.

Let us strive to get right with God by gaining a scientific understanding of man's true relationship to Him. Then Christian healing will be established forever on earth, all tears will be wiped away, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

A Message of Love.

EFFIE ANDREWS.

IN a year full of blessings, one great gift came to me through our beloved Leader's Dedication Address to the Concord Church, and I should be ungrateful indeed did I not recognize the giver with the gift. After reading the address through, I seemed to catch the thought back of the words, and was impelled to commence again, for the throbbing impulse of Love's message brought me also to "the feet of Christ." I read on until I came to that glorious definition of Christian Science which reads thus: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science." (See Christian Science Journal, August, 1904, p. 258.) I could go no farther, for my human consciousness was filled with the simplicity of the statement and the infinite possibilities for each and every child of God. Christ Jesus stood before my thought, the perfect exemplification of individualized infinite power. His thought, kept in touch with the Father, gave him dominion, enabled him to annul every material law: even the wind and wave obeyed him; both visible and invisible forces were in subjection to him; and he could say, "All power is given unto me."

It was glorious! I seemed to realize as never before the individual right and necessity of all God's children to advance in line with the definition and rule just quoted (and as taught all through our text-book), until each one can "in spirit and in truth" make the same statement, "All power is given unto me." I was so happy and glad over the love that illumined my thought through the words of that address, that it seemed like a Pentecostal day, and my heart cried out: For the spirit of Truth is come, and is guiding us into all Truth! Love is all-presence and all-power now.

That night I was awakened out of sleep, and sat up. Once I used to be awakened by some sense of pain or trouble, but this was with a thought of the voice that came to little Samuel, and then I remembered the voice of Love that had spoken to me, and I wanted others to be blessed, so I got up at once to realize more of the truth, desiring that my light should be burning, kindled as it had been by our Leader's individualized expression of love for all mankind. When I lay down again, it was with a sense of "On earth peace, good will toward men," that came with a feeling of the nearness of the all-power.

In the morning I felt a great desire to hear from a friend of mine. She was not in town, but I called her up on the telephone, before I had even thought why I called her or what I should say. The connection was made so quickly I had not time to decide on anything, and my friend herself was at the telephone. When she spoke I could only say, "Good morning; this is just a message of love." She asked me to repeat my words, and as clearly and distinctly as possible, I again said, "It is just a message of love." I came away from the telephone before I had thought to make any inquiries, or say anything of myself, and I laughed,—laughed because I was happy, and because I had called her up so early with no special excuse or reason for so doing. Soon after, I received a letter, telling me my "message of love" had come "with healing in its wings," and would I come and tell how and why, and all about it. I did go, and learned that a member of the family, after a long fight and intense suffering, was on the bed in "agony," on that early morning, but the words, "a message of love," were perfectly heard by the dear one through the telephone as they came into that room, and instantly the "clouds of human reason" were dispelled; the heart responded to "love's message" and she said, "I am free from pain; I am well!"

We had a time of great rejoicing and mutual uplifting, all the more when it was understood I had not the slightest

knowledge of the circumstances. What an object lesson it gave us of the individualized infinite power which, in our day and generation, could send out love "with healing in its wings," to as many as are ready to receive its vital spiritual message. We must not only awake to a quickened sense of love and gratitude, but to a higher appreciation of unselfed love, until we become so imbued with the power of infinite Love that through us mankind may be blessed.

Demonstration versus Speculation.

REV. CHARLES D. REYNOLDS.

THOSE critics of Christian Science who contend that good and evil are co-related and so blend into one another that no clear separation is possible, need to have it pointed out to them that such a conclusion rests upon false dualistic premises and that no amount of reasoning from this standpoint can give them the needed information. Before they can become informed on the subject of Christian Science, they must change their standpoint and adopt the right premise. Then, proceeding logically, they will learn that the facts concerning real existence must be learned through demonstrations, not abstractions.

What has greatly perplexed thoughtful men is this: Even when we have discovered the truth, how may we know that it is the truth? By its fruits. By what it accomplishes in freeing from untoward conditions, ignorance, superstition, fear, unrest. By removing whatever envelops in mystery, incapacitates, binds, limits, fetters with sorrow or suffering. If truth is the element that makes us free, that which binds and enslaves must be its opposite, error. He who speaks from the standpoint of experience cannot doubt that Christian Science is the truth; neither is there any doubt that the world is in a ferment of unrest, and is even now in the process of throwing off its dualistic concept of being, because it cannot demonstrate its proposition; while Christian Scientists do demonstrate their proposition with ever-increasing satisfaction and joy. Religion is becoming spiritual and practical. Dogmatism is no longer needed to insure safety and stability in religion. We are learning to walk by sight, not blind faith. As theology and philosophy are being purified of the dross of semi-materialistic concepts, we rest upon the one foundation, which is God, and our eye grows single,—illumined with the divine glory. Then we shall know the truth by what it has done, and is doing for us, and vapid speculation will have ceased.

I Am my Brother's Keeper.

ANNA K. CRAIG.

THE richer significance of brotherhood, as revealed in the teaching of our text-book, came to me a short time ago.

Who is my brother? Jesus said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Then my brother is not the sinning mortal, but he is the divine manifestation of God, whose keeper I am. When error says our brother has done wrong, would it be Christian or scientific to listen to the whisper of the serpent and make a reality of the error? When we reverse sense-testimony we not only bless our brother but we protect ourselves from the mesmerism that would hinder our progress by personalizing error, giving it mind and power and shutting out the true man from our consciousness. Is there any other way to heaven than this?

The mist was very heavy one day, and as I looked out of the window I could not see across the street. There was, however, no doubt in my mind that the houses and trees were still there, and this suggested the thought that the true man may be recognized through spiritual discernment when he cannot be seen through material sense. Mortal mind is the mist which hides our brother, the reflection of God, and

effort is needed at all times to make an unreality of error, for the adversary seems obstinate and resistant, but we have a sure means of defence in unceasing prayer and earnest striving for the Mind of Christ.

Sometimes the question presents itself, "Am I my brother's keeper?" If we saw our brother disappearing in a quicksand and could save him even at great danger to life, would we not do it?

By obeying the Word of God as interpreted in Science and Health, we become missionaries to all men. When we let the light of divine Love beautify and hallow our lives, we thereby find our own in our brother's good.

The Glorious Liberty.

MARION P. HATCH.

As one listened recently in a Wednesday evening meeting of Christian Scientists to their testimonies of good works,—the healing of sorrow, sickness, and sin,—and remembered that all over this country and in many other parts of the world similar meetings, with like exalted testimonies, were being held every Wednesday evening in the year, it was all at once seen, and with great joy, that in Christian Science is to be found what the Apostle Paul saw when he wrote to the Romans and to all the world of "the glorious liberty of the children of God."

It matters not now, that for ages it has been believed that the grave lies between this liberty and man, for Christian Science is proving that this glorious liberty is in the understanding and demonstration of Life, Truth, and Love, and that it is "for all peoples."

How great is this liberty! The greatest known, because it is a release from the hardest taskmasters known,—sin, sickness, and death; and because it may be universally realized. The way has been made very plain, it is to obey the command, "Touch not the unclean thing; and I . . . will be a Father unto you." As a sure result of this obedience, sin, sickness, and death will be seen to have neither presence nor power, and God will be seen as All-in-all, with man in His image and likeness, expressing His dominion, wisdom, and understanding.

How beautiful it is that Paul joined this "glorious liberty," unto "the children of God." And who are the children thus forever united to God? Paul said, "So then they that are in the flesh cannot please God." And again, "For as many as are led by the Spirit of God, they are the sons of God."

Our beloved Leader, Mrs. Eddy, to whom the whole world is so indebted, has shown us how to gain this liberty, this emancipation from the flesh; how to follow in the footsteps of Jesus, who said, "The works that I do ye shall do also;" "Go ye into all the world, and preach the gospel to every creature,"—the gospel that heals the sick. Truly, those who are obeying this command must be led, as was Jesus, by the spirit of God; must be "the children of God." Saint John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. . . . Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous."

The religion of Christian Science is a religion of works that bring, *now*, to all who will, "the glorious liberty of the children of God."

Listening and Following.

MARGARET MAC L. EAGER.

WHILE our Leader's beautiful hymn, "O'er waiting harpstrings of the mind," was being sung at the Sunday morning service a few weeks ago, I suddenly realized that I was not singing in time or tune with those around

me. Stopping to listen, I discovered that from a musical standpoint the effect as a whole was not that of unity or harmony. My seat was well forward, and turning, I faced the great body of singers behind me. As I looked into their earnest faces I realized that each person was singing out of the depths of his heart all that the dear hymn had meant to him in his individual experience. He was singing of the times when Christ had whispered the "peace, be still," to the troubled waters of his human consciousness; of the joy of knowing that we are grounded upon the Rock 'gainst which wind and wave beat in vain; of the desire to help God's little ones, and of all the consecration the last verse of the hymn expresses; and I thought, How beautiful is the work going on in the individual consciousness of this great chorus, and when each shall have reached the glorious realization of the true rhythm of Soul, what harmony there will be! It is surely possible, however, for us to give a better expression of it to-day, but how?

Turning, I faced the organ, and found my answer. Clear and true its round, full tones stood forth, and some were listening for and following its leadings. Most of us, however, were content to know it was there and that the organist was doing his duty, quite forgetful of the fact that in order to secure a true sense of rhythm, in so great a chorus, each individual in it must be responsive to the leader. Then I thought, How like it is to our work in Christian Science. Each has his own work that no one can do for him, the daily study of our text-book, the putting of its counsels into practice, in the home, the counting room,—everywhere; the constant seeking, and knowing, and proving of the truth, that he may grow into all the fulness of the stature of Christ. There is also our work as members of the church and of the Christian community, the great chorus work, the listening and following together which gives momentum and efficiency to our Cause, and to all united undertakings. The individual work is most essential—the singing with abandon, out of the heart as though there were none other to sing—and at the same time it is equally essential that we sing all together. It demands thoughtful effort to realize both these ideals, but it can be done if, while loyal to individual responsibility and work, we are careful to keep in obedient touch with the thought of our Leader,—study the Manual, and seek in the expression of humility, unselfishness, and love, to preserve intact that common bond and united activity which shall make all our organized endeavor and influence mighty before God and in the sight of all men. Then our strong choral note shall be as the voice of one great singer, uplifting and inspiring men.

[Written for the *Sentinel*.]

Pleasant View in Spring.

GRACE WHITE.

BROAD meadows clothed with tenderest green,
And patient trees their leaves just showing.
The little ice-bound pond awake,
All sun-kissed ripples from soft breezes blowing.
From distant tree-tops gaily ringing
The song of homing birds is flowing;
While high above in sunny skies
Are stately full-rigged cloud-ships going.

To trust in Christ because he deserves it, this is spiritual-mindedness at its highest reach. It is a paradox to shame us, that out of the mouth of babes and sucklings praise is perfected. But babes and sucklings instinctively feel that Jesus is to be trusted, while few Christians are mature enough to trust with a faith so child-like. Sometimes they do it when they try, but not all the while and not without trying.—E. H. JOHNSON.

Selected Articles.

The State of Ohio has declared that it is a violation of law for a Christian Scientist to treat a patient for a fee, but it leaves the door wide open for the Scientists to practise so long as no fee is named. In a word, the legislature of Ohio thinks the danger is not in the practice of Christian Science, but in taking a fee for such treatment. They thus admit the efficacy of this mode of treating disease.

Watertown (Mass.) Tribune-Enterprise.

Some of our Presbyterian brethren have become unduly excited over what they are pleased to call "the heresies of Christian Science."

Just why this should be it is difficult to understand, since both their beliefs are based upon the same premises—the divinity of Christ—with Mrs. Eddy's position, from a logical standpoint, considerably in the lead. Mrs. Eddy maintains that the creator is a God of love—that nothing but what is "good" could have been created by Him, that things that are bad are but the creations of (or projections from) mortal mind.

Our friends who ascribe these heresies to the work of the devil, maintain that the creator is not only a God of love, but one of hatred and revenge; one whose wrath is so awful that none shall escape unless he believe in their special dogmas. In other words, the chief difference between the creator and man is His omnipotence—His infinite power.

These differences furnish a fruitful field for controversy, especially if one side or the other chooses to exercise little or no tolerance; but judged without prejudice, the philosophy of Mrs. Eddy is the more attractive of the two, and until theologians are able to separate the things that really exist from those that are simply projections from their own minds, there is little opportunity for agreement, even among themselves.—Editorial, *George's Weekly*, Denver, Col.

Admitting all that can possibly be deducted for exaggeration in many ways, there still remains a large number of well-authenticated cases cured by this system of treatment without medical agencies. Many cases had been long under treatment by expert physicians, and no doubt could be entertained as to the correctness of the diagnosis and the seriousness of the disease. Their rapid recovery, when the physicians had considered their conditions hopeless, has been something amazing. Probably all of you here present have known personally one or more such cases. The diseases healed have more frequently been mild disorders. Yet diseases of most serious and usually considered incurable kinds have all been represented in the list of well-authenticated cures. Just one case, by way of illustration: This is the most recent one to come under my personal notice. I inquired into it while on my vacation last summer. The physician who had the case in his hands for some time is one of the best friends I have on earth—an exceedingly thorough and conservative physician, with forty years of successful practice for a record. The disease was of such a nature that a correct diagnosis could be had without possibility of mistake. But in addition to the attending physician, the patient was examined by at least two of the best specialists in Massachusetts. All agreed that she had but a short time to live, yet under a brief treatment by a Christian Science healer she regained her strength and vigor, and retains it to this day, more than six months afterward—a constant marvel to all who know the circumstances, and who expected that her gain would be followed by a fatal relapse.

Here are facts admitted; namely, cures wrought . . . Is it not likely that there is some one uniform Principle or law which underlies these?

REV. VERNON C. HARRINGTON,
Second Presbyterian Church, Cleveland, O.

Among the Churches.

Growth in Manchester, England.

Christian Science is spreading in Manchester. The movement initiated by Lady Victoria Murray, which culminated in the opening of a handsome building in Victoria Park in May last, is month by month gaining fresh adherents from the cultured classes of the city. Two new wings are shortly to be opened, one to be used as a school-room and the other as a reading room. Two services are held each Sunday, and an "experience" meeting every Wednesday evening, at which some remarkable results of Christian Science treatment are related week after week.

A congregation of some seventy or eighty well-dressed people, chiefly ladies, assembled last night in spite of the boisterous climatic conditions. A simple but impressive service of an hour's duration, conducted by Lady Victoria Murray, was noteworthy by reason of the stories of cures advanced. The first lady to rise related how her married sister in New York adopted a little crippled foundling, who was born blind. The doctors said she would never see or walk, but coming under the influence of Christian Science doctrines, the child could now see quite plainly and run about like other children.

A self-confessed business woman followed. Where there had previously been discord, she said, now good-will and peace prevailed. Then came grateful parents, who told how children had been cured, one of hemorrhage and another of scarlet fever, without the aid of material agencies. A tall lady in black, wearing glasses, who for glandular swellings had taken tonics and strengthening medicines and mineral waters all to no purpose, attributed the disappearance of this disaffection to the simple treatment they had met there to extol; while an elderly man in front rose to say that it had changed his whole life, adding that "joy was the keystone of Christian Science teaching."

A smartly attired gentleman bore testimony to the wonderful change effected in his little girl of five. A victim of catarrh and hay fever, with asthma supervening, the doctor said she would not live unless taken for a voyage to Egypt. On returning, the child had a worse attack than ever, but the treatment advocated by Mrs. Eddy was tried in her case, and now the girl was as strong and healthy as other children.

The service over, a male member of the congregation, with whom a *Dispatch* representative chatted, proudly announced that for three and a half years he had never tasted medicine, and had quite lost the craving for alcoholic liquors. It was an experience—this experience meeting.—*Manchester (Eng.) Dispatch*.

The Christian Science Society of Harvard University.

Acting upon the privilege given by the by-law which appeared in the *Sentinel* of March 12, 1904, the Christian Science Society of Harvard University has been organized. The second clause of the constitution which the Society adopted, reads, "The purposes of this organization are: (1) To unite the Christian Scientists within the University in closer bonds of Christian fellowship; (2) To welcome Christian Scientists entering the University; and (3) To afford to those so desiring, opportunities to learn the truth about Christian Science as taught in the Bible and in 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science."

The Society undertook as its first work to supply the University Library with copies of our Leader's works not already found therein, and to have them all properly listed under the author's name, and thus made readily accessible to readers. A copy of "Pulpit and Press" has been presented, and also a copy of the three hundred and ninth edition of *Science and Health*, to supply the need of a late,

revised copy of the text-book. It was found that several of Mrs. Eddy's lesser works, presented to the library some years ago by a graduate member, had never been entered under her name in the catalogue of authors, but had been stored away as "unlisted pamphlets." The Society has now supplied a complete list of these books and pamphlets, including the last three messages to The Mother Church, and with the permission of the librarian, Mr. W. C. Lane, has had them bound together in three volumes, in brown half-levant. In this form they will be listed, and then all of Mrs. Eddy's works that are named on the cover page of the *Sentinel*, with the exception of "Feed My Sheep" and "Christ and Christmas," will be in the library and accessible to the students. The Society has renewed the library subscription to the *Sentinel* and placed a copy in the Harvard Union, and has also presented a year's subscription to the *Sentinel* and *Journal* and a copy of *Science and Health* to Phillips Brooks House.

Rev. Francis G. Peabody, Dean of the Divinity School, promptly and kindly granted the Society's request (made last February) for permission to meet in Phillips Brooks House, and the first meeting of the Society of a religious nature was held there on March 9.

At a previous business meeting, it was decided to open this first religious meeting only to members and invited student or graduate guests, and to invite some prominent Scientist to give an informal talk or read a paper. Then, prompted by a desire to do nothing but what could be done with safety to the Cause in all colleges and universities, the members unanimously agreed that the Society should invite no one to address an audience, even in an informal way, on Christian Science, except the members of the official Board of Lectureship. The twenty-one who were present at the meeting of March 9, heard with deep interest a scholarly address by Rev. William P. McKenzie.

We are deeply grateful to our Leader for the by-law under which our Society was formed; for it has enlarged our opportunities to open the way for others to enjoy the blessings that Christian Science has brought into all our lives.—J. E. SEDMAN, *Secretary-Treasurer*.

The Work in Los Angeles, Cal.

From the secretary's annual report of the reading room of Second Church of Christ, Scientist, we note that the sales at the reading room for the year ending December 31, 1904, amounted to \$5,062.99; sales at church, \$1,181.65; subscriptions taken, \$470.50; total \$6,744.54. Total number of copies of *Science and Health* sold, 821; sales for 1903 amounted to \$6,000.30; sales for 1902 amounted to \$3,773.36; sales for 1901 amounted to \$2,406.69. The number of visitors who frequent the reading rooms, and the increasing amount of work has made it necessary to again secure more commodious quarters, and they are now occupying adequate rooms in one of the best buildings in the city.

Church Organized in Pittsfield, Mass.

Official announcement is made of the organization in this city of a Christian Science church. The movement has assumed sizable proportions in Pittsfield, and a great many very earnest people are identified with it. There will be much interest in the new organization and every one will wish it Godspeed.

Mr. and Mrs. Archie E. Van Ostrand have been elected First and Second Readers.

Berkshire County (Mass.) Eagle.

A Critic Answered.

A reprint of Mr. Alfred Farlow's article in the June *Journal* is now on sale. Price 3 cents per copy, or 100 copies for \$2.50. Address orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

The Lectures.

Florence, Col.

Union Hall was well filled yesterday afternoon [March 12] to listen to Judge Septimus J. Hanna's talk on Christian Science. Judge Hanna was introduced by Rev. Ward Russell, pastor of the Christian Church of this city, who said in part,—

We have met to-day to hear expounded the principles advocated by Judge Hanna and his co-laborers of the Christian Science faith. We have come as seekers after truth. If the speaker has any new truth to give us, we want to hear it. The honest man is not afraid to hear the truth. Only the moral coward, the stickler for party rather than liberty, flees from the light of truth. The Master said, "Ye shall know the truth, and the truth shall make you free." I want to be free; I want the truth, and if the Christian Science people have a ray of light that has not come to me, I want it. I am living for time and eternity, and can't afford to live in blindness if some one can take the scales from my eyes. Let us give Christian Science a fair hearing. Let us learn what it is, and weigh it in the balance of revealed truth as laid down in the Holy Scriptures. If it comes up to the requirements of all the Word of God, let us accept it as worthy; but if it be found wanting, let us honorably and conscientiously reject it. Give everything a fair examination, not hasty, but careful, and do not condemn it because it is new, nor cling to it because it is old.

I believe the day is coming when we shall welcome what is good and true from all sources, and become one great, truth-loving, united body in the Lord. I believe the backbone of creedism has been broken. The day of liberty and union in Christ draweth nigh. What quota of truth the Church of Christ, Scientist, shall contribute to this great "one faith," we shall see by and by. No doubt this body of people are calling the attention of the world to some things that have been overlooked. Let us hear them.

The Tribune.

Minneapolis, Minn.

An audience of more than two thousand persons gathered at the Metropolitan Opera House yesterday [March 19] to hear the address of Miss Mary Brookins on Christian Science. Several hundred, whom it was impossible to seat, were turned away. The lecture was given under the auspices of First Church of Christ, Scientist. From first to last Miss Brookins held the close attention of that vast audience. The speaker was introduced by Weed Munro, who said in part,—

The privilege of introducing the speaker of the day is granted to one who is not a Christian Scientist, to one who has studied the subject without avail, to whom the refulgence of a revealed light has been denied, but who stands aside and watches the development of the denomination with joy and pardonable envy.

The marvelous growth of the Christian Science Church and the unswerving loyalty of its members, is conclusive evidence of the justness and solidity of its foundation. Truth and love seem to be its base, and sweet repose, cheerfulness, unfailing happiness, peace, and fearlessness its superstructure.

To the uninitiated who is just, careful watchfulness discloses that Christian Science accepts and follows the teachings of Christ, unburdened by and shorn of doctrines—the teachings of him, to whom alone is due the Christian significance of such words as charity, humility, and humanity; whose one great message was love and the power of whose influence was due to his absolute sinlessness.

The Minneapolis Journal.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Amended By-law.

ARTICLE XXVIII. THE MOTHER CHURCH AND BRANCH CHURCHES.

LOCAL SELF-GOVERNMENT.—SECTION I. The First Church of Christ, Scientist, in Boston, Mass., shall assume no general official control of other churches of this denomination; and it shall be officially controlled by no other church. This is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the annual conference at The Mother Church in Boston; unless it be when our churches located in the same State convene in unity and love, to confer on a statute of said State abrogating individual rights, or attempting class legislation.

Whose Diagnosis?

A CLERGYMAN who recently attacked Christian Science, asks, "Now, whose diagnosis declared these ailments to be such diseases? [Cancer, locomotor ataxia, tuberculosis, paralysis, etc.] The healer's, of course; and nine tenths of them—yes, ninety-nine hundredths of them know as little of the nature of disease as a mole knows of the solar system. . . . Think of Miss —, a splendid girl, averring that she had healed a person of cancer, or tuberculosis, etc. What does she know about such diseases to diagnose and pronounce on their nature and names? And yet she will do as well as nine tenths of her fellow-healers. Is it on such testimony that you ask me to put confidence in Christian Science healings?"

The nature of this critic's question proves the superficial character of his investigation of the subject, but in that regard he does not differ from many other critics. In the cases reported in our periodicals the diagnoses are almost invariably those of physicians,—in many instances several physicians have been called in,—and to doubt their correctness is to doubt the intelligence and learning of the medical profession rather than to impeach the testimony of Christian Scientists.

An examination of the testimonies published in the issue of *The Christian Science Journal* from which we have taken the above criticism, shows that in almost every case reported, one or more physicians had treated the patient before Christian Science was resorted to. In one case the patient had been a hopeless invalid for seven years, and in that time had "passed through the hands of no less than sixteen different doctors," a number of whom had agreed that a certain dangerous operation was necessary. In another case, the eminent surgeon who diagnosed the disease pronounced it cancer, and said to the patient, "Get into a hospital within forty-eight hours: remember that every twenty-four is an added danger. If you survive the double operation, the X-rays will finish the cure of the more recent development, but there will be a recurrence of the other within two months, when a second operation will be necessary, and if you survive this, it may prolong your life a few years."

Still another case is that of a boy who was stricken with

paralysis and who was treated by several physicians, one of whom told the boy's parents that his time was short, and that they "must prepare for the worst." There is also the testimony of a woman who was persuaded to try Christian Science while she "was lying in a hospital, waiting to undergo an operation for a trouble of six years' standing."

If the physician's diagnosis in a case afterwards healed by Christian Science treatment is to be questioned, why not question the diagnosis in every case? If the physicians' diagnoses were wrong in these particular cases, how shall we know when any diagnosis is right; and what of the grave responsibility assumed by the physicians who have prescribed serious, and perhaps dangerous, surgical operations in so many of these cases?

In all these instances, Christian Scientists do not claim to have been healed of diseases which either they themselves or the practitioner had diagnosed as cancer, locomotor ataxia, tuberculosis, paralysis, etc., but they do testify that through Christian Science treatment they have been healed of distressing conditions which physicians of standing in their profession had previously declared to be these diseases.

ARCHIBALD McLELLAN.

Apropos of Easter.

IN contrast with much religious thought of the past, which, through false veneration, has come under the bondage of superstition, mortal sense is now swinging to the opposite extreme of irreverent questioning, and to-day there are those who in all soberness deny the possibility of phenomena of our Saviour's life in which the faith of Christianity has always been centered. German scholarship has supplied a number of the more ultra "higher-critics," and one of them, Professor Gunkel, has recently issued a volume on New Testament interpretation in which he dares to aver that the belief in the resurrection of Jesus is nothing more nor less than an outgrowth of mythology! He says,—

"The idea of resurrection is intimately interwoven with that of ascension, and is the counterpart of the belief in a descent into hell. Faith in the death and resurrection of the gods was an important part of the mythology of the Orient. . . . The idea of a resurrection of the gods was no doubt originally suggested by nature. The divinities of the sun and of vegetation seemed to die in the winter and come to life again in the spring. Moreover, the *form* in which the belief in resurrection appears in early Christianity is identical with that found in the Gentile nations, notwithstanding the difference in content. . . .

"The day of the resurrection, too, can easily be explained along the same lines. The sacred Lord's Day, on which the sun comes forth from its winter night, can be identified only with the old Oriental day of resurrection, and must certainly have been borrowed from the Oriental tradition."

The resurrection of Jesus is the bulwark of Christianity, and Professor Gunkel's startling statement will seem to very many to be altogether subversive of evangelical faith. It is destined, therefore, to evoke a vigorous protest of denial; but those who undertake to answer it will do well to remember that when the grounds of the general belief in the resurrection are subjected to careful consideration, their insufficiency, apart from the present demonstration of man's spiritual authority over material law, becomes very apparent. He who denies the possibility of overcoming the beginnings of death to-day, through spiritual means, but who nevertheless undertakes to prove that Jesus overcame death by this means, is likely to find himself impaled upon the shafts of his own logic.

In olden times, opposing armies sometimes agreed to settle their contentions by pitting two representative warriors, one from either side, against each other, which two fought it out to a finish. In a kindred way, the forces of good and of evil which seem to be at war upon the human

plane, may be said to have been headed up at Calvary, and the resurrection of Jesus as the champion of the Israel of God, to have settled forever the supremacy of good over evil. Disprove his resurrection, and Christianity is shorn of its one positive and unquestionable evidence of man's continuity of life. The maintenance of the historic truth of this event becomes, therefore, of vital interest. So significant is the assurance of humanity's success in the struggle with death, that it was not left to the uncertain keeping of tradition or unverifiable historic record. For man's present and continuous knowing, this assurance is wrought into, and made the essential fruitage of every believer's experience. Every existing scrap of testimony respecting the resurrection was written some hundreds of years after the asserted date of its occurrence, and has been subject to all the incidental mistakes of copyists, the enlargements of annotators, etc., and when we further remember that the possibility of such an event is absolutely denied by so-called material law, and is entirely unknown to present human experience, we can understand something of the vulnerability of the argument of that would-be apologist who undertakes to disprove this critic's contention while denying that sickness and disease, the beginnings of death, have been, or can be, overcome to-day through the indwelling of that sovereign Mind that was in Christ Jesus.

To those who knew that Jesus healed the sick and raised up the dying, his own resurrection could not have seemed strange, and to those who to-day are effecting or witnessing these demonstrations of the might of spiritual truth,—who have come to know, through Christian Science, the nothingness of all that makes for death in human thought and experience, and who therefore can accept Paul's assurance that this last enemy shall also be overcome, as demonstrably true,—to these the doctrine of the resurrection presents no difficulties, and their sufficient answer to its critics is expressed in the doing of the healing work which Jesus enjoined.

Spiritual demonstration over the conditions that anticipate death shift consideration from the question as to whether the testimony of the apostolic writers is reliable, to the question as to whether Jesus was familiar with that law of Life which is capable of present demonstration. The availability of this law of Life can suffer no possible limitation save that of an imperfect apprehension, and the spiritual wisdom of Jesus, so unhesitatingly recognized in all the world, leaves not a vestige of ground for doubt as to his command of that saving truth which, as revealed in Christian Science, is again bringing an Easter joy to the sick and dying in all lands.

The assertion and demonstration, through Christian Science, of the present sovereignty of Life, Truth, and Love over sin, sickness, and death, not only satisfies "the longing soul, . . . such as sit in darkness and in the shadow of death, being bound in afflictions," but it answers the otherwise unanswerable, and lifts humanity to that plane of unquestioning faith on which Paul could exultingly say, "Now is Christ risen from the dead, and become the first fruits of them that slept."

JOHN B. WILLIS.

Wise and Helpful Testimony.

THE Psalmist's query, "What shall I render unto the Lord for all his benefits toward me?" describes the grateful upspringing of that newly awakened sense which comes to those who have been healed in Christian Science; and his answer, "I will offer to thee the sacrifice of thanksgiving: . . . I will pay my vows unto the Lord now in the presence of all his people," tells *how* this thankfulness may be expressed. Never before in any religious services has this form of worship been given the prominence it has in Christian Science. At the Wednesday meeting those who have been healed come to a reciprocal service, where they not only

receive new blessings, but have also an opportunity to prove the truth of the Master's saying, "It is more blessed to give than to receive."

There are, however, some who fail to respond to the loving invitation to tell what God hath wrought for them, and among other reasons assigned for their remissness, is a fear lest a recital of past ills may tend to bring them back. It would seem that all earnest students of our textbook should be able to discriminate between the idle rehearsal of mortal experiences which tell of sin and sickness, and the declarations of Truth's all-power which has been revealed in the destruction of these evils. In Christian Science we learn that evil is unreal because it is not of God, and we are healed of both sin and sickness by the understanding of their unreality. For this reason we do not talk of evil, nor even think of it, if we are wise. Our testimonies are, however, addressed in part to the thought which has not proved the healing power of Truth, and to be intelligible to this thought, the ordinary terms of expression must be used, but it is never necessary to allow the impression of evil to predominate. Occasionally a testimony is given with such a detailed account of past suffering that the story of the divine deliverance is crowded into a few words, and a sensitive thought, whether that of speaker or listener, may be temporarily disturbed thereby, as when one awakens from a distressing dream. This result can never follow, however, where the consciousness of the omnipotence of Truth and Love is realized and expressed.

In giving testimony we should never be indefinite or halting in our statements, for we are sounding the high praises of Him who called us out of darkness into His marvelous light, we are breaking the living bread to the hungry, some of whom may have come to our service wondering whether any of us have been healed of sickness or sorrow as distressing as theirs seems to them. Let us tell them, in words they cannot mistake, how great has been our deliverance, how we are being delivered now, every day, and we have our Leader's assurance (Science and Health, p. 570) that when we give a cup of cold water in Christ's name, we need not fear the consequences.

If our words are born of the inspiration of divine Love, they will, like mercy, drop "as the gentle rain from heaven" upon some sufferer's fevered sense, and be "twice blessed" in blessing him that speaks and him that listens, so potent is the Word of Life. Every testimony which is given worthily,—scientifically,—replaces just so much erroneous belief with the consciousness of truth; and the Word spoken will, according to promise, "give seed to the sower and bread to the eater."

ANNIE M. KNOTT.

Letters to our Leader.

New York, N. Y., April 6, 1905.

Beloved Teacher and Leader:—Though I do not see the dear face or hear the voice I love, as once I did, I know it is mine to prove my gratitude for blessings divinely bestowed. Healed through reading Science and Health, after many years of invalidism, lifted out of many a dark cloud to see the light again,—I owe you love and gratitude beyond words to express. I am sending you a little article to show you that divine Love still speaks to me through your love, and my heart does respond to the still, small voice in the way of His appointing, sometimes in the sunshine, sometimes in the shadow, but always I love and honor my grand Leader! I am more and more impressed with the fact that nothing but "individualized infinite power" could have made me stand, and continue to stand. God is with thee, now and ever. With loving gratitude for the blessing I have so richly received, I am ever

Your loving student,

EFFIE ANDREWS.

Chicago, March 16, 1905.

Beloved Leader:—Your message, "Prevention and Cure for Divorce," gave me such thankfulness that the time has come when Divine Science may be declared to the world in its purity. All of your followers who watch and wait for the appearing of the bridegroom, so that they may go in to the marriage, rejoice in this evidence that they who worship the Father "must worship him in spirit and in truth." I, myself, have taken up the battle with the world, the flesh, and the devil, with renewed vigor, perseverance, and confidence. I begin to appreciate your life of separation from all human ties, that you might bless those who are of the "lost sheep of the house of Israel."

With gratitude and love, I am your follower.

MARIE PRENTISS.

Minneapolis, Minn., February 2, 1905.

Beloved Leader:—We, the members of Second Church of Minneapolis, in annual meeting assembled, with arms full of fruit, and in happy thanks to God,—pause, to share with you our harvest song. We find our seventh year one of "glorious growth in Christian Science." Every report shows increase many fold. The weekly services, held in five of the public institutions of our city, report interesting healing of bodily ills and prejudice destroyed. The reading room receipts for the single month of December were double those of its entire first year. Sixty-eight stations for distribution of literature are maintained in the city. More than all, the uplifting work for the Concord church and The Mother Church has brought great individual growth, which found free expression to-night in eloquent gratitude to God, to you, who have acquainted us with Him, and to your students, who have faithfully reflected upon us the light you showed to them.

Gratitude opens "the windows of the soul" to the sunshine of Love, and its impelling power is daily strengthening the bonds of true unity throughout the Christian Science work in this city, which is shown in thoughts of united action among the churches.

Beloved Leader, thou hast prayed "for the peace of Jerusalem," and thy prayer is heard.

SECOND CHURCH OF CHRIST, SCIENTIST, MINNEAPOLIS,
MINN. LOUISE W. CHAPMAN, *First Reader*.

Utica, N. Y., March 17, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Our Dear Leader:—We, the members of First Church of Christ, Scientist, Utica, N. Y., send you a message of love and thanksgiving as an echo from our annual meeting. Each year brings to us many new and convincing proofs of the truth and practicability of Christian Science, and causes us to love you more dearly and feel more deeply what your unselfish labors mean to the world. We, like a recent writer in the *Sentinel*, think of what it would mean to us had you not discovered Divine Science,—when would any of us have been able to find out these wonderful things for ourselves? But, thanks be to our loving Father-Mother God, one was ready, one was obedient; and with love for God and mankind, unwavering faith, and strength of purpose, the toilsome way has been unswervingly pursued, and we are all rejoicing in, and sharing the fruits of her wonderful consecration and self-sacrifice. May we prove our appreciation of this noble life-work by walking in the footsteps of our faithful Leader, and by a loving life.

Our church is steadily, though not rapidly, growing in numbers. We are adjusting ourselves very kindly to new conditions, such as change of Readers and other officers, and we are most grateful for the light of Christian Science, which, though cares perplex, still shines clearly, and "Love doth guide."

Very lovingly yours,

MRS. ELLEN L. PERCY, *Clerk*.

In behalf of First Church of Christ, Scientist.

Testimonies of Healing.

Christian Science has been the light of my life for seventeen years. At one time my life was despaired of by my family and physicians. I had been an invalid for three years from a complication of diseases and was gradually growing worse, until it was decided to send me to a sanitarium where it was hoped that I might recover my health. During the months which I spent at this institution, everything that the kind physicians and trained nurses could do for me, was done, with the hope that through baths, diet, and massage, I would be strengthened to undergo several operations, without which, they told me, I would never be able to walk, or stand on my feet again with comfort. All these efforts failed, however; I continued to lose flesh and strength, and finally was sent home to die, being assured that there was no hope of my ever being well again. At this point, with a husband supposedly in the last stages of consumption, and two delicate little children, Christian Science found and healed me. In thirteen days, and for a trifling expense, I found myself a well woman. Never can I forget the joy of those first days of my new life. Many times since then, the memories of that heavenly joy have strengthened me in trials hard to bear, and in over-coming obstacles that have seemed almost insurmountable. I had an opportunity to study Christian Science at the same time that I was healed and began at once to try to live the life of a Christian Scientist.

My husband had been obliged for a number of years to go away each winter to a milder climate, returning in the spring to take up his business again; but this year, feeling so much weaker than ever before, he called an eminent physician from a distance, to examine him and advise as to the wisdom of selling out and closing up his affairs before he left. After a careful examination he was advised to do this, and upon his questioning the physician as to his condition, he was told that he could hardly live more than two months, while to the family it was said we might look for the end any day. This was the problem that confronted me with my new-born understanding. He had witnessed my wonderful cure, readily gave up his remedies, listened to all I had to say and accepted much. The first year his improvement was so gradual as to be almost imperceptible. The second winter, instead of going to a lower altitude and warmer climate, as we were advised, we went to live at a mine having an altitude of eleven thousand feet, and here he went every day from the mine to the mill, a distance of two miles, in all the storms of winter, attending to his business without serious inconvenience, and his improvement was slow but steady.

The year that we spent in this lonely spot, up in the clouds and snow, was a marvelous one in my experience. Being a day's ride from a railroad and telegraph station, with no Christian Scientist nearer than Denver, a hundred and fifty miles away, and in a place where it was impossible to secure domestic help, I was obliged to depend upon God alone, demonstrating for the delicate children, for the dear husband, and over fatigue, while performing all the household tasks for our little family of four. Later, we moved farther away and false literature fell into my hands. My thought became confused, my demonstrations less clear. I was still conscientiously trying to work out my problem, and my experience in this period makes my heart go out lovingly to the dear brothers and sisters who are seeking help in the wrong direction, and not finding all that God has for the childlike thought,—the thought that is willing to be led, content to obey, and that bravely strives to surmount difficulties, instead of wasting time in looking and hoping for an easier way. How we long to spare them these needless struggles, and to help them to be brave, and true to the teachings of Science and Health. No higher, purer light has ever dawned upon human consciousness than shines

from the pages of this precious book. I am thankful that its light was not long hidden from me by a false sense, and that I soon learned, and am still learning, that a material sense of personality is the greatest hindrance in my every demonstration.

About five years ago my husband decided to have his life insured, and readily passed the examination of one of our best companies. When he told the physician that he had once been given up to die with consumption, the doctor examined his lungs again, and said, "Whoever said that you ever had the consumption, didn't know what he was talking about; if there had ever been a touch of tuberculosis, a physician could easily discover it. You have never had consumption; you are a perfectly sound man." Thus perfectly does truth do its work. The frail children have grown into strong young womanhood, with Christian Science for their only help. Our youngest child is twelve years old, and has never tasted medicine. All these things demonstrate in a measure the healing power of Truth.

I have tried a number of times to write a testimony for our dear periodicals. This, like the others, is not brief enough, but I write it with a heart overflowing with gratitude, and with a desire to live a more obedient, consecrated life, and to be more unselfish in my Christian Science work.

ELLA DEARING CAMPBELL, Denver, Col.

Before coming to Christian Science for the help I needed, I had pondered often over the "God" and "heaven" of which I had been taught; but my pondering was a groping in darkness where no ray of light might enter. It caused me so much uneasiness that I could not feel drawn to unite with the church, as many of my friends had done. I felt little sympathy and was not at all satisfied, for while I was not religiously inclined, I had, as have we all, the instinct to seek and know the "Father"; but I could not find Him as it seemed to me He ought to be known in religious experience. My Bible reading, which, because of my lack of spiritual perception and true understanding, was neither frequent nor comforting, failed also to satisfy my hunger; but had I been willing to seek diligently in the way of His appointing, the bread was right at hand. My mother had, several years previous, been healed of many diseases through Christian Science, and was an earnest student of its teachings. Her application to the serious study of Science and Health by Mrs. Eddy, had done the healing work. I accepted her help gratefully in illness, and was healed of many ailments, but being socially very much occupied and finding pleasure therein, I chose rather to direct my gratitude to my mother personally, than to gain an understanding of the Principle of being for myself.

Finally, in great grief, when human sympathy availed me nothing, I sought and found in Science and Health the comfort promised me if I would but read, for I there found God—the God I longed for, who embraces all, an infinity of Love and harmony. To know that whatever the seeming, we are one with Him, never separate from the divine Principle who governs absolutely, showed me that sorrow cannot shut out joy, although I could not demonstrate immediately, in its wholeness, the certainty I felt of this truth. During the four years since that time, proofs of God's love and care have been more than I could tell. The conditions attending the birth of my girl baby were to me convincing evidence of the power of Truth, while her subsequent growth, the unfolding of a beautiful character, has attended the realization of ever-present Love and Truth.

Who can wonder that we love Mrs. Eddy and give thanks for her work, when by her spirituality she has been able to make clear the teaching of the Wayshower, and his life-purpose, and by her love for all mankind to direct us as a mother would her erring children whose growth in grace was not sufficient to meet the daily need. Where formerly I

used to wonder why I should be selected, above others no better than myself, to endure trials and griefs, I am now able to silence self-love and self-justification by knowing that every trial met and overcome is a purification; and that in proportion as we yield with true appreciation to the correction of divine Love do we grow in the realization of Life as God, and manifest that Mind "which was also in Christ Jesus," loving our neighbor as ourselves.

MRS. L. N. NEWBRE, South Haven, Mich.

To tell of all the benefits received through Christian Science would be impossible, for their name is legion; but some of the good things which this blessed truth has brought to me stand out prominently, and for these and all I am deeply grateful to God and to our dear Leader. These blessings have changed the whole atmosphere of my life and enabled me to realize, in a measure, "God with us." For several years before being treated in Christian Science, I had read Science and Health, and was healed of a number of ailments which had seemed to be realities.

There came a time when I needed treatment, and as a result of patient, loving work I was healed of a sense of weariness. I had taught school for about twenty years, and could not work through a day without extreme fatigue. Words fail to tell what the blessing of relief from that one trouble has been to me. Tasks which under error's bondage had been performed with toil, under the new sense of freedom which belongs to God's child became a delight and recreation, and harmony was realized under the very conditions which had before proven so irksome.

At the age of sixteen I had joined an orthodox church and supposed I was looking to God for help, until shown by Christian Science that I had always been leaning on a human arm. The lesson, though bitter at the time, was salutary in its effects, as truth always is; and nothing but divine Love, realized and reflected, could have shown me where to go for help. After this healing, error seemed to manifest itself in the form of doubts, but Truth again furnished the antidote. One Sunday it was my privilege to be at The Mother Church and listen to a message delivered by our Leader. Her words I shall never forget, nor shall I ever cease to be grateful for the healing in my thought which followed them. I have never seen the words in print, but they seemed to be written indelibly in my consciousness, with no possibility of their being effaced. "O words with heavenly comfort fraught!" they indeed assured me that God does remove burdens and heals the sick and the sinful.

Until enlightened by Christian Science, I knew not how to love my enemies, but it has made the way plain indeed. It has taught me that I have no enemies save in my own thought, and it has also taught me to see my so-called enemy aright, which I had vainly striven to do because I was groping blindly in the dark. Are these reasons not sufficient for knowing that the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, does heal the sick and sinful?

ISABEL S. COLEMAN, Greenfield, Mass.

In 1897 the truth was being whispered to me, though I then knew nothing of the teaching of Christian Science that heals and saves, but it told me there was something better than anything I then possessed. At this time I united with an orthodox church, believing that I had to do my part in the work in order to gain the results that follow Christian labor. The voice of Truth was still leading me on, and in the early spring of the next year Christian Science was brought to my notice by my wife. She had heard of it through a friend who had been healed of a very bad case of consumption, and who was then in perfect health. Through the information gained from this

friend we purchased "Science and Health with Key to the Scriptures" by Mrs. Eddy. We began the study of the "little book," and it has revealed the spiritual sense of the Scriptures to us in a very satisfactory manner, making the sayings of the Master so clear that we cannot help seeing and laying hold of the truths they contain. Like a great many, we did not come into Christian Science through the healing of physical disease, but we can say that it truly heals all our diseases. Among the many things that we are thankful for is this,—that it teaches us how to prevent disease, thereby destroying it before it makes itself manifest on the body. It has cured the tobacco habit and many ailments of long standing, such as asthma, dyspepsia, nervousness, hemorrhage and sick headache. We cannot begin to tell the half that Christian Science has done for us, and we cannot be too grateful to our Leader for the great good she has done and is doing for mankind.

EDWARD D. YOUNT, Fremont, Neb.

When Christian Science first found me, four years ago, I think it would have been hard to find a more unhealthy, unhappy, and discordant person. I was suffering from a severe form of hereditary scrofula. The conditions were such that every organ in my body seemed to be affected, and for ten years I never knew a perfectly well day. I had been treated at different times by *materia medica* for catarrh, kidney trouble, stomach trouble, and at last the disease manifested itself as consumption of the lungs. I had tried all sorts of material mixtures and blood medicines, yet steadily grew worse, until I lost all faith in doctors and drugs, and was practically without hope or God in the world.

About this time I first heard of Christian Science through a neighbor, and borrowed a copy of Science and Health. How grateful I am for the gift of perception, that made me see at once that this wonderful book contained God's truth and nothing else; and what a change came over my consciousness when I realized that God, good, was not the author of evil, sin, sickness, and death, but the author of good only. I saw what Habakkuk meant when he said, that God is "of purer eyes than to behold evil," and I also saw that the Principle revealed in Science and Health is perfect, and that if I applied correctly the truth therein taught, no power on earth could prevent me from getting the full benefit. Every spare minute was given to reading, and it was not long before one ailment after another began to disappear. In about four weeks' time I laid aside glasses which I had worn for eight years, and have never had the slightest use for them since. Chronic constipation disappeared about the same time, and in less than four months all sense of soreness left my lungs. The belief in this disease was so deep-rooted, however, that it persistently tried to manifest itself in some other form, yet I worked on, full of hope and good courage, knowing that God, good, is the only power, and sooner or later truth would prevail.

To-day, after four years' faithful study of Science and Health, I can say it has made me a happy, healthy woman. I give loving thanks to God, and to our Leader, Mrs. Eddy, who goes before us and opens the way.

MARY G. RENNIE, Norristown, Pa.

Eight years ago I came to California for the climate, a broken-down, discouraged woman, with a supposedly incurable disease. My father had been an invalid for many years. I was thought to have inherited poor health, and from childhood had never known a day free from pain. As I grew to womanhood my studies and work were at times interrupted by illness and nervous collapse. I was under the treatment of some physician a good part of the time. Finally, while in France studying art, a lung trouble developed which at first made such progress that it seemed doubtful if I would be able to

return home. I went to the south of France for the winter and in the spring came to California. After trying the fresh-air cure, living out of doors for several months and finding myself growing worse, to please a relative I submitted to Christian Science treatment. I, however, attached no importance to the treatment, not expecting the least benefit from it. After some time I found myself improving. Then I wished to know what could be producing such a wonderful result, and I began reading the literature. Slowly I grew back to health. Many other ailments disappeared and finally the lung trouble disappeared also.

Soon after I began the study of Christian Science, my attention was held by the teaching on page 240 of Science and Health. Here was the clue I had sought all my life,—the purpose for which to live. I had long desired to find something real and substantial, something to make life worth living, but had found nothing that satisfied, and here was a gleam of light in the darkness. I now saw that the end of life was the reflection of Love. The humblest task became noble with this purpose.

Following this clue, I have for seven years been trying to find the way out of the tangles of the sense dream of life, and up to where divine Love and its manifestation are known as all. Grateful as I am for being free from physical suffering, this sense is swallowed up in the greater gratitude for an ever-unfolding knowledge that God is Love, and He is now and ever expressed.

With each step ahead, each conquest over self and sin, love and gratitude go out to our Leader for her life, for Science and Health, and for all the helps she has given us.

LUCY A. BACON, San Jose, Cal.

Never so much as in the last few days have I realized what a privilege it is to be a Christian Scientist. Whenever discord and doubt of any sort presents itself, I turn to Christian Science and expect it to work out perfect harmony, and when earnestly applied, it has never failed.

Many times we are placed in a position where it is hard to decide which is the right and wise course to take, but we, as Scientists, can go to Truth. I have been in Christian Science five years, and in this time have had many blessings come to me and my friends through its application. I have seen sin and disease disappear, and purity and health take their place. As a mother, I feel I am greatly blessed in having Christian Science, for it enables me to know that the responsibility of bringing up my children is not mine, but God's, and that they are safe in His perfect keeping. My part is to know that God governs and takes care of them, and as I am learning the truth of this thought, I am able to leave them for any length of time that is necessary, and never fear and worry about them and their safety. For this, and all the help I have had, I am most grateful, and my one wish is to learn and apply more and more of the truth in my life, and never to forget all that Truth has done for me. I feel great love and reverence for Mrs. Eddy, for showing us this new-old way.

MARIE ADELE PARKER, Evanston, Ill.

I have felt it my duty for several months to tell what Christian Science has done for me. I had been a sufferer from fistula for two years. I was also suffering from a stomach trouble, heart disease, and nervousness. Anything I ate would cause me to feel oppressed, my heart would begin to flutter, and then I would get nervous and weak. I felt as though life was a burden, and I was almost driven mad at times. I could not work at all. I was operated on by the best surgeons in two large cities, but they left me in a much worse condition than they found me. At this stage came Christian Science, to demonstrate that "God is Love," and that "The prayer of faith shall save the sick." I took treatment from a Christian Scientist, and was healed in

one week. My health has been perfect ever since. If there is any poor sufferer from any kind of disease who may chance to read these lines, let me say to him that he can be brought into perfect health, peace of mind, and prosperity through Christian Science. I am thankful to know that Christianity in this age has reached that lofty summit spoken of in the last chapter of St. Mark's gospel.

TOM DRYSDALE, Durango, Cal.

In the spring of 1903, while playing with some school-mates, my collar-bone was broken. I told my friends to go on playing, but that I wouldn't play any more. Then I went in the house and lay down.

After a little time, my sister told my mother that she thought the collar-bone was broken. My mother came in and told me to raise my arm, but I could not, for something hurt me. She then asked if I would like a doctor. I said, "No"; so she took Science and Health and read to me until I fell asleep. I slept soundly all that night and every other night following, but one. My mother treated me for a few days and then requested another practitioner to continue the treatment. I got well quicker than I expected, for I was out of school just one week. There was a lump on my collar-bone all summer, but it is gone now. I am very thankful to God, and to Mrs. Eddy, for the help in time of trouble. I am a little girl eleven years old.—RUBY I. WHITE, Anita, Ia.

Eleven years ago two Christian Science ladies called at our home in Lexington, Ky., to see me, then a hopeless invalid, to mortal sense. Every possible attention had been bestowed by a good husband and kind physicians, for years, but I was "nothing bettered." One of the Scientists began treating me, and we borrowed "Science and Health with Key to the Scriptures." I read, and my husband read to me, often until midnight. In five days I was eating heartily and doing my housework. We bought Science and Health, "Retrospection and Introspection," "Miscellaneous Writings," and Mrs. Eddy's other works. We also subscribed for the *Christian Science Sentinel* and *Journal*, and while it seemed necessary for us to return to and live in our home town, where a Christian Scientist is seldom seen, yet our *Quarterly* lessons and Christian Science literature are to us a daily spiritual feast. This manna is feeding, healing, and sustaining us, and we are striving to bring others into the fold by loaning our Leader's works and sending out copies of the *Sentinel* and *Journal*, that this truth may unfold to their understanding, and that they too may rightly appreciate and love our dear Leader, and know God as Mind, infinite Love, divine Principle, and His Christ, whom to know aright is life eternal.

K. MONTGOMERY BATES, Elizabethtown, Ky.

The Bible teaches that we need not fear poison of any sort. I remember when I was a little girl, I unknowingly touched some poison ivy, with the result that my face and hands were irritated and inflamed for some time. Since I have learned to trust in the promises of Christ Jesus, illumined by the teachings of Christian Science, I have had an opportunity to prove man's immunity from a like evil. A friend and I went to stroll in the woods, one afternoon, and I sat down on the ground under a huge tree. Suddenly my companion cried out in great alarm that I was sitting in the midst of a mass of poison ivy, with my bare hands right among the leaves, but I felt no fear, and went home without giving it a thought. That evening, however, I began to feel an itching and irritation under the skin, and a wave of fear came over me lest I might have been affected after all. Then a calm, soothing thought from our text-book came to me (Science and Health, p.

515), and straightway I knew that I was healed, and I rejoiced anew in the gospel of health, and peace, and love.

FRANCES G. SMITH, Toledo, O.

I should like to express my great gratitude for Christian Science,—the message of God,—revealed to us through our Leader, Mrs. Eddy; for the happiness it has brought to me by physical healing, by the realization of God as Love, and that we, as His image and likeness, must reflect Love. I have been led more and more, day by day, to an understanding of the teaching of our text-book. My daily prayer is for more spiritual understanding, that nothing may hide the truth from me, and that I may never forget that God, good, is the only power, the only creator.

CAROLINE HOTHAM, London, England.

I desire to acknowledge some of the benefits received through Christian Science, which was brought to my notice in an hour of great need, when bound by the sense of sin and sickness. Through the help of a dear practitioner, and the study of our text-book, Science and Health, together with the Bible, I have been greatly benefited,—healed of a number of ailments. I am very thankful for what Christian Science has done for me, and for even my limited understanding of this truth that "makes free." I feel thankful to God for our Leader, Mrs. Eddy, who has been so faithful in pointing to others the true way to Life.

ALICE COTTRELL, Excie, Mont.

The blessings I have received through Christian Science have been numerous. They include not only the cures it has wrought, but the uplifting of the thought, spiritual understanding. Since this truth came to me, ten years ago, I have been relieved of rheumatism and kidney trouble in the worst form. Words are inadequate to express how grateful I am for the help received. The struggle was hard at first, but it only served to make me stronger, and it proved to me that God is ever present in times of trouble and that His promises are sure. Mrs. Eddy, our beloved Leader, tells us in Science and Health that we should acknowledge what God has done for us. He has been my only help and I know that without faith it is impossible to please Him.—ELIZABETH WILLIAMS, St. Joseph, Mo.

For thirty years I was a member of an orthodox church, and a sincere seeker for the truth, but I was groping in the darkness of materialism, where the light shone in the darkness, but the darkness comprehended it not. Since acquiring an understanding of Truth from "Science and Health with Key to the Scriptures," the Bible and Mrs. Eddy's writings have been my constant companions and guides. I have had many beautiful demonstrations, and have found that for which I had been seeking in vain so many years,—the pearl of great price. Christian Science has given me that peace of mind which passeth all understanding, and which the world cannot give or take away. I am unceasingly grateful to our Leader, who has thus revealed this great light to a waiting world.

MRS. FRANCES H. COIT, Chicago, Ill.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, in which event notice of election will be sent.

From our Exchanges.

The Rev. Dr. Russell H. Conwell, in an address on "The New View of the Christian Life" at a meeting in Boston, is reported by the *Boston Herald* to have said,—

Prepare yourself for heaven, was the teaching twenty-five years ago. Jesus never prayed that any one might go to heaven, but that heaven might come on earth. The change that has come in this respect is one of the most remarkable in the history of human thought. We have come to the belief that there is something to be done in this world.

We are learning now that God's great purpose on this earth is to develop the earth and make perfect manhood and womanhood. The time is coming when man will be perfectly healthy, his mind will be perfectly clear, his moral character absolutely pure. The time is coming when woman shall be as beautiful as the angels, in health, in thought, in life, in character.

It is beginning to be a kind of wickedness to desire to go to heaven. I don't mean that I have no desire to see heaven's gates. I have. But this world is not such a vale of tears as they used to teach us it was, and if God is going to call me hence, let Him find me at work when He comes and not neglecting my work while I contemplate things that are to come. The religion of to-day has become so practical that we don't ask if a man is happy when he dies. We want to know how he lived.

I never will get a man ready to die, but I will go to him and get him ready to live. And if a man be ready to live, he is always ready to die.

It does not require much penitence to say, You have done the things you ought not to have done, and you have left undone the things you ought to have done, and there is no health in you. It does not require much piety to say, God be merciful to you a sinner. It requires very little courage to preach against the sins of a very successful sinner to a congregation of very moderately successful sinners. It is against the folly and the sin which measures success by the largeness of acquisition, not by the greatness of service; which says, every day but Sunday, He that would be greatest among you let him be richest of all, that the Church and the ministry should bear witness. It is against that spirit of acquisitiveness which defiles and degrades and dishonors this otherwise great age and great people that the Church and the ministry should arouse the national conscience; and they should so arouse it that each man will re-read the record of his own life, not that of his fellow, and will hale, not his more successful competitor, but himself, before that awakened conscience for Christly judgment.—*The Outlook*.

The Law of retribution followed the prodigal son from the day he began to waste his substance in riotous living. It follows all sinners, though they do not always recognize it. But so did Law's birth-twin follow that son, and when the Law had done its work, its work that to the careless eye seemed cold and cruel—for to be so hungry one would fain fill himself with the food of swine, typifies an almost maddening despair—when Law had thus, as with a rod of iron, broken down the crusts of that sin-stricken heart, and the prodigal "came to himself," and yearned for his father's roof and the blessings of the deserted home, then Love met him on the road, and the twin forces sealed their holy work when the arms were folded about his neck and the kiss of forgiveness pressed upon his lips. Law and Love, they build us even a refuge from sin and its sting.

The Universalist Leader.

True preaching must of necessity be a message from God, and must therefore rest upon some higher authority than the tastes or desires of the preacher.—*The Standard*.

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, \$5. Twelve or more to one address, \$4.50 each.

CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, \$1 per copy; \$5 per half dozen; \$9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.

Box 56, Fall River, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, Treasurer.

Box 56, Fall River, Mass.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Der Herold der Christian Science

PUBLISHED MONTHLY

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, and is valuable as an authorized representative of the movement, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches.

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Supplements to the Sentinel

CHRISTIAN SCIENCE. The Religion of Jesus Christ. By the Hon. WILLIAM G. EWING of Chicago, Ill.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The Navy Department is in receipt of a proposition from the Marconi Company for the establishment of a wireless system of communication between San Francisco and Hawaii. The distance is about twenty-one hundred miles, and presents numerous difficulties. It is proposed to have stations on the islands so situated that it will be possible ultimately to send a message from San Francisco to Manila by wireless. As the Marconi people ask an exclusive use of that system in the reception or sending of messages under any conditions, the Navy Department officials do not look upon the proposition with favor, it being held that the Government wireless stations should be in a position to send or receive messages without restriction, and should be permitted to exchange communications with any station on ship or land.

The Seventh International Railway Congress, which opened in Washington last week, is an event of much moment. This is the first time that the eminent railway scientists, who represent the most advanced thought and practice in Europe and the world at large on railway subjects of an internal nature, have ever held their deliberations on this side of the water, although European representatives have frequently been in the United States to investigate American methods of railroading.

The entire Interstate Commerce Commission proceeded to Chicago last week to begin an investigation of the operations of the private car lines owned by the Armours, the International Harvester Company, refrigeration charges for the transportation of fruit, terminal charges and the rebate question in connection with private car lines.

Foreign.

M. Jusserand, the French Ambassador at Washington, has advised the Foreign Office at Paris that James Stillman, the banker of New York, has given \$100,000 to establish prizes for the School of Fine Arts there. The gift, which was unsolicited and unexpected, is in recognition of the facilities France has given American art students.

The Sultan of Morocco has placed Raisuli, the bandit who captured Perdicaris and his nephew, Mr. Varley, last summer, in complete control of the Fash district, an immense province which leads up to the very gates of Tangier. This was part of the demand made of the Sultan as the price of surrendering the two captives.

The report of the Russian Bouligian Commission, with a preliminary draft of the proposed national assembly, was promised for this week. Various rumors as to its contents were current, but no authoritative statement had been made, and it is entirely possible that further delay may ensue.

The Government of The Netherlands proposes to give the Carnegie fund \$280,000, to purchase the ground for the Palace of Peace, for which Mr. Carnegie donated \$1,500,000. The site comprises an area of twelve acres and is the property of the Zoological Garden Society.

The French Government cable connecting Cadiz, Spain, with Tangier, provided for by the Franco-Spanish convention, has been completed. It is considered another step towards the consolidation of French interests in Morocco.

Two prominent Hollanders are now in the United States trying to interest Mr. Carnegie in their plan to make a World Capitol near The Hague.

The Italian Chamber of Deputies has passed a bill nationalizing the railways of the country and making railway employees state officials.

Industrial and Commercial.

"The railroads of the United States are far ahead of England's," said one of the directors and officials of the London and Northwestern who came to attend the International Railway Congress in Washington last week. Continuing, he is reported to have said: "Since coming here we have been greatly impressed with your railroads. Probably no country in the world is ahead of the United States in this respect. Railroad equipment, especially in the Eastern States, is well-nigh perfect."

The lower house of the Legislature of Newfoundland has confirmed a contract granting the Harmsworths, the English publishers, the pulp concessions on two thousand square miles of the interior of the island for the establishment of pulp mills. The Harmsworths paid \$500,000 for the property and undertake to expend \$1,000,000 in sixteen years.

The Minnesota, on her last trip from Seattle to the Orient, carried a cargo of twenty-four thousand tons of freight and fifty-seven locomotives for Japan. The locomotives are consigned to Yokohama and are to be used on the railroads of Japan and Manchuria. They are of the Japanese standard gauge, three feet and six inches.

The new San Pedro, Los Angeles, and Salt Lake Railway was formally opened to through traffic May 1, when passenger trains left both Los Angeles and Salt Lake City for through trips on regular schedule time.

A syndicate of Pittsburg capitalists has secured two hundred and fifty acres of ground at Ambridge, upon which, it is reported, will be erected a \$3,000,000 plant for the building of railroad coaches and street cars. Ground will be broken for the buildings about July 1.

A sugar-cane cutter has been invented that promises to work as great a change in the sugar-cane industry as did the cotton-gin in the cotton business. It is claimed that it will do the work of a hundred men.

The Sahara Railroad, one of the most gigantic and important works undertaken by the French Government, a road that is to connect Oran and Timbuctoo, is nearing completion.

According to present indications, the output of pig iron in the United States in the calendar year 1905 will be about 20,000,000 tons, or not far from half the world's yield.

The official report on the cotton crop of 1904, as returned by the ginner, and including the linters, is 13,584,457 bales of five hundred pounds.

The Baltimore and Ohio Railroad Company has closed contracts for 250 new locomotives that will cost, in the aggregate, over \$4,000,000.

General.

The earthquake which recently occurred in India was duly recorded upon the instruments at the various seismic stations throughout Europe, but only those at the French station at Val Joyeux, near St. Cyr, are identified with one particular shock. On April 4, between 1.10, 1.19 A. M. and 1.37 A. M., these instruments were violently affected. It was precisely at this time, which represents 6.20 A. M. Lahore time, that Lady Curzon was awakened by falling masonry. This interesting fact and identity was reported to the French Academy of Sciences by M. Mescart.

The *Outlook*, commenting on the far-sighted spirit with which the section about the Falls of the Zambesi has been developed, says: "The men who have charge of this great enterprise were by no means indifferent to the practical importance and the pressing necessity of the railroad; they have secured the bridge, and they have also preserved intact the majesty of one of the greatest spectacles in the world. . . . In striking contrast to this far-sighted treatment of a great natural possession is the measure lately before the Legislature of the State of New York, which, had it passed, would have reduced the volume of water which pours over the American Fall until it would present, not the majesty of a great torrent, but a mere dribble of water over the face of the rocks."

A discoverer of the Argentine Republic has found in the Falls of the Ygnassu, which river forms part of the boundary between Brazil and the Argentine Republic, a waterfall which surpasses that of both Niagara and Zambesi. He says: "The precipice down which the river plunges is 210 feet high, while that of the Niagara is only 167, and the width is 15,123 feet—almost three times that of the Horseshoe and the American Falls combined. At every season that cataract puts all the others in the shade, but in the rainy season, when the river rises from six to ten feet, it is simply stupendous." It lies, however, in a place not now easy of access, nine hundred miles from Buenos Ayres.

Emperor William, while ashore on his recent visit to Tangier, saw a very tall Moor, talked to him, and arranged that the man should join his Majesty's company of tall men of the First Guard Regiment. The Moor has now been assigned to carry the regimental standard. He stands 6 feet 10 7-10 inches high.

A tenth satellite of Saturn has been discovered at the Harvard College Observatory by Professor Pickering from an examination of photographs taken with the 24-inch Bruce telescope. The motion in its orbit is direct. The new satellite appears on thirteen plates.

There are 252,436 miles of ocean cable in operation. Only 38,797 miles are owned by governments. The British cables which connect London with all parts of the world, have a total mileage of 154,099.

In a survey of the Scottish lakes a depth of 1,017 feet was reached in Loch Moray. This proves to be the deepest lake in the United Kingdom. Only seven deeper lakes are known in Europe, four being in Norway and three in Italy.

St. Petersburg's population at the end of 1904 was 1,578,200.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

"What must I do to be saved?"

WILLARD S. MATTOX.

THE greatest question of all time has been and will be, "What must I do to be saved?" Every other question engaging the attention of mortals becomes petty, utterly insignificant, in the presence of this query which relates to permanent peace and eternal freedom. Men may busy themselves for a few flickering years with other questions, "What must I do to be rich, powerful, famous?" but the really important thing is to find out what I must do to inherit eternal life, for when I have that, I have all the rest,—I am rich, have dominion, am well known, and though least in the realm of spiritual things, I am greater than he who is dreaming a temporary dream of heights gained and difficulties surmounted. Jesus knew this, hence he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In the endeavor to answer purely material questions of economics or utilities, we miss, not only the primary objects of our search, but the ultimate of man; namely, salvation. On the other hand, if we can only bring ourselves to forget personal needs, ambitions, desires, fears, and doubts, and give ourselves up to the profitable search for salvation, we shall be rewarded by a satisfactory answer to that original question, and when we awake in His likeness, awake to the realization that we are saved; all other questions as to limitation, possession, enjoyment, sensation, will also be answered.

It is not profitable to waste time discussing the human fact that man needs to be saved. If there is one point upon which all men find themselves in practical agreement, it is the necessity for salvation. There is no disposition to dispute human suffering and sin. From these unideal conditions man, every man, no matter what his color, race, creed, or station in life, wants to be liberated. From these conditions the human race has struggled for centuries to free itself; in its extremity it has gone to almost ludicrous lengths, and has involved itself in the most curious inconsistencies. Groaning under an appalling consciousness of discord and misery, the human family has at one moment made frantic efforts to resist pain and death, and at another has tried to reconcile itself to a condition from which there seemed to be no escape, by assuring itself that it was the will of God.

Although we all agree that there are untoward circumstances from which it is highly desirable to be freed, our notions as to the best method of bringing about the object of our desires have been many, varied, and contradictory. The fundamental mistake seems to have been made when the scheme of salvation was divided up into several parts, and it began to be taught that a man must look in one direction for moral and spiritual improvement, and in an opposite direction for relief from physical suffering. To this mistaken philosophy we owe our centuries of failure to achieve entire salvation, because,

manifestly, when we know how to be saved, and there is the desire to be saved, we are saved. We have fallen short of redemption, not because we did not recognize our need of it, nor because there was not something which could save us, but because we did not intelligently understand and apply this saving power.

Salvation is something to work for, it is something to demonstrate. If it were faith, or blind belief, or mere human willingness to be saved, man would have been redeemed long ago. Salvation is not believing, or hoping, or expecting, it is knowing. "Ye shall know the truth, and the truth shall make you free." Knowing the truth constitutes salvation. At no point is the process material, hence the futility of employing material means to bring about salvation. Even when the condition demanding salvation is physical, the process is mental, as Christian Science has demonstrated so many times that the point is no longer open to discussion. The Christian Scientist finds out that mere belief on his part is not enough. Belief in Christian Science is better than opposition to it, better than belief in some other systems, but the demands of the Saviour are that we shall *know* the truth. As we add to our store of positive knowledge of the rule and practice of Christian Science, we lose any lingering sense of apology or excuse for the more radical and abstract statements of Christian Science. The Christian Scientist who is afraid to give a treatment, who is afraid to respond to a righteous appeal for aid, has not gone farther than to change his former beliefs into a belief in Christian Science. Lacking accurate knowledge, he has no confidence, either in the truth or his ability to express truth. The only way to gain confidence in God is to prove Him. Growth without demonstration is not possible in Science.

A sick-ridden and sin-laden world needs to learn the answer to these questions, "What must I do to be saved from every kind of discord, from pain and lack, from immorality and selfishness? Is there one Saviour, or many? When I find my Redeemer, will he not be my Saviour from everything that is unlike God? When I really become conscious of the Divine, the saving presence, will I not be as free from physical, as from moral blight?" There is a great deal said about salvation in the Bible, and Christian Science calls attention to utterances which are ages old, which have not by any means lost their efficacy, but which have simply been neglected. Jesus said that the "Son of man is come to save that which was lost." The record of his earthly ministry indicates that he spent much of his time in healing bodily ailments, and his attitude towards mortal discords is perpetuated by Christian Science. He said plainly that to heal or destroy sin was to heal or destroy sickness; in other words, the Saviour is come to free man from sinful, carnal, material thoughts, and from disease and death, the effect of such thoughts. Sin was given a broader definition by Jesus, and was made to include much more than the formal schools of theology of his time or of ours have attributed to it. To Jesus, sin evidently meant everything or anything that was unlike God, and God, to him, was Spirit; therefore, whatever had to do with matter,

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even though it seemed in itself harmless enough, and even though matter called it good, to him, was not God, not good.

Hosea says, "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle; by horses, nor by horsemen." This is clear enough, and emphasizes the Christian Science teaching that salvation is not to be found in human resources, is not to be looked for in matter or material remedies, neither in the human will, but in God alone. David says, "Salvation belongeth unto the Lord," and again he prays, "Give us help from trouble: for vain is the help of man." Now the man who is suffering from sickness, from business reverses, from utter despair, is certainly in trouble and would be glad to be helped out of it, and human experience has abundantly proved that material aid is indeed vain. It turns us confidently to God, for the prophet Isaiah represents Him as saying, "I, even I, am the Lord; and beside me there is no saviour." If this be true, and all Christians profess to believe it, are we not throwing away opportunities and losing valuable time and expending our energy and talents uselessly, so long as we expect to be saved by drugs, by the human mind, by anything less than omnipotence, since He is indeed the only Saviour?

It frequently happens that the patient who comes to Christian Science really does not know from what he needs to be saved. He thinks it is a diseased body, when all the time it has been a discordant mental state, and the Christian Scientist must first of all show this man what it is that must be saved. This is not always pleasant or easy, but Science is inexorable. The patient will tell you he has had rheumatism for twenty years and he so longs to be free, when a mental diagnosis may reveal hate, envy, absorbing self-love, uncontrolled anger, or some of the kindred qualities of the human mind, the presence of any one of which would make it evident that the Saviour must heal this mental disease when its bodily effects will vanish. The good human who is a moral man or woman, cannot understand why he should suffer years of agony when he has not been a great sinner, and he will not understand, until he grasps Jesus' definition of sin. When the rich young man who had kept all the commandments asked Jesus what he must do to inherit eternal life, he was told to give up that which he cherished the most and follow the Christ-man, model himself after the spiritual pattern. In this particular instance, the sacrifice involved "great possessions," but what would the answer mean for you, or for me? Evidently Jesus meant to teach that salvation came by leaving all our material sense of things for the spiritual. We all want to be saved, but do we want to yield our love for that which interdicts salvation? When patients fail of healing in Christian Science, they sometimes say, "Why, I don't understand it. I read the book, and go to the services, and I've had so many treatments, and still I'm not cured." In other words, "All these things have I kept from my youth up," and the answer is to-day, as formerly, "Sell that thou hast,"—part with pride, love of money, love of merely *sensuous* ease, a desire for popularity, love of society,—get rid of anything that attracts you away from God, and you will have riches in heaven, in harmony and health.

Christian Science is not to be blamed if here and there one may be found who refuses to separate himself from the thoughts which produce discord. You cannot force a man into the kingdom of heaven. Jesus could and did point out to the young man who came to him, that which was holding him, but he could not and did not force him to sell his goods, and thus accomplish his salvation. Sometimes our journey in Christian Science seems slow, until hope deferred does make the heart sick and we begin to find fault with Christian Science, when all we need to do is to sell whatsoever we have that is keeping us from health and

harmony. Salvation is at our very door. It is possible to be free *now*, but, like the kingdom of heaven, redemption is within us, not outside of us, not in any other person, but in us, and it involves our selling whatsoever hinders. When we recognize this it makes us quite a good deal more humble, and certainly more gentle, more forgiving, less critical and complaining. We begin to illustrate the text, "All things work together for good to them that love God." And finally, brethren, in the words of Paul, "How shall we escape, if we neglect so great salvation?" How can we reasonably expect to escape misery and continued suffering, if we neglect the very essentials of salvation, that fearless purging of self which redeems us fully, not only from unhappy effects, but from the cause of those effects?

"Forgive us our debts, as we forgive our debtors."

SUE HARPER MIMS.

WHAT depths of meaning unfold, as thought dwells on this line of our Lord's Prayer, "Forgive us our debts, as we forgive our debtors." Our petition includes the condition of our forgiveness.

What is our duty, or debt to God, and to our brother? Our duty to God is to reflect Him, the divine nature, in word and deed; this also includes our duty or debt to our brother. It unfolds the fatherhood of God and the brotherhood of man. St. Paul tells us, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." The Twentieth Century edition renders this: "Never owe any one anything except brotherly love; for those who love their fellow men have satisfied the Law." How complete is the manual for living and loving here contained! What comprehensiveness and depth in those words, "have satisfied the Law,"—the law of Life, Truth, Love. Analyzed in the light of Christian Science, this includes the healing and regenerating power of Spirit.

Our great debt to our brother is to see him as God sees him, as the divine image and likeness. To hold of him the true concept, "born, not . . . of the will of the flesh, nor of the will of man, but of God." It is this true concept of man that heals. This also is an essential of our duty, or debt, to ourselves, and is our worship of God "in spirit and in truth." Many obstinate cases of disease may be delayed in their perfect healing by the fact that the patient clings persistently to some false concept, some condition or belief of error manifested through personality; then the false sense of self-pity comes in, and the patient cries, "Oh, I have so much to meet!" We will continue to have much to meet, until the false sense yields to the true, the perfect, and the harmonious.

Our heaven is only our spiritual consciousness of the infinite harmony and perfection of Being, wherein man and the universe—all God's creation—is seen in its true expression, as spiritual, ideal in Mind, sinless, deathless, blissful. We thus see, that as we deny every manifestation of error which seems to appear in another, in that proportion we gain our own heaven, health, and harmony. This is a glorious, a blessed thing, that we cannot help another without helping ourselves, nor can we help ourselves without helping our brother, and this divine reflection is the true worship of God. Our enemy is never our brother, it is the one evil, mortal mind, or material sense.

In the Sermon on the Mount, Jesus said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother [see him in his perfect reality], and then come and offer thy gift."

This brings us face to face with our preparation for the healing and redemptive work, for the gift that we would bring is a pure spiritual sense or consciousness of the perfection, harmony, and immortality of all things, the recog-

dition of the infinite, omnipotent Principle, good, and His absolute government of all through perfect law; a glimpse of the divine reality. The gift is imperfect if a taint of earth or finity is there, unacceptable if one imperfect concept remain in thought; therefore, before we are able to do the effective work of breaking the bread of Life,—the truth of God,—or of offering the wine of inspiration to the famishing applicant, our own consciousness must be filled with a divine sense of all-pervading Love and harmony. With this agrees Isaiah's admonition, "Be ye clean, that bear the vessels of the Lord." "And they shall bring all your brethren . . . to my holy mountain Jerusalem. . . . as the children of Israel bring an offering in a clean vessel into the house of the Lord." Jesus once said, "For their sakes I sanctify myself," thus expressing his exalted sense of the sacredness of his ministry. A young Scientist once said, "There is so much discord at home, yet I constantly pray that I may know that Love governs me and is my ever-present Principle, but I have no results." I said, "Do you pray just as fervently that you may know that Love is their (the family's) divine Principle, too?" "No," she said; "I don't think I do."

We need to rise daily out of the finite, limited "me and mine" of personal sense, into the enlarged, glorious sense of "Our Father."

When this is recognized in the commercial world as a truism, that we cannot really separate the good of one from the good of another, nor from the universal good weal (wealth),—for good is one, universal, indivisible,—it will bless all mankind. As this is understood, and also that any violation of this law must inevitably find its reaction at some time, and in some way, it will revolutionize prevailing business methods. Then personal aims will be lost in a desire for universal good, material selfhood will lose itself in Love. This has been demonstrated to me many times: That as I give freely to the Cause of Christian Science, to the Building Fund, and to other needs, it invariably opens wider the channel through which supply flows to me. How we should strive daily to realize and reflect St. Paul's definition of Love: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, . . . is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, . . . endureth all things. Love never faileth." (Revised Version.)

He prayeth best who loveth best
All things both great and small;
For the dear Lord who loveth us,
He made and loveth all.

Only as we correct personal sense with the graces of Spirit, attained by the daily contemplation of these demands of Love, can we hope to be forgiven our debts, as we also forgive our debtors. All this is summarized in the spiritual interpretation given on line 7, page 17 of *Science and Health*.

A Reminiscence.

MAJOR N. E. FELL.

DURING the latter part of the South African war I was stationed in a Canadian city to carry out certain work for the home government. It was my custom to attend the Christian Science services held there, and I was also accustomed to come to the beautiful little church some half hour before the service began, to enjoy the peace and calm to be found there, after the turmoil of the week. Sitting thus one Sabbath, the First Reader came to me, with countenance, as always, beaming with love and happiness. There were to be great changes in church, he said; had I not seen the *Sentinel*? I had not. "Then you do not know that there is a new ruling which ordains that new Readers shall be elected every three years. To-day the new ones take up their office." I was young in Science then, and I said, "But will you not feel

it very much, to give up this post, after having held it for so many years, and after being identified with the building of this church?" With brave eyes and brave words he replied, "If I do, it just shows how necessary the new ruling is."

As the service began thus, with an atmosphere of love, so did it end. Those who had lately held the post of First and Second Reader were the first to congratulate and thank with hearty sincerity the new Readers who conducted the service. This little episode affected me more, I think, than any of the mighty works of healing which I have since seen accomplished in the field of Christian Science. God grant that we, too, may always be ready to show such self-abnegation, such love and ready obedience to divine Principle.

No Change to Truth.

J. S. E.

It is doubtful whether changes so marked and important in character as those which are now upsetting material theories, creeds, and dogmas, ever before took place in the beliefs, practices, and lives of men; and yet, Christian Science is simply re-introducing to the expanding thought of the age the truth which is as mighty to-day as when Jesus commanded Lazarus to come forth from the grave, for the might of that truth came from God, and God is the same, yesterday, and to-day, and forever. God changes not, but mortal belief is as changing as the shifting sands of the sea. Theories, creeds, and dogmas which rely upon the opinions and traditions of the past, and which are without a single positive demonstration of the presence and power of the infinite Father as evidence that God is in them, these furnish no permanent resting-place for faith and hope; while in Christian Science there are many cases of the healing of varied forms of disease, both chronic and acute, through the prayers of its devoted followers and their reliance upon God. These results are gained from a more perfect understanding of Christ, Truth, and are demonstrated within our very midst as a tangible proof of the power of "God with us," brought to our comprehension through the enlightening works of our beloved Leader, Mrs. Eddy. We know that this unceremonial, healing religion, without creed or dogma, is the religion that was brought to men by Jesus,—the Christ, the Son of the living God,—nineteen hundred years ago. So vividly is divine Love portrayed in Christian Science, that to our discernment God substantiates His eternal laws by actual demonstration within the sphere of human comprehension.

As we kneel in silent prayer, sending our messages of gratitude and praise to God for sending His healing truth, to bring us up out of error and discord into the harmony of Truth and Love, let us realize that the faithful dwell "in the secret place of the most High" and "there shall no evil befall" those who "abide under the shadow of the Almighty."

The Tulip Show at Pleasant View.

THE tulip show on the grounds at Pleasant View is now at its best, and lovers of flowers could well spare the time to visit that locality. As is usual, the beds are arranged around the fountain to the south of the driveway leading to the main entrance. In front of the fountain, and between it and the street, is a large star made up entirely of yellow tulips. Flanking the fountain and in the rear are large beds of gorgeously painted flowers, the ensemble forming a veritable sunburst of beautiful colorings. With the exception of the front bed all are edged with hyacinths, and their vari-tinted blossoms add to the effect. Seemingly the grounds at Pleasant View are the only location in the city where the tulips have reached their full beauty and maturity this year.

The Daily Patriot, Concord, N. H.

Selected Articles.

New Sayings of Jesus.

Our readers may remember that a great discovery by Dr. Bernard P. Grenfell and Dr. Arthur S. Hunt was announced at the general meeting of the Egypt Exploration Fund last November. It was nothing more nor less than the finding of new sayings of the Saviour not recorded in the Holy Bible. The papyrus containing these "sayings" was found in the winter of 1902-1903 at the site of the ancient Oxyrhynchus, which is about one hundred and twenty miles south of Cairo. In the *London Graphic* of July 17, 1897, may be seen an account of the discovery and publication of the "Logia," or "Sayings of Our Lord," and now we have the reproduction and translation of a papyrus found in 1903 (six years afterward) on the same site by the same explorers. The first manuscript was simply a leaf from a papyrus-book with the "sayings" on both sides, and, in the opinion of the discoverers, was dated early in the third century, A.D.

Although the last discovered papyrus is more fragmentary and does not contain so many "sayings" as the other, it is in one sense more satisfactory, because the sayings are introduced by the following words: "These are the (wonderful?) words which Jesus, the living (Lord) spake to . . . and Thomas, and he said unto (them), 'Every one that hearkens to these words shall never taste of death.'" Certainly this introduction is important, because it shows that Jesus was speaking to St. Thomas, and probably to another disciple, who cannot be identified, owing to the condition of the manuscript.

These new sayings have three important features: "(1) The connection with St. Thomas, as shown in the introduction; (2) the first saying, 'Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest,' being found in almost the same words in the Epistle according to the Hebrews; and (3) the second saying, giving the question, as well as Jesus' answer to the same, is of special interest."

The pamphlet, "New Sayings of Jesus," includes also the sayings, or Logia found in 1897, and a fragment of a lost gospel, which may be compared with similar passages from St. Matthew's and St. Luke's gospels. "Take no thought for your life, what ye shall eat, or what ye shall drink," etc. (Matthew, 6:25, etc.), is as follows: "Take no thought, from morning until even nor from evening until morning, either for your food what ye shall eat or for your raiment what ye shall put on. Ye are far better than the lilies which grow but spin not. Having one garment, what do ye (lack?) . . . Who could add to your stature? He himself will give you your garment. His disciples say unto him, When wilt thou be manifest to us, and when shall we see thee? He saith, When ye shall be stripped and not ashamed." . . . "He said, the key of knowledge ye hid; ye entered not in yourselves, and to them that were entering in ye opened not."—*Boston Transcript*.

Disease Unfashionable.

There is a wonderful change coming over society. The world is increasing in happiness and hopefulness. Epidemics are waning and good sanitary conditions are increasing. It is no longer in good taste to let it be known that you have a chronic ailment, or are a defective in any respect. Good sound physical health is become almost a moral requisite. It must be admitted that this is a "healthy" tendency. It may be the time will come when men or women will no more admit that they are a chronic this or that, than they would lie or steal.

The dictates of fashion decreed in the eighteenth century that ladies should carry smelling-bottles, appear to be deli-

cate, and at certain prescribed times faint and remain unconscious. In George Washington's day few persons expected to live to mature age without smallpox. Two generations ago cupping and bleeding were common remedies, and the use of calomel was only limited by salivation.

There is no real necessity for sickness. It serves no good purpose of reformation or development of the individual. Without sin and violation of divine laws there would be little or no sickness in the world. While not all sickness is the result of sin, the inevitable harvest of wrong living, wrong doing, and wrong thinking is sickness, disease, and death. The Pharisees and doctors of the law accused Christ of blasphemy, because he healed a man of the palsy by saying, "Thy sins be forgiven thee." His reply was, that it was no harder to say, "Thy sins be forgiven thee," than to say, "Arise, take up thy bed, and walk." But he branded disease as the result of sin.

The thought is extending among all Christian people that disease is unnatural and health and physical harmony are the normal, natural condition. It must finally appear to all intelligent human consciousness that it is no harder to say to ourselves, Let us be well, than it is to say, Let us be moral, let us be law-abiding. Then all will enjoy health.

Salem (Ore.) Capital Journal.

When Practice is Preaching.

The very best sermon that any one of us can preach, is to practise in our daily walks before men the virtues which we declare should animate all men. In these days proofs are demanded instead of profession, and the only man that succeeds is the one who can demonstrate the views he presents to others.

Of what benefit to the world is it for one to join Don't Worry clubs, to talk cheerfulness and to preach the gospel of the denial of the power of discouragement to pull one down, if, at the same time, the one who does these things shows plainly that he is still worrying, wears a look on his face that chills and practically denies that there is any cheerfulness, and talks about the things he has to combat, "his luck," etc.?

You cannot impress upon the world that worry is needless and harmful, that cheerfulness is possible under all circumstances, and that discouragement can be downed and made to give place to happiness, unless you openly practise what you have preached upon the subject. When you do this the world believes you are honest, and so believing, commences to investigate, to finally arrive at the point of admitting the correctness of your conclusion. But you must live what you preach, else nobody will take any stock in what you profess. The demand of this day is for practice and not preaching, or rather, the demand is for that preaching which is practice and that practice which is preaching.—*Watertown (Mass.) Tribune-Enterprise*.

On Christian Science Lines.

It is among the surprising things of the times that many of the doctrinal sermons one hears and reads in these days are constructed on Christian Science lines; as also are not a few of the discoveries and deductions of speakers and writers on diseases that are looked upon as incurable, and which are subjected to the same recommendations—as to the treatment and care of the body—as elaborated in the writings of Mrs. Mary Baker Eddy and enlarged upon month after month in the magazine of that cult. It is surprising, too, that many speakers and writers seem unconscious of the ground on which they are poaching. Those who think this a broad statement and unwarranted may discover the truth that underlies it by even a cursory reading of the publications mentioned.

Nashua (N. H.) Press.

The Lectures.

Kankakee, Ill.

The large and interested audience at the Arcade Opera House, Thursday evening [March 30], listened to a scholarly lecture on Christian Science delivered by W. D. McCrackan of New York City. He was introduced by Attorney Charles B. Campbell, who said in part,—

One bright Sunday morning there came forth upon the air a beautiful chime. I listened, and as I listened I knew that this music was the sound, not of a single bell, but that it was the blending of the tones of many bells, and yet I knew that the tone of not one bell might be spared from that harmony. Each bell had an essential part, but the music was in the harmony of all the bells. This is the symphony those bells were playing, "Nearer, my God, to Thee, nearer to Thee."

And in that harmony there was revealed this truth: We have been and are becoming conscious of a symphony in this world that is pleasing to us and is pleasing to God. It is the symphony of the religious creeds of men. . . . One note in this symphony is Christian Science, and that note is producing, not discord, but sweeter music.

Kankakee Republican.

Joliet, Ill.

Hon. Clarence A. Buskirk spoke on Christian Science yesterday [April 2] in the Opera House to a large audience. Almost every seat in the house was occupied and the speaker held the close attention of the people. The address was an able and lucid explanation of the doctrines of Christian Science, and the speaker declared that the need is for practical, evidential work, and that wherever, by the ministry of Christian Science, sickness and suffering are overcome, these are the practical forms of work which carry conviction to the doubter.—*Daily Republican.*

It so happened that on the day of the lecture addresses were given in various churches in behalf of the Anti-Saloon League in Joliet, in noting which, one newspaper contained this paragraph,—

"One of the most telling arguments against the use of liquor was not contemplated by the League, when the Hon. Clarence A. Buskirk declared against alcohol in unequivocal terms at the Christian Science lecture in the afternoon."—*Correspondence.*

Fenton, Mich.

Bicknell Young spoke to a large and intelligent audience at the Opera House, Monday evening [April 3], and his exposition of the teachings of Christian Science was given the closest attention. From the lecture it is apparent that the Scientists have a most comforting and satisfactory faith, and the fact is plain that they are accomplishing much good for themselves and for the people with whom they come in contact. He was introduced by Rev. Mr. Whitford of the Methodist Church, who spoke as follows,—

It is one of the tragedies of history that discoveries in science, reforms in religion, rebirths in art, and even the unveiling of great truths have been bitterly opposed. But happily we are in the twilight, if not in the morning of a new day. The passionate search for truth, the ascending of reason and justice, and the essential glory of religion were never so emphasized as now. Men are coming to see that the life of truth, the life of love, and the life of service are the central elements of the Kingdom of God. One of the characteristics of a true disciple of Jesus is intellectual hospitality, for passion, bigotry, and prejudice are fatal to the spiritual vision.

We have with us to-night a gentleman who is here in the

interest of the denomination known as Christian Science. His belief in Christian Science is not the result of inheritance but of investigation. He has come into it by following the gleam, and so he is here as an exponent of its teachings. Personally I welcome every worker in the wondrous field of life who swings and scatters the holy incense of love and makes it easier for us to coronate our homes with purity and righteousness. Personally I welcome every advocate of the true, the beautiful, and the good. For the end of the commandment is not dogma, not ceremony, not intellectual confessions of faith formulated in the feudal age of thought, but the beauty of wholeness. The summation of all philanthropy, morality, and religion is to do justly, love mercy, and to walk humbly with God.

The Fenton Independent.

St. Paul, Minn.

Rev. Arthur R. Vosburgh of Rochester, N. Y., lectured at the Metropolitan Opera House, Sunday afternoon, April 9. He was introduced by George R. Perley of Moorhead, a member of the legislature. Mr. Perley said,—

I speak not as a Christian Scientist, for I could not claim that I have attained the realization of that truth; but I speak as a Christian believer, as one who loves truth and his fellow-men, and I speak from a close observation when I say that the message of this church seems to me only to brighten and to bless; that its followers are among the best and most Godlike men and women whom I have ever known; men and women strong in life's weak spots, serene in life's turmoil, and at once lovingly helpful and helpfully loving. Its doctrine doubtless seemed at first startling, and perhaps destructive, but press and pulpit have ere this found that opposition was as unjust as it was useless, and that Christian Science stands for human progress and the highest ideals.

The time is not far distant, nay, may be close at hand, when men shall cast aside their little prejudices and differences, level the religious walls built up too often on non-essentials, and join hands for truth as children of God and brothers in one common inheritance; when we shall know the truth, and the truth shall make us free.

St. Paul Dispatch.

Buffalo, N. Y.

Mr. Frank H. Leonard of Brooklyn delivered a lecture on Christian Science in Teck Theatre, Buffalo, N. Y., on Sunday afternoon, April 9, under the auspices of Second Church of Christ, Scientist. The audience was composed of many of Buffalo's cultured citizens with visitors from neighboring localities. The quiet, earnest attention manifested showed deep interest in the speaker's words. He especially emphasized the Christian Science teachings in regard to sin, sickness, and death, explaining them very fully and clearly, to the satisfaction of many of his audience, as repeated comments "caught in passing" testify.

Correspondence.

Lectures at other Places.

New York City (Second Church).—William D. McCrackan, February 28.

Salem, O.—Bicknell Young, March 2.

Memphis, Tenn.—Judge Septimus J. Hanna, March 3.

Lorain, O.—Bicknell Young, March 3.

El Reno, Okla.—Mrs. Sue Harper Mims, March 3.

Franklin, Pa.—Bicknell Young, March 7.

Arkansas City, Kan.—Mrs. Sue Harper Mims, March 7.

Montevideo, Minn.—Judge William G. Ewing, March 7.

Harrisburg, Pa.—Hon. Clarence A. Buskirk, March 14.

Alameda, Cal.—Edward A. Kimball, March 24.

New London, Conn.—Rev. Arthur R. Vosburgh, March 26.

Rochelle, Ill.—Judge William G. Ewing, March 26.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Correspondence between our Leader and Third Church of Christ, Scientist, London, England.

London, April 10, 1905.

Beloved Leader:—On behalf of Third Church of Christ, Scientist, London, I am privileged to advise you of its establishment, and to express to you, in the name of its members, their dutiful and cheerful loyalty and loving obedience to the Bible and "Science and Health with Key to the Scriptures," and to you not only as the Revelator of Christian Science but as their dear friend and Leader.

I am glad to say that the interest in Christian Science is so increasing that already this hall where we meet, and which holds three hundred, is so filled as to compel us to seek larger quarters.

The large sale in our book room, of Science and Health and the other Christian Science literature fills us with gratitude. Knowing how you rejoice over every good work, we feel that your blessing is with us.

Faithfully in truth and love, yours,

ARTHUR FIRTH, *Chairman.*

To the Rev. Mary Baker G. Eddy.

MRS. EDDY'S REPLY.

Third Church of Christ, Scientist, London, England.

Beloved Brethren:—Love and unity are hieroglyphs of goodness, and their philosophical impetus, spiritual Esculapius and Hygiea, saith, "as the thought is, so is the deed; as the thing made is good or bad, so is its maker." This idealism connects itself with spiritual understanding, and so makes God more supreme in consciousness, man more His likeness, friends more faithful, and enemies harmless.

Scholastic theology, at its best, touches but the hem of Christian Science shorn of all personality, wholly apart from human hypotheses, matter, creed and dogma, the lusts of the flesh and pride of power. Christian Science is the full idea of its divine Principle, God, forever based on Love and demonstrated by perfect rules; it is unerring; hence, health, holiness, immortality are its natural effects. The practitioner may fail, but the Science never.

Philosophical links that unite dead matter with animate, Spirit with matter and material means, prayer with power and pride of position—hinder the divine influx, lose Science, the Principle of divine Metaphysics, and the tender grace of spiritual understanding, that love-linked holiness which heals and saves. Schisms, imagination, and human beliefs are not parts of Christian Science; they even darken the discernment of it; they divide Truth's garment and cast lots for it.

Seeing a man in the moon; or seeing a person in the picture of Jesus; or believing that you see an individual who has passed through the shadow called death,—is not seeing the spiritual idea of God; but it is seeing a human belief which is far from the fact that portrays Life, Truth, Love.

May these words of the Scriptures comfort you:—

"The Lord shall be unto thee an everlasting light, and thy God thy glory." "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "Ye

are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 28, 1905.

The May Class in the College.

Boston, Mass., May 5, 1905.

Rev. Mary Baker G. Eddy.

Pleasant View, Concord, N. H.

Beloved Leader:—The May, 1905, primary class of the Massachusetts Metaphysical College—that institution which your wisdom has founded and fostered for our spiritual advancement, and now in session within the hallowed precincts of The Mother Church—sends you loving greetings. If, dear Leader, one word alone were to go to you from us to-day, it would be the word Gratitude,—gratitude to God, and to you, the messenger of Christian Science to humanity, for the sacred privilege of the instruction we are receiving at this time.

To us, as students of the Bible and "Science and Health with Key to the Scriptures," your God-given mission is being unfolded, and we understand better your great gift to humanity. Our love and tenderness for you are augmented by a knowledge of the burdens you have borne and your Herculean accomplishments. We comprehend better than ever before the selfless love, sublime patience, and fortitude, that have enabled you to do so great a work. There is imparted to us the deeper meaning of the Church, and why you love it in its work of Christian healing, and we are also awakening to a greater sense of consecration. We have a clearer perception of the religion of Jesus the Christ, and a greater desire to be purified, that we may be worthy of the name Christian Scientists.

We love you, and recognize in you our Leader and spiritual Guide. Our united prayer is that God's blessing may bring to your human striving for the establishment of His kingdom on earth, inflowing grace sufficient for your life-work, and may we ever be actively loyal to you, to our Cause, and to the Christ-principle in our service to mankind.

Gratefully,

MARY L. HOOPER, Connecticut,
JESSIE B. COOPER, Missouri,
LOUISE D. RADZINSKI, Delaware,
PRIESTLY HALL, California,
WILLIAM L. POST, Delaware,
JOHN H. WILLIAMS, Florida,
CHARLES VAREY, Vancouver, B. C.
Committee.

MRS. EDDY'S REPLY.

Concord, N. H., May 6, 1905.

Students of the Massachusetts Metaphysical College.

Beloved:—I am glad you enjoy the dawn of Christian Science; you must reach its meridian. Watch, pray, demonstrate. Released from materialism, you shall run and not be weary, walk and not faint. MARY BAKER EDDY.

Preparation.

We are frequently asked to write something in the nature of advice regarding the selection of Readers in the branch churches, but we do not feel that it is within our province to do this, and if it were, we should be more than doubtful of our ability to decide questions which seem to tax the best thought of those to whom this problem is of immediate concern in connection with their individual work. We

believe, however, that the repetition of an editorial which appeared in the *Sentinel* of December 25, 1902, will help some of the branch churches whose Readers' term of office will shortly expire, and we therefore republish it as follows:—

"We are informed that some of the smaller churches, when electing new Readers, have been impressed with a lack of available material within their own ranks, and have felt compelled to draw upon other fields, a condition that should not exist after three years of active public work. The principal lesson to be drawn from this seeming lack of material is that there is need of more specific as well as more general preparation for every branch of Christian Science work. While the healing of the sick is the most important and convincing evidence of the truth of Christian Science, there is other work which must be performed by those who have the welfare of our Cause at heart.

"Christian Scientists, in these early days of denominational growth and expansion, should realize that the call, 'Follow me, and I will make you fishers of men,' may come to them at any moment, and they should be prepared for it. No matter how small in membership a church may be, nor how limited the experience of its members in public affairs, it should have within itself material for all its needs. For the same reason that Christian Scientists should be ever ready to heal the sick, they should be ever ready to preach the gospel. Neither can be properly done without earnest preparation and diligent study. Those without training for public work of this character, should know that it is never too late to acquire the necessary preparation.

"Another phase of the question, which must be carefully considered, is the danger of creating within our ranks a certain class who would, in time, come to be looked upon as professional Readers. It does not seem that the establishment of such a class could be conducive to the growth of those comprising it, nor to the growth of the individuals who would be relieved thereby of the necessity of qualifying themselves for this work within their own field."

ARCHIBALD McLELLAN.

Law gives Freedom.

STUDENTS of Christian Science are often asked if they believe that law can be set aside, as, for instance, in the healing of those diseases which, in medical opinion, are invariably fatal, according to ordinary human experience. Before this question can be satisfactorily answered, it is necessary to consider what is the meaning of the term law. It is very generally defined in the dictionaries as "a rule of being, or operation, so certain and constant that it is conceived of as imposed by the will of God or by some controlling authority." While this definition would probably be accepted as correct by the majority of thinkers, the widest possible differences of opinion exist as to the "operations" which should properly be classified as laws. The most advanced thinkers along the lines of physical science are agreed that so-called material laws are only processes, not powers; and one writer says, "That they have any absolute existence even, is far from certain."

No one would deny that during the last thirty or forty years many of the limitations imposed by the belief in supposed physical laws have been set aside by the wonderful discoveries which tell of the liberation of human thought and mark the pathway of progress. Really, law stands for freedom, not restriction, and, rightly understood, makes ever for good, not evil. The materialistic concept of law, however, is a concept of something which is certainly no less actively manifested in evil than in good; as a destructive, no less than a constructive, mode of operation.

Christian Science wholly sets aside this concept, in its teaching that law is inseparable from the lawgiver, God, who is at once Love and intelligence. (See page 258, Miscellaneous Writings by Mrs. Eddy.) The nature of the human

concept of law, in its relation to health, makes it clear that the ever-presence of the Divine lawgiver is not taken into account, for the so-called health laws are really disease laws,—beliefs which impose no less severe penalties for doing good than are those meted out to criminals. In Christian Science we learn that the attributes of God—justice, wisdom, mercy, and goodness—are inseparable from His laws, and that there is but one lawgiver. In the light of this teaching we understand how the false, material sense of law was annulled by Christ Jesus in his wonderful healing works, and through this understanding we may join in St. Paul's triumphant declaration, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That which expresses Life, and which gives life, is law; that which is expressed in disease or other evils is not law, though it may, up to a certain point, counterfeited the order and continuity of law. Of this false concept we may well say, "I am dead to the law, that I might live unto God."

A little Christian Scientist once said of her school teacher, "She keeps me busy breaking the laws of sickness which she is making for the children in our room." Later, the teacher saw, through Christian Science, the wisdom of setting free the children under her care from those meshes of mortal belief too long dignified with the name of laws. In Christian Science we come to appreciate and endorse the apostle's words, "Whoso looketh into the perfect law of liberty, and continueth therein; . . . this man shall be blessed in his deed."

ANNIE M. KNOTT.

Letters to our Leader.

Brooklyn, N. Y., April 30, 1905.

Reverend Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Teacher, Leader, and Guide:—We, the united members of First Church of Christ, Scientist, at our first public service, send you loving greetings and heartfelt thanks for your words of admonition, encouragement, and love. "Progress is a law of the Infinite" and "takes off human shackles," as our text-book declares, therefore we have reached the point of our present demonstration through the answered prayer of sincere desire to be your true followers. We realize the necessity for continued watchfulness and self-sacrifice, until the goal of perfection is won and our debt to infinite Love fully canceled.

We shall earnestly strive to let our efforts as a Church express to the world the efficacy of a healing religion, and our gratitude to you for showing us the way and the Mind of Christ. Your unselfish adherence to Principle and unceasing effort to uplift humanity, is being rewarded in the many evidences of awakened consciousness. The pattern given on the Mount, and your example, are before us, and in humility, chastened affections, and love, we consecrate ourselves anew to God and to the advancement of His kingdom on earth. This is one of the deeds that rejoice your heart, and our prayer is and shall be that we may continue in such deeds, thereby showing a lasting and satisfying gratitude which shall be an example to all mankind.

Accept our grateful thanks for your years of work and achievement, which are enabling us to work out our salvation. The members and friends assembled arose to their feet in reverence and love while your dispatch was being read.

Faithfully and lovingly yours,

EMILIE B. HULIN, C.S.D.,

FRANK H. LEONARD, C.S.B.

Committee.

When this letter reached the *Sentinel*, it bore the following comment in the handwriting of our Leader:—

"I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jeremiah, 31 : 3.
Yours in Christ.

MARY BAKER EDDY.

Sandusky, O., February 27, 1905.

Beloved Leader:—"Out of the abundance of the heart the mouth speaketh." And surely it is out of the "abundance of the heart" we write these few facts to you, feeling that they will give you joy. We have a church of forty-five members; new members have been added at each Communion service, and we have a constantly increasing congregation at both the Sunday and Wednesday evening services.

The members are faithful students of the Bible and Science and Health, and study daily the Lesson-Sermon. At Thanksgiving time it was decided to send our own church building fund to help build The Mother Church, this being our third contribution. It was also voted to send one tenth of our monthly collections until the completion of The Mother Church, and we have realized how blessed it is to give. On January 8, Hon. Clarence A. Buskirk delivered a lecture to an audience that completely filled the hall. The lecture was productive of great good, and awakened the thought of many to turn to Christian Science. There has been much good healing done, and done quickly. During the past year there have been sold over four hundred dollars worth of Christian Science literature in our reading room, and from January 1, 1905, to February 22, there were sold sixteen copies of Science and Health. Last quarter we sent for eighty copies of the *Quarterly*; this quarter we send for one hundred copies. We have placed Science and Health in the library, the jail, soldiers' home, and infirmary, also the *Sentinel* and *Journal*. We are striving daily to show our love and gratitude to you, our dear Leader, by trying each day to live more earnestly in obedience to your wise and loving counsel, to be humble, loving, and watchful.

Yours with great love,

MRS. MARY PHILBRICK MARBLE.

First Reader.

Our Leader has endorsed on the above letter:—

You, my beloved brethren, have earned the reward that God giveth, and has promised in the Scripture:—

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord" (Matthew, 25 : 21).

With love, yours,

MARY BAKER EDDY.

The Hague, Holland,

Mauritskade 6, February 12, 1905.

Dear Mrs. Eddy:—It may interest you to know how Christian Science has spread and is rapidly extending throughout this little country, and that it is a source of rejoicing, not alone to the few of us whose native tongue is English, but also to a far greater number to whom the English language is a foreign tongue. The history of our Christian Science Association here is nothing extraordinary, simply a repetition of what has occurred in very many centers, and yet it may please and cheer you on in your blessed work to hear the old familiar story once from a foreign shore.

In 1901 an American resident in The Hague brought back from America "Science and Health with Key to the Scriptures," and after a hasty perusal, passed it on to a German lady, who had expressed a desire to read it. This lady was joined in her subsequent perusal of the book by a Dutch lady, and together they met every week to study its contents. A third lady joined them within six months, then the American lady assisted at their gatherings, and in the course of about a year eight ladies, one German, five Dutch, one English, and one American, met regularly every Monday evening at the house of the first-mentioned German lady, to drink tea, read "Science and Health with Key to the Scriptures," and in their own way go through the lesson for the week. Towards the end of the second year, the German lady saw in *The Christian Science*

Journal the name of an American practitioner who was on a visit in The Hague, and asked her to join the weekly gatherings. Her visit was looked upon as a boon, as she was able to tell from experience how grand a work was going on in the United States, and to direct attention to the authorized literature as an aid in the study of Christian Science, and, moreover, she was able to set this little company right as to the manner of conducting their reading of the Lesson-Sermons. A further impulse to the movement was given by the English lady's attendance at First Church of Christ, Scientist, in London, where she and her husband witnessed the blessed influence of Christian Science at the crowded gatherings in the Bryanston Square meeting-place. The American lady, after a visit to the United States, brought still more encouraging tidings.

The number of attendants at the weekly gatherings in The Hague steadily increased, and in 1903, when twelve or even fourteen of us met in a drawing-room, the accommodation proved too small, and it was decided to hire rooms for our meetings and hold regular services every Sunday morning. At this time, October, 1903, we were at most fifteen persons. In October, 1904, we held our first annual business meeting, when the treasurer's report showed that there was a surplus in hand which warranted our hiring the greatly needed third room adjacent to the two we had rented. Instead of fifteen persons, as we had started with in October, 1903, our number had grown to more than twenty-five. At the present date there are seldom less than forty persons at our Sunday morning gatherings; our rooms are rapidly becoming too small, the weekly (twice a week, Monday and Wednesday) calls at the reading room, and the demand for Christian Science literature, keep the librarian and committee constantly occupied. Our testimony meetings, on the last Sunday in every month, are most cheering to us all.

Among numerous overcomings of error demonstrated through Christian Science in The Hague, one of our number, an art student, who wore glasses and was very short-sighted till her twenty-sixth year, has dispensed with the glasses entirely; another of our number has proved the truth in the complete restoration of her child from a serious affection of the lungs, which three doctors said must shorten the child's life and prevent her attendance at school; and we have been blessed in seeing a young lady, whom the doctors sent home to die in the last stages of so-called consumption, restored to perfect health and strength. We all rejoice in the blessings brought about by the line of life you, through God's grace, have pointed out to us. Gratefully would we join in the chorus, "Glory to God in the highest, and on earth peace, good will toward men."

With affectionate greeting from a thankful, happy band of Christian Scientists in Holland, I am, dear Mrs. Eddy, Faithfully yours,

I. I. HELSDON RIX.

Hon. Secretary of The Hague Christian Scientist Association.

The Communion and Annual Meeting.

ARRANGEMENTS are being made with the railroads for reduced rates to Boston on the occasion of the Communion and Annual Meeting of The Mother Church, June 25, 27. Persons who wish to avail themselves of these rates should obtain information from their local ticket agents.

The usual arrangements for the convenience and comfort of visitors while they are in Boston, will also be made.

Notice to Branch Churches.

The branch churches which have not responded to the call made in these columns, to send to the Clerk of The Mother Church a statement of their membership as it appeared on their books April 1 of this year, are requested to do so at once.

Testimonies of Healing.

Three years ago I was forced because of ill health to close my office in a neighboring city and return home. During the journey I met a clergyman with whom I enjoyed a long conversation, in the course of which he told of a recent call to the bedside of a suffering parishioner who believed that her physician was unable to cure her, and deriving no benefit from medicines, had appealed to her pastor to help her by prayer. His reply was that she needed the three P's, — pills, powders, and prayers. At that time my traveling-bag was at least half full of drugs and material remedies of various kinds which I systematically used, and for three years I had earnestly prayed to God to relieve my suffering; literally entering the closet of my room and on bended knees uttering my petitions, but during these three years I had gradually grown worse, until it then seemed as if all hope was gone; for coupled with impaired health was the inability to transact business.

The three Ps,—"pills, powders, and prayers!" For a few minutes I pondered the logic of this remark and then asked whether the pills and powders added efficacy to the prayers, or whether the prayers assisted the drugs, and were they both essential to recovery. If that were true, I should be exempt from suffering, because I had a complete stock of medicines, the best medical treatment, and many sincere and loving prayers had been offered for my recovery by several devout and spiritual-minded friends. My sufferings were, however, becoming almost unbearable. All this I told to my acquaintance, and his answer was, that he who had suffered most in this world was also the most beloved of God. That night I tried more earnestly than ever before, to become reconciled in patient obedience to what I supposed to be God's chastening.

A few days after arriving home it was suggested that I try Christian Science treatment, because it offered hope. The first day that I called upon a practitioner I knew that I should be well again. For some time I had been convinced that material remedies were ineffectual, but never had I doubted the ability of prayer to heal, if the prayer could but come from one near enough to God to be a proper channel for His healing love. I then saw that the practitioner knew God and prayed to Him in a way unknown to me, for her prayer was the effectual, fervent prayer which resulted in a remarkable recovery. After only a few weeks of treatment I again resumed business, and have not since then missed one hour because of sickness, nor sought other help at any time than that which comes from God,—the help attained through Christian Science.

My gratitude for Christian Science and all the good which has come into my life through this Christ-teaching cannot adequately be expressed by words. It demands expression through daily living.

PORTER BOLLES JORDAN, Roxbury, Mass.

[Translation.]

Seven years ago I was invited to attend a Christian Science meeting. It then seemed to me that it could not be worth while to sit there for one whole hour and listen to this teaching, because I had read many malicious criticisms intended to warn people against that false doctrine (as it was called); and I had believed them to be true. Therefore I did not consider it advisable to look into Christian Science. Yet God's ways are higher than our ways, and Jesus said, "No man can come to me, except the Father which hath sent me draw him." After due consideration I decided to attend a Christian Science meeting, to see if I could not obtain help for my eldest daughter, then sixteen years of age. She could hear but very little and could not speak. She was therefore in a deaf-and-dumb institution, where she was taught to read and write.

In September, 1897, I attended an experience meeting for the first time, and with an earnest desire to seek the truth, I silently prayed, "Create in me a clean heart, O God; and renew a right spirit within me." God granted my prayer, and He has given me what I then asked for. I attended every testimonial meeting, although I could not then understand English, for I was happy there. I still attended an evangelical church on Sundays, where I had been a member for many years. I believed I could attend both, but soon found out that I could not "put new wine into old bottles." Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Before coming to Christian Science, I had often asked myself, Where is the way? What is truth? What is life? Luther said of the Bible, "Thou holy book which God has given me, thou art ever dear to me; here is the way to true life . . . here God speaks." Yet I must confess that I could not comprehend the Bible, and could not understand it as the Word of God. After having attended the Christian Science meetings several times, I bought Science and Health, and began to study that wonderful book, although it at first looked as if it were almost impossible for me to understand it. I bought a dictionary and began to translate each word. I prayed to God for light and understanding, and I have been richly blessed. I tested the little that I learned and had wonderful results. I learned that God is all-power, all-presence, all-knowledge, and His strength is mighty in the weak. I also found that Science and Health is indeed the Key to the Scriptures, and I can now truly prove what Luther said, "Here is the way to true life." Thus I put my hand to the plow and did not look behind. I took one step after another. After I had studied Christian Science for eight months I withdrew from membership in my old church. In December, 1898, I became a member of a Christian Science church in our city and I am now a member of The Mother Church in Boston. The *Christian Science Sentinel*, *Journal*, and *Der Herold der Christian Science* bring to me "the leaves of the tree" which is "for the healing of the nations."

I have had many opportunities to help my neighbors, to free them from physical diseases and to bring them the understanding of truth. I am now always busy in God's vineyard, and ready to work for mankind. In my own family, we have overcome cases of scarlet fever, St. Vitus's dance, sore throat, and severe rheumatism; also inflammation of the bowels and the liver, and many other diseases to which flesh is heir. Every trial was a test for me and has strengthened my faith.

I thank God with all my heart for having revealed to us the way to Life through our faithful Leader, Mrs. Eddy. I hope that all who think it impossible to study Christian Science, because they do not know the English language, will accept this testimony as an encouragement. Paul said, "I can do all things through Christ which strengtheneth me." I wish to add that my eldest daughter's condition is much improved. Her hearing is much better, and her faculty of speech also. She attends the Christian Science church and is sincerely grateful for Christian Science, which has enabled her to work industriously. She has through this Science become a useful member of the human family.

Words fail me to express the gratitude I feel to our Leader, Mrs. Eddy, and I also desire to express my gratitude for *Der Herold der Christian Science*, which is bringing the truth to German-speaking people.

FRAU CAROLINE BECK, Buffalo, N. Y.

I desire to tell of a demonstration that occurred in our home which certainly proves that God is an ever-present help in time of need. One evening when my mother was preparing for bed, she was taken with a cough, but we did not give any attention to it. At half past eleven she called me. At that time she could scarcely speak above a whisper,

and her breath came with difficulty. The cough was much worse and gave unmistakable signs of croup. We did the best we could with the little understanding of Truth that we have, when suddenly my mother seemed to lose her mind and did not understand anything. It was then that I sent for my father, who is a night-watchman in a factory, and I also telephoned to a practitioner for help. Strange as it may seem to some, it is nevertheless true, that in less than fifteen minutes she was in her right mind and much improved. She gained so fast that when my father arrived, in about a half hour, she was breathing easily, and the cough had nearly disappeared. In two hours and a half she went to bed and rested until morning. The next day she performed the usual household duties, and the following day attended the regular Sunday services. We are truly thankful to God, and grateful to Mrs. Eddy, through whom this truth has come to the world.

L. E. SHAFER, Niles, Mich.

The testimonies in the *Sentinel* have helped me so much that I thought I would give mine, in the hope that it might meet the eye of some unfortunate brother who has not yet been led to the right understanding of God as taught in Christian Science. I was an awful wreck, being a slave to rum for twenty years. I was in fact so far gone that my father advised me to take a well-known "cure" for drunkenness, which I consented to do. I took this treatment, and I was just as bad when I came out of the institution as when I went into it. This was about seven years ago. Seven months ago kind friends advised me to try Christian Science, which I consented to do, yet I was adverse to Scientists, insomuch that I said to my wife that if I had my way I would have all the Scientists hung or put in jail. Little did I think that five months later I would be healed of that awful disease through the same Christian Science which I had condemned. I cannot be too thankful to God for this blessed hope we have through Christian Science, and to our dear Leader, Mrs. Eddy, who was inspired by God to find the blessed truth; and never shall I forget the dear friends who led me to see the truth and who so kindly stood by me in my darkest hour. Now I have not the slightest desire for intoxicating drinks, and only those who have been placed in the same position can realize how thankful I am to-day for the truth which has set me free. This is not all, however, that Christian Science has done for me. My little son had fits for years, taking spells every few weeks, and he would remain unconscious for four or five hours at a time. I had the very best physicians, but they could give me no hope of his ultimate recovery. Since I have accepted Science he has been cured also. He has not had a single fit in seven months. But this is not all; my wife, who was nearly blind, was given no hope by three of the best specialists in New York City as to her eyes getting any better. They told her that she must stay under their constant care, but as I was obliged to move to another city this could not be done. Now she can see better every day and is trusting to the truth which sets free.

I wish to add that my boy ran a nail very nearly through his palm, and the hand began to swell to an enormous size. The pain went up the arm and down to his side. It seemed to be a clear case of blood-poisoning, and my wife, who is a member of the Christian Science church here, treated him. For two days he was in extreme agony; the third day the demonstration was made, and on the fourth day he was back to his business. His employer, who saw his hand on the second day, said to me, "Do get a doctor, or your boy will lose his hand." I told him that divine Love had always met our need and would meet this. He was a greatly surprised man when the boy returned to his work. He could only say that it was a wonderful thing. My wife slipped on the ice, last winter, striking her head very severely. She seemed to be injured internally, but she

at once declared the truth, and she never lost any time in consequence of it. We have had many other demonstrations and are all very thankful that we have been led to this blessed truth. It has transformed this home of ours to a heaven on earth.

Every day of my life I thank God for revealing His wonderful truth through our noble Leader, Mrs. Eddy, and I am learning day by day the truth of those blessed words of our Master, "Lo, I am with you always, even unto the end of the world."—LOUIS C. MASTER, Norristown, Pa.

As a child I was brought up amid the orthodox surroundings and careful teachings of a New England home. A somewhat extended opportunity for "seeing the world" did not shake the fundamentals of home teaching, but an early freedom to "pick and choose my way" induced me largely to seek the gratification of the physical senses, rather than any higher aims. My experience was not at all unusual, until I commenced to suffer severely from rheumatism in the feet, a difficulty which failed to yield to medical treatment applied faithfully throughout three years. After a particularly discouraging siege, Christian Science treatment was warmly recommended, and I called on a practitioner, more to please the one who had suggested it, than in the hope of benefit; in fact, I assured the practitioner that from my mode of life and attitude towards religion it was not to be presumed that her agency could be applied in my behalf, as she evidently operated from a religious standpoint. After I had placed myself under treatment, this faithful practitioner "showed me the way," and after three weeks' treatment I found myself entirely well. This healing took place over seven years ago, and I have had no return of the trouble.

My healing was altogether surprising to me. In fact it awakened more surprise than any other emotion at that time, —but soon came the desire to know more, to learn something of "the why and wherefore" of these results. I immediately commenced the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as her other writings, and I have never ceased to study them since. During the intervening years Christian Science has proven entirely adequate in healing all the sicknesses and disorders which have appeared from time to time, and the truth revealed in Christian Science has been my only source of relief. Material remedies were discarded at the time of my first healing by Science, and I have never resorted to the use of them again. The study of this truth, and the acceptance of its teachings, have wrought most decided changes for the better in my opinions, habits, and morals. I count the understanding of Christian Science to be my greatest blessing, and it is in grateful acknowledgment of abundant blessings that I take this opportunity to express my gratitude to God, the "giver of all good"; and to our beloved Leader, Mrs. Eddy.

HARRY A. BABB, Chicago, Ill.

Our Master said, "I am come that they might have life, and that they might have it more abundantly." I had often read those words, but never dreamed that I should experience the more abundant life promised. Brought up in an orthodox church, I had learned to love it, and took an active part in its work, yet, from childhood, I had what the physicians called an incurable disease. When the last one consulted said that he could help, but not heal me, I prayed earnestly to die, though I always added, Not my will, but Thine, be done. I was invited to a friend's house to stay all night. Her mother was a Christian Scientist, and I was curious to know what Christian Science was, but was ashamed to ask before my friend, so I waited until she went out of the room. I then turned to her mother and said, "Do you suppose that Christian Science could heal me?" She assured me that it could, and treatment began that night. This was almost eight years ago. My

healing seemed very slow; I was looking only for physical help, but gradually the light began to shine into my darkened consciousness, and through the constant study of Science and Health and the help of a dear practitioner, I realized one night my true relationship to God. The old fear rapidly diminished, and for days and weeks my heart was singing, "Glory to God in the highest." But this is not all. When I began studying Science and Health I was teaching school, a work which I did not find at all pleasant, as there were so many things daily to try one's temper and patience. It seemed like up-hill work and I found no way out of the difficulty until I learned that whatever work we are doing, though it be the lowliest task, we should seek to love it.

My daily prayer is one of gratitude to God, to the great Wayshower, and to our Leader, Mrs. Eddy, for the truth found in Science and Health, and for this abundant life that radiates light to all those around us.

MARY E. NEWTON, Cincinnati, O.

Last spring, while working in the chemical laboratory of The Sheffield Scientific School at Yale University, I met with an accident which at the time seemed to be of a very serious nature. A bottle, holding oil of vitriol, concentrated nitric acid, and hot alcohol, exploded unexpectedly, covering my whole face with its contents, and almost blinding me. I washed it off as quickly as possible, declaring the truth mentally while doing so. A practitioner was immediately notified of the accident, and with his help and my own small understanding the work of healing began. My face seemed at the time as though it were being consumed by a terrific heat, and for a few minutes the pain was intense. In an hour, however, all sense of suffering had vanished. The next day the skin became dry as parchment and shrivelled up. Two days after that it began to peel off like so much paper, and within a week the condition of my face was normal again and without a scar. This healing, although not instantaneous, was so remarkably quick and complete that many of my college friends noticed it, and expressed their surprise that such a cure could be effected, especially without the application of any material remedy.

The experience emphasized in my mind the importance of meeting error immediately with the declaration of the real man's perfect harmony and his oneness with "God, the Giver of all good." This is but one of the many proofs I have had of the efficacy of Christian Science as a healing power, but higher, farther-reaching, and more satisfying than this physical healing has been the sense of peace and happiness which has succeeded it.

DILWORTH R. LUPTON, Pittsburg, Pa.

I have been impelled for some time to write of my healing, thinking that some one might be benefited thereby. I suffered with dyspepsia and nervous prostration for years. I tried ten different physicians, one of whom said I would go out of my mind. I became despondent and discouraged. I felt myself sinking in despair, longing for death, and thinking this would be a relief. It was in this dark hour that Christian Science came to my rescue. A friend loaned me a copy of *The Christian Science Journal*, and by reading it I was helped. I read in it about many being healed by studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I bought this book. In less than three months I was healed by reading it. When first I heard of Christian Science, I heard it was a terrible religion. I believed that the spiritual part was all right, but said it would take a two-edged sword to get me to see into the healing; not knowing, at the time I was talking, that Christian Science is the Word of God which does separate error from truth. My friend asked me if I would like to go with her to the Christian Science church. I said, "Yes, I will go; but if they do not read the Bible I will not stay." There and

then it was proved to be the religion of Jesus Christ. My heart was soon overflowing with gratitude that I had found a God of Love who does heal from both sin and sickness. I am grateful for the many blessings that have been brought into my life; every breath I draw I owe to Christian Science.—ELLEN SHERWIN, Port Hope, Ont.

With the hope that it may give encouragement to some suffering one, I send my testimony for publication. After enduring the most intense suffering for more than a year, and having consulted several eminent physicians, and also taken treatment from them, I was finally told that I could hope for relief only by submitting to an operation, which I finally decided to do. This was in March, 1903. The surgeon, however, after making an incision, found that he could not operate, as my trouble was cancer of the liver,—something altogether different from what the physicians as well as the surgeon who had already diagnosed the case had said. Consequently, they told me that they could not do anything more for me except to administer morphine to relieve the pain, and they intimated that I could not live more than a few weeks at the longest and might drop off at any time.

After continuing in this condition for some time, gradually getting weaker, the spasms returning more frequently, and seeing that there was no hope for me from any material source, I was led in my extremity to turn to Christian Science for help. Although my recovery was somewhat slow, yet I gradually improved from the first treatment, and to-day I am in the enjoyment of perfect health, and have been helped spiritually as well.

I am very thankful to my heavenly Father who gave me help in the time of my great need.

W. PICKARD, Mt. Forest, Ont.

Christian Science has done and is doing so much for me that I feel I must express my gratitude, not only to God who has given us this wonderful gift, but also to our beloved Leader, Mrs. Eddy. Seven years ago I was healed of consumption and neuralgia. I have also found Christian Science of great benefit while having some dental work done. I had one tooth extracted, and another crowned, without discomfort or pain. I feel very grateful for all these physical benefits, but they are not to be compared to the spiritual blessings that have come to me through the study of the Christian Science literature. I live on a farm, five miles from any other Christian Scientist, but in all these years I have proven God an ever-present help, just as the Bible teaches. The Christian Science literature is very precious to me. My earnest desire is to gain more of the understanding of Christian Science, which is to me the way of peace.

MRS. E. A. BARTHOLOMEW, Thomas, Mich.

New Reprints.

The following articles which have appeared in the *Journal* are now issued in the form of Reprints: "Christian Science and the Business Life," "A Protecting Religion," "The Christian Science Text-Book" (in German), "Service and Stipend" (in German).

They will be sold at the regular prices, which may be found in the advertising pages of this issue of the *Sentinel*.

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, in which event notice of election will be sent.

From our Exchanges.

"A new evangelism," is the hunger-cry of half-fed Christianity, bending above the world-cradle of to-day. Starved upon husks of dead, tough theology and still doubtful of the new crop corn-in-the-ear; mocked by the brazen make-believe of conformity and opportunism; dazzled by the sumptuous parade of more than Magian splendor in the stable chamber of the lowly Babe of Bethlehem; sick of soulless ceremonial and other counterfeit sanctities; appalled by the encroachments and pretensions of materialism in many masks; distracted upon beholding her noblest activities barred from the sanctuary and turned over to the nursing of outside societies and movements unfettered by regime; desperate at last to get back and close to the breast of her Lord; the Church is finding speech to proclaim her longing for a real life and a real part in the world's work.

REV. C. ELLWOOD NASH, D.D.
The Universalist Leader.

Jesus never waited for men to repent before he offered them his friendship. He never waited for men to come half way before he went to meet them. The fact that this rich reprobate, Zacchæus, was curious to see him gave him all the opportunity he asked for; and he seized it. The sequel justified his action. Startled by honor in a place where he had met before only envy for his wealth and indignation for his rapacity, Zacchæus promised to restore fourfold to those he had robbed, if he could find them, and to give half his remaining fortune to the poor. But this repentance did not precede, it followed, the honor Jesus did to him. Jesus lodged with Zacchæus not because Zacchæus had repented; Zacchæus repented because Jesus lodged with him.—*The Outlook.*

Sin is the consciousness of the distance between one's ideal and what he knows he is, and it is keen in proportion to his longing to realize his ideal. Repentance grows deep and keen as we see in one whom we love what in our best moments we want to be, and learn that he loves us for what we can be and that he would give us strength to be what he would have us be. Personal religion is realizing one's best possibilities. Christianity is finding one's ideal in Jesus Christ and doing his will in loyal devotion and clinging to him in growing love.—*The Congregationalist.*

"Moses wist not that the skin of his face shone." Yes, and in this he is type of all greatness of soul. No saint ever saw his own halo. Self-consciousness vanishes in the measure of our approach to and identification with the Universal Life, which is God; and, as in lowly self-surrender we become His glad agent and instrument for high and holy ends, "He builded better than he knew" is true at last, I suspect, of all high power and accomplishment.

REV. FREDERICK L. HOSMER.
The Christian Register.

In Jesus both words and deeds were found, as the record narrates all that he began both to do and to teach. No Christian service is complete unless it speaks the language of the heart in words and expresses the weight of character in deeds. Actions speak louder than words because they are the expression of the whole man, and make an impression of reality.—*The Watchman.*

When we have vigorous intellectual fighting, we bring about inevitable social changes rationally, peacefully, constructively. When men become intellectual and moral cowards, the day when the sword of steel must be unsheathed is not far distant.—*The Independent.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

President Roosevelt returned last week to Washington after completing a trip that covered 6,006 miles and took him through twelve States and three Territories. The trip was marked everywhere by the heartiest demonstrations. In Chicago he stayed about twelve hours. At his reception at the Merchants' Club his address touched upon the Navy; at the Harvard Club, of the desirability of the West winning Harvard; at the Hamilton Club, where the foreign consuls were present, he eulogized Hamilton; at the Iroquois Club, the leading Democratic organization of Illinois, he was received with great enthusiasm. In his address he clearly stated the intention of the Administration to push the matter of railroad rate regulation. The tenor of this address at Chicago was also followed in the address of Secretary Taft at Washington before the International Railway Convention in session there last week.

While coming up the coast recently, off Cape Henry seven United States battleships raced for eight hours. The Missouri finished first, covering 126½ miles in that time. The others followed in this order: Maine, Kearsarge, Kentucky, Iowa, Massachusetts, and Alabama.

It has been announced that Andrew Carnegie has offered to Radcliffe College the sum of \$75,000 for a library building on condition that an equal sum shall be raised among alumnae and friends of the college for endowment of the library.

The start of the eleven yachts contesting in the ocean race for the "Emperor's Cup," which were to have gotten away on the 16th, was postponed because of thick weather.

By a decisive vote of fifty-seven to five, the faculty of the Massachusetts Institute of Technology disapproves the proposed Tech-Harvard merger.

Foreign.

A report says the Bouligan Commission, appointed in view of the Imperial rescript of March 3, recommends the creation of a council of zemstvos, elected indirectly through the zemstvos to serve as a connecting link between the Emperor and the people.

Emperor Nicholas is said to have accepted the report of the commission, and the date of its proclamation has been tentatively fixed for May 18. The main features of the reported scheme are an organization comprising from 500 to 550 members elected by the zemstvos, the zemstvos system being extended to all parts of the empire, while the autocratic power of the Emperor will remain undiminished, the assembly's privileges being advisory with the right of interpellating the ministers and discussing the budget when formulated, though the ministers continue to be responsible only to the Emperor, whose will will remain the supreme law. Elections will be held during the summer in order that the first session of the new assembly may open on November 15.

A sensation was created in Europe by the recent announcement that Turkey had leased the African province of Tripoli for ninety-nine years to a French Company which undertakes to make extensive improvements in the port, receiving in return the import and export duties and other advantages. Its area is about 400,000 square miles. Italy, so it is reported, has all along expected that in time the province would be hers, and in 1902, when the rapprochement between France and Italy took place, an agreement was reached between the two countries in which France intimated that she had no interests in Tripoli, and that consequently Italy had a free hand there.

The one hundredth anniversary of the passing of the poet Schiller was observed at Weimar, Germany, last week. Delegates were present from the universities of Germany, Austria-Hungary, and Switzerland, as well as representatives of America. The Schiller Women's Society received \$62,500, of which \$12,500 came from American donors, for the erection of a Schiller Institute. Representatives of American universities and colleges voted to raise money to form what will be known as the general Schiller fund of North America, for the promotion of German intellectual life at American universities.

The project of constructing a canal from the Baltic to the Black Sea, utilizing rivers for the purpose, is taking practical shape. The Czar has authorized the appointment of a committee to examine the schemes submitted. The construction of the canal under these plans would occupy six years. The most interesting feature of the proposed work is that the depth and width of the canal would enable battleships, except those of the very largest size, to pass from Kherson to Riga in a week. The Black Sea fleet would thus be able to get to the ocean without having to pass through the Dardanelles.

Count Cassini, the Russian Ambassador to Washington, has been transferred to Madrid. He will be succeeded here by Baron Rosen, until recently Russian minister at Tokio. He has been accredited seven years to this country. It is intimated that his reports home were not definite enough in estimating the feeling of America on the matter of the Russo-Japanese war.

Industrial and Commercial.

The project of draining and reclaiming the Everglades of Florida, with their three million acres of highly fertile and richly timbered soil, has been revived, the Governor having recently sent a message to the Legislature asking for the enactment of a law permitting the work to be begun immediately. The State is not asked to pay the bill, a canal company, with ample capital, being ready to do the work, claiming for reward a portion of the land and a greater part of the timber. It is contemplated to cut a canal from the St. John's River on the Atlantic across the State, following its chain of rivers and lakes through the Everglades to the Caloosahatchee River. If the offer is accepted the canal will be made wide and deep enough for the passage of large freight and passenger boats.

By directing the wonderful ability of the peon class of Mexico in the burning and decorating of pottery ware an enterprising Englishman expects to build up a paying business in Mexican pottery. He has secured control of a large portion of the clay fields at Metepec, which abound with the finest variety of potter's clay. At present there are hundreds of Indians working in the fields around Metepec who are expert potters.

The Ratcliff-Rotherhithe Tunnel, now being built under the Thames, will take five years to construct. Its length will be 6,883 feet, with an external diameter of thirty feet, which will allow a carriage-way of sixteen feet and two foot-ways four feet eight and one-half inches wide. When it is finished there will be three tunnels under the Thames at London.

A new railroad line to be built from Chattanooga to Stephenson, Ala., as a division of the Southern Railroad, is to be carried by a tunnel through the historic Lookout Mountain, at a cost of some \$3,000,000. This line will traverse a section of country rich in agricultural products, in coal fields, and in lumber forests.

The statistical report of the lake commerce through the Sault Ste. Marie canals for the month of April shows a total movement of freight eastbound of 920,497 tons, and westbound 379,669.

The total imports of merchandise for domestic consumption into Germany in 1903 amounted to \$1,428,640,000 and the domestic exports to \$1,193,483,000.

The Pennsylvania Railroad Company has contracted for 33,500 tons of steel rails for delivery this year, in addition to the 102,500 tons already ordered.

General.

The three-mile-long crater of Kilauea, a constantly agitated lake of liquid lava, is showing great activity, and the burning lava is steadily rising. Should the pressure increase there is great danger of a terrific eruption.

Kilauea is sixteen miles from Mauna Loa, its parent which it has outgrown, and fifteen miles nearer the town of Hilo with its 25,000 inhabitants.

In one of its overflows, one hundred years ago, Kilauea gave forth 15,000,000,000 cubic feet of rock and lava, changing the formation of the coast for miles. In its eruption of 1868, Kilauea sent a stream of lava sixty miles to the southwest, where it poured over the cliffs into the sea and formed a pyramid of lava, which, by later accessions, gradually became attached to the mainland and is now known as Kalae Point.

Excavations near Pompeii have brought to light four solid gold bracelets of beautiful design set with emeralds, a pair of large oriental ear-rings, two golden necklaces set with pearls and emeralds, and two emerald rings. The articles are of great artistic value and belong to the Roman Pompeian epoch.

In one unbroken nocturnal flight the European bird known as the Northern Blue-throat has been known to travel from Central Africa to the German Ocean, a distance of 1,600 miles, in nine hours.

The population of India since 1891 has increased over forty million. These speak one hundred and eighty-five languages, and represent eight great religions. The population in 1902 was 294,361,056.

The island of Ceylon is one of the largest graphite mining countries in the world. Large deposits are also found in Siberia, chiefly in Lake Baikal.

The ground on which the Bank of England stands, valued at \$250 a square foot, represents a value of \$32,770,000.

Germany has 6,500,000 women who earn their own living, while Italy, with half the population, has 3,250,000.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, WATCH." Jesus.

From our Contributors.

Reality and Unreality.

M. G. KAINS.

WHEN the writer first became interested in Christian Science, the use of the words reality and unreality puzzled him not a little. He had used these terms in the way popularly employed in the natural sciences, of which he had long been a student, and these sciences had educated him to assert the non-existence, or "unreality," of things beyond the cognizance of the physical senses, upon whose testimony the whole fabric of the natural sciences is founded. Sounds, tastes, odors, and everything seen or felt were very real to him and constituted his contracted universe; things spiritual were idle dreams. Needless to say, he had become an agnostic in the sense employed by Huxley; namely, one who does not know, but questions.

Therefore, the statements, "make it unreal," and, "realize" so and so, were, to say the least, disconcerting, for things which a natural science education and "common sense" declared to be real and to exist—how could they be made unreal? And things which these same two arbiters declared to be nonentities—how could they be brought into realization?

Fortunately, the reasoning employed in the natural sciences came to his aid. He was startled to discover the numerous things which to the physical senses are not at all real, but very unreal, in whose existence he believed unshakably; and also the array of things real to these senses but provably non-existent. For instance, gravitation, cohesion, adhesion, affinity, mass, weight, and scores of other instances were as real to him as if they had been seen, felt, heard, tasted, or smelled. On the other hand, mirages, echoes, the initial acid taste of saccharine (a material many score times sweeter than sugar), the pleasing smell of certain malodorous chemicals when diluted, and the many deceptions of touch, especially with respect to heat and cold, were all explained so that their unreality became apparent. This discovery declared the physically unknown cause to be the reality and its observed phenomena to be the incidental but inseparable effects. From these observed effects the existence of the reality—cause—is argued. Gravitation is proved as perfectly by the gentle descent of a snowflake as by the terrific rush of a meteor. So of every other of these intangible "realities"; reason explains them all. Similarly, reason explains the mirages, echoes, and every one of the long list of "realistic illusions."

In order, therefore, to destroy an unreality, no matter how seemingly real, it must be traced to its cause. With the discovery of this the sham is exposed, and who believes in a sham when he knows it to be such?

The following experiment will illustrate this point. A person is completely blindfolded; one of his hands is then immersed in hot water, the other in cold. After a few minutes the hands are lifted out by the experimenter, who without delay pours the hot and the cold water together into one vessel. If the dupe be kept in ignorance of what is done, and if he tells the truth,—that is, as to the sensation he experiences,—he will assert that the mixture feels hot to the cold hand and cold to the warm one. When his eyes are

unbandaged he will discover that there is but one vessel, in which his hands have been dipped alternately, and he will therefore no longer believe the sense-testimony.

Again, to prove the existence of what has been here termed an "intangible reality," the assumption must be made that such a thing may exist and then thought must be directed in channels where its effects would logically appear. It was in this way that Adams in England and Leverrier in France independently reasoned about the existence of the planet Neptune, which, up to their time, had been considered a fixed star. From observations upon the behavior of the planet Uranus, Leverrier argued the existence of a large stellar body, and mathematically determined its position so accurately that Galle of the Berlin Observatory found it within one degree of the place Leverrier had assigned.

The laws of gravitation, expansion of gases, specific gravity; in fact, all the so-called physical and chemical laws, were assumed from meagre data. Logical reasoning accompanied by experimentation then proved them, and they have become useful in proportion as they are understood. The better they are understood the more useful they become. In other words, we realize—take advantage of—these laws whenever we secure their effects.

Among the laws discovered during the nineteenth century, and far more important than all the other known laws put together, is the law of Love. This is the one, all-embracing law of God. From meagre but convincing phenomena, and from faint but positive Biblical records, Mrs. Eddy assumed the existence of this law, and worked, as other investigators have done, in channels where its effects might logically be expected. After subjecting her discovery to very many and exacting tests, which left her no shadow of doubt as to its positiveness and supremacy, she announced her discovery to the world in her book, "Science and Health with Key to the Scriptures." As in the case of every other benefaction, the discoverer was maligned, ridiculed, vilified, but what of all that? she knew she was right, as others soon proved through her teachings.

The power and utility of any law is realized only by application. No law can be applied until it is understood; and, conversely, when it is understood it can be applied. Further, the individual who understands and applies it is the only one competent to explain. Those who jeer merely reveal their ignorance and prejudice.

How is the law of Love to be realized? By assuming the existence of such a law, and working in channels which such a law would logically take, noting phenomena which can be correctly explained upon no other basis and excluding all phenomena out of harmony with this law, no matter how closely linked they may seem to be to it.

An example which came under the writer's observation may be permitted in elucidation. A man without worldly influence was, by a series of circumstances, so situated that his reputation and success seemed to be in the power of another, with the result that things went from bad to worse, until hate seemed ripe for blows. The hate and its concomitants were very real to these two and to several others. However, one of the men was taught something of the law of Love through Christian Science. This he applied, with the result that the hate was destroyed and the men now meet as cordially as before the initial provoca-

tion. In short, the law of Love had been realized, and applied so effectively that nothing but friendliness is evidenced between them. The hate which seemed so real has been destroyed—replaced—by the love that once did not seem to exist at all.

In similar ways the Christian Scientist applies his knowledge of the law of Love in every case presented to him. Malice, revenge, greed, limitation, sin, and their effects, diseases, are recognized as unreal, in spite of their seeming reality; and the law of Love is so effectively realized—that is, applied—that each untoward seeming is destroyed. Thus the Scientist, by intelligently applying his knowledge of this law, suppresses unrealities in himself—his great and only battleground—and comes into possession of the realities, love, joy, peace—all the fruit of the Spirit.

Prayer and Faith.

M. M. HAPER.

Two very closely related commands are, "After this manner therefore pray ye: . . . Thy will be done"; and, "Wherefore be ye not unwise, but understanding what the will of the Lord is." Many Christians acknowledge that their prayers are, to a greater or less extent, mingled with doubts, occasioned by a belief that perhaps the blessings for which they pray are not intended for them; so, to dispel doubts, the first duty is to understand what the will of God is. Then may we safely offer our prayers without fear of conflicting with this greatest of all prayers, "Not my will, but thine, be done."

Many are the Scriptural passages which indicate the need of gaining spiritual understanding. As a reproof came the Master's query, "Are ye also yet without understanding?" The will of the mortal leads to selfishness, sickness, sin; God's will to none of these.—He willeth "to do of his good pleasure." His "good pleasure" is ever to create and maintain all things good and perfect, like Himself. So long as we do not know whether our prayer is in accord with His will, doubts must necessarily intervene and hinder. Taking Jesus' example, and the chart which he left his disciples, Christian Science teaches that it is God's will, in all cases, that all which is unlike Divinity be destroyed through the prayer of spiritual sense. The thought that knows His will, destroys all fear and doubt.

"Why are there so many unanswered prayers?" ask some bewildered petitioners. "Is it because God does not consider it best always to grant that for which we ask?" Let us seek the answer in the Scriptures and not from any catalogue of human opinions. In Isaiah we read, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." This refers both to God's power and willingness; He is not unwilling, neither does He turn a deaf ear. Beyond question, if we were not guided by unerring Principle, we would often ask for unnecessary and injurious things; but he who is governed by that Mind "which was also in Christ Jesus," is necessarily directed by divine Principle, and cannot ask amiss. When afraid of asking amiss, one's first prayer should be, "Give me understanding, and I shall keep thy law," and then, through the study of the Word, "I will pray with the Spirit, and I will pray with the understanding also."

A lady once remarked, "I should think you Christian Scientists would be kept so busy praying for your bodies, to keep them in health as you do, that you would have no time to pray for your souls." This showed an erroneous concept of Christian Science prayer.

Afflicted bodies testify to inharmonious conditions of thought. This assertion, though strange to those who know not Christian Science, can be proven true. All prayer is thus for right mentality, and for the coming of the kingdom of heaven. If our thoughts are right,—are corrected and governed by divine Love alone,—there is no doubt

that the body will also be corrected and governed by the same divine power, and be in health.

When our prayers turn us constantly to that which is good and true, we find that the divine Mind cares for the human body and supplies all our need. Jesus said, "Take no thought for your body," and Paul counseled his hearers to be absent from the body, and to be present with the Lord, and this is what we seek to attain in our prayers. A Christian Scientist, in treating his patient, dares not look to the body for evidence, else his prayer would be un-availing.

May it not be true that there is a certain amount of self-righteousness among those who think they know how to pray? The disciples had spent many hours with Jesus; had received many instructions from him; had seen many works accomplished by him; and had undoubtedly offered many prayers, but one of them awoke to perceive his need when he said, "Lord, teach us to pray." How many of us have offered this most important of all prayers? Do we, like the Pharisee, entertain a vast amount of self-satisfaction and self-congratulation, thinking we know it all? If so, then when prayers are of little or no avail, alas for that condition of mind which says, "It was not His will!" Or, failing to do this, says, "The object of my prayer was not ready for a blessing."

One thing for which we may safely pray, is mentioned in James, I, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." Then there will be no cause for the weakening of our petitions by doubts and fear as to whether the prayer is contrary to God's will; nor any excuse for ignorance. What would have been the result, if the disciples, while commanding the lame man to walk, had stopped in their prayer to question, "Perhaps it is God's will for him to remain afflicted; He may have a wise purpose in it;" would they thus have been claiming the power and authority over all manner of diseases which Jesus promised to whomsoever believed on his name? No! "Let him ask in faith, nothing wavering;" this is the attitude which we are encouraged to take in doing the work of Truth. Then the petition for wisdom and the receiving thereof, will cause us to "abide under the shadow of the Almighty." Is there any especial wisdom in having stomach trouble, paralysis, abnormal growths, colds, etc.? No. These, then, are the errors of sense which are not included in the "every good gift and every perfect gift" of divine wisdom. James says, "A double minded man is unstable in all his ways." The man who asks and receives wisdom of God, is not, cannot be, double-minded. He cannot serve both good and evil. He cannot be affected by both faith and doubt. He cannot believe that the all-loving Father who answers the prayers of one mother in behalf of her wayward or sick child, fails to answer the same prayers of another mother. A mother once said, with sobs, "Oh, why is it that my boy is a drunkard? Seeing so many repulsive boys, I was afraid he would be like them, therefore I prayed earnestly every day for him, from his babyhood." Here was prayer and fear voiced in one sentence. Moreover, how can we, with faith, claim the answer to our prayer; viz., that God has heard us and healed our dear ones of sickness or sin, and meantime hold malice toward another's dear ones?

When the sick fail to be healed in answer to prayer, would those who say it was not God's will for them to be healed, hold to the same theory in the case of sin also? It would be quite as reasonable, if prayer failed to heal the sinner, to say it was not God's will that he should reform, as to say it was not His will to heal the one who was sick, and there is no more Scriptural authority for one assertion than for the other. Christian Science teaches that if either sin or disease fail to be healed, it is never because of God's failure to answer prayer, but the cause of the seeming failure is the same as when the disciples failed to heal the case concerning which the Master said, "This kind goeth

not out but by prayer and fasting." There is a mental fast which is by far superior to a merely material fast. The fasting referred to by the Master might well signify abstinence from even one opposing thought of doubt, fear, self, together with the looking to matter for evidence. God is unchangeable, hence divine Love always wills the destruction of all that is not good.

The one who doubts and prays is double-minded. If our Father hears us, why should we doubt? When thought is governed by Principle, the body and our environments will be harmonious, as God's unerring wisdom directs. Principle could not possibly be manifested otherwise than harmoniously, even though the mortal short-sightedness may not be able to see this.

"With all thy getting get understanding." Faith alone cannot heal. "A rod is for the back of him that is void of understanding," said the wise man. Peter says that faith needs to have added to it, virtue, knowledge, temperance, godliness, and charity. This may help to enlighten some who say, "I have as much faith as any one, yet I am not healed." What is lacking in such cases? Have these virtues all been added to faith? If they have, there is an apostolic promise of abundant fruition.

Mrs. Eddy puts a solemn question before us, when she asks whether we are really grateful for the many blessings we possess. (*Science and Health*, p. 3.) Ingratitude for present blessings must, of necessity, hinder the unfolding of the faith which brings greater blessings.—prayers answered, and faith sent upward through a sin-cleansed consciousness.

"Thy will be done."

GENIE H. ROSENFELD.

ALL my life the prayer, "Thy will be done," had been a prayer of resignation. Whenever anything peculiarly distressing happened, every one looked serious and said, "God's will be done," and as a consequence I was impressed with the thought that God's will was manifested in the sending of sufferings which it was our duty to take with resignation, if not with gratitude. This had troubled me before I came into Christian Science. When I was happy I never could say, "Thy will be done," without a little shudder of fear lest something might happen to mar the present peace, and error whispered a hope that God might not think about me just yet.

After I began my work in Christian Science the prayer was still a hard one to say. I strove to realize the supremacy of God, but the God of my former beliefs still seemed to be an awful, avenging God, to whom I had to submit, until one day a patient came to me whose condition was, I felt, caused by lack of the understanding of divine Love. I began my treatment by reading and explaining to her the beautiful Lesson-Sermon on "Love," and at the same time I was myself studying the current Lesson on "God." Like a breath direct from heaven, the truth came to me,—those four sweet words, "Thy will be done," embody all that is. They are not a prayer of resignation or renunciation, but comprise all good, all praise, in that they acknowledge the supremacy of the one God; all prayer, in that they ask divine Love to guide and govern us; and if Love does govern us, we must be happy and harmonious in "mind, body, and estate!"

God's will is the will of Love, and if it were done in us, then divine Love would rule us and all evil would be overcome, and this would mean the reign of peace, harmony, and love, the acknowledgment of the one God, the absolute destruction of the false gods of ambition, self-love, fear, hate, and greed, which we hug to our bosoms. It would mean the brotherhood of man, for there could be no warring or striving against each other, no cheating in weights, measures, or qualities, no criticising or carping, but each

would be helping the other to attain his full perfection. It would mean the ruling of our thought by the divine Mind, and thus each would be enabled to know that in whatever especial way he was permitted to reflect the divine Mind he was able to do so perfectly,—whether in writing, painting, singing, in buying, or in selling. If God's will were done, there could be no failures, no imperfect work, no neglect of duty, no giving error an opportunity to bind us with the chains of sorrow and desolation.

The prayer, "Thy will be done," covers all that man could ask or desire, and when we pray it, understanding its full import, we are doing our part towards that establishment of the reign of Truth and Love which was promised to us by Christ Jesus, and revealed to our darkened understanding through the spirituality of our revered Leader.

Poverty.

B. S. JOSSELYN.

If Christian Scientists are not proving the abundance of God's supply, as sufficient to meet their every need, they are not demonstrating as they should the Principle of Christian Science. If we are reflecting God perfectly, we know that He is not only our Life but that He is also the source of our health, strength, harmony, intelligence, dominion, and of our supply as well; and we should understand that His supply is inexhaustible and is sufficient for our every need. While I have not at all times had as much money as I seemed to require to meet my obligations, I have never failed to meet them when due, by simply knowing that "God moves in a mysterious way His wonders to perform." The supply has always been given me, and my reputation for promptness and honesty preserved, and this all may do, if they will only get rid of their fear that God will forget or overlook their necessities.

To wait for an accumulation of riches before we do this or that, is like waiting until we understand algebra before attempting to demonstrate a simple problem in primary arithmetic, or like waiting until we have a full understanding of Christian Science, before we attempt the destruction of what is called a headache. We are taught to use, at once, the little understanding we may possess, realizing that "sufficient unto the day is the evil thereof," and also, that sufficient unto the day is the good with which to neutralize the evil. It seems to me that the belief in poverty is as much a disease as any other form of inharmony, and if Christian Science will heal one it will heal the other, since God is the source of our supply in all that is good and needful.

[Written for the *Sentinel*.]

Inward Life.

REV., WILLIAM P. MC KENZIE.

O'ER broad white fields the gusty North Wind blew
Against the beeches iron-limbed and gray,
And hurled its darts, and snowy mounds upthrew;
Nor yet one fluttering banner took away.

With warm and fragrant breath came Spring at last,
And wooed the warrior beeches, stern and old;
And at her feet the withered leaves were cast,
Which they 'gainst Winter's fiercest blast could hold.

Thus men, in scorn of threat and keen rebuke,
The withered evils of their past will flaunt;
And never thought of yielding will they brook
Till Love shall come, with no harsh word nor taunt.
Then inward life shall burgeon as in May,
And thrust the wrong like faded leaves away.

Selected Articles.

We give below a few representative editorial comments on the late veto of the Nebraska Medical Bill, by Governor Mickey of that State.—Ed.

Governor Mickey of Nebraska has vetoed the bill passed by the legislature of that State, forbidding Christian Science healers from engaging to heal the sick in that State unless they had taken a four-years medical course and had a license to practise medicine in Nebraska. In vetoing the bill Governor Mickey seems to be in pretty good company, for thirty-eight States in the Union have, since 1898, undertaken legislation along this same line, and in each of them the measure has either been defeated, or amended so as to exclude Christian Scientists, or vetoed by the governor. In most cases the enactment of these laws has not been demanded by public sentiment, but has been inspired by the medical fraternity, and it is interesting to note that legislators, governors, and courts have stood between the medical fraternity and the constitutional rights of the Christian Scientist.

There are all sorts of views of the Christian Science sect—from the one which declares the doctrine a mild sort of insanity to that which believes it competent to cure every ill to which the flesh is heir. It is not for the *Argus-Leader* to enter this controversy. It would be an invitation to an interminable controversy which could do no good, and in which we candidly confess we might easily get worsted. It may be said, however, that Christian Science is not a system of medicine, but is a religion, and it is not the business of the State to interfere with the practices of religion so long as these practices do not harm the State or injure innocent persons. The law does not compel a Methodist or a Congregationalist to call a surgeon when some one else thinks a surgeon is needed. It allows the individual to pick out his own kind of medical treatment. It simply says that men who profess to have studied medicine shall have actually done so and shall be able to pass a competent examination. This is to protect the public against imposition. The man who believes in medicine wants a practitioner who understands it, and the law tries to protect him from imposition.

But the Scientist does not believe in medicine. He believes that human ills can be cured by prayer. He may be wrong. He is sure he is right. It is an unsafe business for the State to undertake to decide. So far the Scientists have largely the better of the legal phase of the controversy, and the indications are that repressive legislation of this sort will not much longer be attempted.

Sioux Falls (S. D.) Argus-Leader.

The proposed law (vetoed by Governor Mickey) was an anomaly. It did not directly prohibit the practice of Christian Science healing in Nebraska, but it aimed to bring about that object indirectly by requiring that so-called healers should take a four-years medical course before being allowed to practise in the State. Of course no consistent Christian Scientist would do that. The basic teaching of the faith is that medicines are useless and that errors of the flesh can be cured by divine Mind alone. In its practical application, then, the law would mean that the Christian Scientist, who of necessity has no confidence in medicine, could not enlist the services of a fellow-believer in an effort to effect a cure in the only way both believed feasible. It is easy to see that there would be no utility in such restriction, to say nothing of its probable unconstitutionality, as interfering with individual liberty. A law requiring that in case of sickness every person who was taken ill must send for an allopathic or a homœopathic physician, would be only a degree more absurd. The subject is such a delicate one that the legislators may well let it alone. If Christian Science is a mild form of insanity, then the State

ought to take care of its members, just as is done with other persons who are believed to be capable of harming themselves or others. If Christian Scientists are sane, they ought to be allowed to look after their own affairs, if by doing so they are not injuring the community at large or forcing their methods upon helpless persons. The individual who is afflicted with disease is allowed to exercise his own option as to whether he shall take the nasty medicines prescribed by the doctors or whether he shall submit to the surgeon's knife in an effort to effect a cure. It is not a serious enlargement of personal liberty to allow the individual to make the same decision with reference to so-called mental healing.—*Sioux City (Ia.) Journal.*

Some two weeks since the *Patriot* offered a brief editorial comment on a bill then pending in the Nebraska legislature, the purpose of which was to prevent the practice of healing by Christian Science methods and to check the rapid growth and development of Christian Science religion in that State.

The bill passed both houses, but was vetoed by Governor Mickey, and the argument he offered in support of his position will prove interesting reading to the people of New Hampshire.

The conclusion of Governor Mickey, that the bill "was conceived in a spirit of intolerance," is especially noteworthy because it locates and defines the motive behind all such attempted legislation.

There is a tendency among those who have once had their business recognized by law and custom, to appeal to the law and to sentiment to protect them and their business against all newcomers, even though the ways of the newcomers may be infinitely better.

It is safe to say that out of every one hundred such bills as that introduced in the Nebraska legislature, ninety-nine of them were inspired by physicians who imagined they saw, in the spread of Christian Science thought, a menace to their business. That is the whole thing briefly told, and Governor Mickey laid the condition bare.

The Daily Patriot, Concord, N. H.

Governor Mickey's course should be commended, and the action of the legislature condemned. There is altogether too much legislation of this sort, prompted by narrow-minded intolerance and religious or moral bigotry. It is about time that a man has a right to his own opinions, no matter what they may be, and the right to do what he pleases, so long as he does not interfere with the equal rights of other men.

Christian Science is a religion, and as such is protected by the constitution of the United States. And quite apart from the legal rights afforded by the constitution, the fact that people honestly believe in it is sufficient reason why its followers should be unmolested.

Of course it is claimed by opponents that Christian Science is opposed to medical knowledge; but what is medical knowledge? There is no such thing. There is not a single disease, not even of the simplest nature, that a regular practitioner is certain of curing by means of his drugs. It is highly questionable whether diseases are cured by modern drugs any better than they were cured by drugs used in Egypt and Greece, drugs which no physician would think of using to-day. . . . If a man desires to be treated by Christian Science methods, he has a right to be, and no legislature or tyrannical majority of men has any right to prevent him from receiving such treatment.

Christian Science has cured diseases. Probably it is safe to say that it cures as many of them as any theory of medical treatment has done. It is certainly an interesting experiment, and no one but a narrow-minded bigot will desire to see it suppressed. Every honest experimenter should be given a chance to show what he can do, and this is all that the Christian Scientist demands.

Portland (Ore.) Telegram.

Among the Churches.

Legislation in Colorado.

Immediately after the veto of the Medical Bill in Colorado in 1903, the State Medical Association commenced to organize for the next session of the legislature; the draft of a bill to be introduced was circulated throughout the State, which was intended to put Christian Scientists and other "charlatans and mountebanks" out of practice. A special effort was made to elect members of the medical profession to the legislature, and several doctors were elected in both Houses.

The bill as finally passed is now in the hands of the Governor and will doubtless be signed in a few days, and is a great victory for our Cause, as notwithstanding persistent efforts were made to adopt amendments in the Senate inimical to our interests, it was passed with the following clause, "Nothing in this act shall be construed to prohibit the practice of the religious tenets or general beliefs of any church whatsoever, when not prescribing medicine or administering drugs," which excludes Christian Science from the provisions of the bill.

The law as applied to the practice of medicine, is a good one, as it prohibits the insertion or the circulation of the more objectionable class of advertisements pertaining to disease, and will tend to raise the standard generally.

Correspondence.

Dresden, Germany.

The members of First Church of Christ, Scientist, Dresden, Germany, feel deeply grateful for the progress made this year. The apartments which were occupied for the services until now, proved to be insufficient for the crowded Wednesday meetings of the last months. Room was made for more chairs near the pulpit, and people sat in the corridor on camp-stools. This led to a meeting of the Board of Trustees, where it was decided to look out for a new locality. To sense, the conditions seemed to be such as to make the finding of suitable rooms next to impossible. It was determined, however, to work out this problem spiritually.

A fortnight after the meeting was held, one of the members heard of a building containing three rooms and a large hall, which had been built as temporary home for a Dresden congregation while they were building a church and parsonage for the parish. It is in the best quarter, near the Chief-Railway Station and in good connection with tram-cars. The place was immediately inspected, and found to be in every way so convenient, that it was arranged to sign the agreement on the following day. This hall and rooms had been vacant for a year. One hour after the contract had been signed, a business man wanted to take the place for a warehouse. The hall is a separate building, two stories high, and has a seating capacity of more than three hundred. A flight of steps leads up to the reading room and to two other rooms, one of which will be at the disposal of the practitioners. If our church had had to build a home of its own, this could not have been realized more practically and harmoniously. It is quite unique in its way in this town.

This beautiful demonstration has filled us with joy and gratitude, and has strengthened our efforts to live nearer to God and to follow more closely and consciously the great light our revered Leader is bearing before us.

ANNA THILO, Clerk.

The reason why men are so often disappointed in their search for God, is that they do not look for Him first of all where He should chiefly be sought,—in the manifestations he makes of Himself in their own minds and hearts.

DAVID SWING.

The Lectures.

Bradford, Pa.

Bicknell Young of Chicago delivered a lecture on Christian Science at the Church of Eternal Hope, March 6. He was introduced by R. P. Habgood, editor of *The Evening Star*, who said in part,—

Without question, the largest meeting ever held by the Pompelon Club of our city, was the one recently at which the question of Christian Science was discussed, and the fact that there are more persons present to-night than were at that meeting, demonstrates that interest in this subject in Bradford is growing. "Results count," is only another way of saying, "By their fruits ye shall know them." Bradford people always know a good thing when they see it, and are invariably quick of discernment.

I am not a member of the Christian Science church, nor identified with Christian Scientists, yet I have always found them to be most estimable people, good citizens, and of exemplary character, and have frequently been impressed with the fact that they have something in their lives which I have not. Moreover, in my personal observation, there have been positive instances wherein immeasurable physical and moral benefit has ensued under Christian Science treatment and definite cures resulted.

Any individual, business firm, church, city, state, or nation that refuses to acknowledge and recognize any good in other individuals, business firms, churches, cities, states, or nations, cannot help but fail to make the most of its opportunities and achieve its greatest possibilities.

Such a large and representative attendance to-night is an honor to our city, for it manifests the fairness, broad-mindedness, and alertness of its people, and is at the same time a compliment to the speaker of the evening and to his theme. None will deny that there is good in Christian Science, and I am sure it is impossible to know too much about a good thing. I am, therefore, doubly honored and greatly pleased to have this opportunity to introduce Mr. Bicknell Young.—*Correspondence.*

Phoenix, Ariz.

Judge Septimus J. Hanna of Colorado Springs delivered a very interesting lecture at the Doris Opera House yesterday afternoon [March 26] to a large audience. Judge Hanna was introduced by Judge D. H. Pinney, who said in part,—

Christian Science, while only a few years old, has over six hundred churches and over sixty thousand people working in the cause as they advocate it and see it,—the endeavor to lead people to higher and brighter thoughts, to a more truthful view of Christian belief and Christian-like living. It, too, desires and should have the encouragement and assistance of all those desiring to see this world made better by our having lived in it, building for ourselves a high-minded and Christian-like character, a character that, when once established, no power on earth can take from us. This Christ-like character is what all good people are striving for and love to see exemplified in the character and teachings of others.

The Arizona Republican.

Lectures at Other Places.

Kansas City, Mo.—Mrs. Sue Harper Mims, March 9 and 10.

New York City (Fourth Church).—Bicknell Young, March 12.

Glenwood Springs, Col.—Judge Septimus J. Hanna, March 13.

Aspen, Col.—Judge Septimus J. Hanna, March 14.

Hastings, Neb.—Judge William G. Ewing, March 17.

Montclair, N. J.—Bicknell Young, March 14.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

E. Noyes Whitcomb.

WE are called upon to record, with tenderest love and sympathy, the sudden passing from our sight of our beloved brother, E. Noyes Whitcomb of Boston. Our Leader has spoken of him as "one of the noblest, most lovely, and best of men," and those who have been brought into daily association with our friend have reason to know that this expression of esteem was well bestowed; that it was earned by that unfailing ability, justness, gentleness, and practical Christian character which stamped him as a man of highest integrity.

Mr. Whitcomb's long, successful, and honorable business career established him as one of Boston's most respected and best-known business men, and this estimate of him is held not only by those with whom he was brought into personal contact, but by the very great number who knew him by reason of his connection with public and charitable enterprises.

He first became known to Christian Scientists in 1894, through his work as one of the contractors for The Mother Church edifice, then in course of erection, but he has become most widely known to them as builder of the church in Concord, Mrs. Eddy's gift to the Christian Scientists of her home city, and as builder of the new edifice now in course of construction for The Mother Church in Boston.

Mr. Whitcomb became a member of The First Church of Christ, Scientist, in Boston, January 4, 1896; was elected an Executive Member, December 28, 1901, and has filled every position assigned to him in his connection with the Christian Science movement as an exemplary Christian. The good he has done lives after him, and his memory is cherished as that of a just, generous, lovable, and loving man, who accomplished much for his fellows.

ARCHIBALD McLELLAN.

The Appeal of Nature.

The nature of the universe is the nature of things that are. Now, the things that are have kinship with things that are from the beginning. Further, this nature is styled Truth; and it is the first cause that is true.

MARCUS AURELIUS.

"I FIND that I am losing interest in the things of the natural world which once brought me pleasure. As the sense of the unreality of matter grows more clear, the gravity of the deception under which I have been laboring has seemed to lessen the force of nature's appeal, the satisfaction it has hitherto brought me."

These words, spoken by a thoughtful novice in Christian Science, voice, no doubt, the transitional experience of many, and the possibility of such an experience evidences how completely, in our past education, nature has been disassociated from our thought of the nearness and activity of Mind. Things, both good and bad, have been looked upon as the phenomena of a blind, indefinite somewhat, called law, and that deep sense of the immediate manifestation of Divine intelligence which inspired the Hebrew bards and prophets, has had no place. If we have indiscriminately identified nature with materiality, as we

surely have, then it were impossible to escape this result, for in the hour of awakening to Spirit, the charm of materiality must pass with the discovery of its nothingness, and our whilom pleasures in nature can but be sensibly sacrificed.

It is apparent that our first need is to know nature for what it is, to link in our thought all that is true, beautiful, and good to God, and to know that the inharmonious, the unlovely, and the harmful can have no relation to Him, no place or part in His universe. As the writer of the Epistle to the Hebrews has said, "That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." This discrimination relieves us of the conflicting thought of divine law as expressed in both beauty and blight, and ultimately begets the realization that the cruelty, danger, and decay, associated with our experience of the external world, are as unauthorized, as foreign to God's universe, as is sin. Then, indeed, may we "come forth into the light of things," be taught of nature, and attain to that "sense sublime,"—

Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air
And the blue sky, and the mind of man,—
A motion and a spirit, that impels
All thinking things.

The fact that, in common thought, the art and beauty of nature are not immediately recognized as the manifestation of Mind, explains the contrast between the interest awakened by a clever picture and that awakened by the object pictured. If the work be masterfully done, if it have that imaginative and suggestive quality which we call the artistic, we make little demand that it shall be like unto anything in heaven or earth. This is explained in large part by the fact that it speaks to us so plainly of the genius and technique of the author. The work is seen to be a disclosure of an order of intelligence which commands our attention because of its delicacy of perception and of imagination, its ideality and strength. Our interest in the splendor and capacity of the creative thought has unconsciously attached itself to the art work which manifests it. This interest in the expression of these qualities is so great as to be largely indifferent to the attractiveness or unattractiveness of the object portrayed, whether it be Millet's poverty-clad peasants at their work, or Van Dyke's emblazoned royalties at their ease. The canvas, the paint, the brush, the object,—these are reckoned as an "unassuming commonplace," but the composition, the drawing, the coloring, the finish, the indescribable substance of the work,—these tell of the major ingredient, artistic intelligence, and apart from this subtle sense of the doer and his doing most works of art would lose their interest. It is a kindred realization of the divine manifestation and nearness, in that universe whose glories crowd our every path, despite the veiling and distortions of material sense, which leads us to so love the Spring,—"those heavenly days that cannot die."

To him who, through the gladsome coming of Christian Science, has been led to apprehend the truth of being respecting God and His manifestation, who has attained to this nobler thought of nature,—to him all the good, the beautiful, and the true, should minister as never before. The disharmony and abnormities which have burdened him hitherto, are now known as a manifestation, present and sequential, of that false material sense which is being replaced by the divine idea, and birds and bees, flowers and flowing streams,—all good, innocent, and harmless things will nourish joy and establish faith as never before. They have been rescued in thought from the degrading touch of materiality; they have become the messengers of Truth and Love.

Man has no nobler endowment than that of the imagination, and it is to this that nature would ever make uplifting appeal. As one has said, "Our religion is too often a starveling, inhuman, and unholy thing. And it is

so . . . because it has lost in inspiration. . . . It has become strident and unlovely, something to be stoutly asserted, blindly defended, and tenaciously held, rather than absolutely trusted, nobly evidenced, and beautifully beloved," and he rightly adds that religion must touch reality, kindle the imagination, open hidden glories, and teach men habitually to believe in them. In every true Christian Scientist the appeal of nature will help to effect this end, for its ministry is divine, it brings him into immediate touch with the infinite. In many a quiet hour and secluded place it is his privilege and joy to find that

One impulse from a vernal wood
May teach [us] more of man,
Of moral [knighthood] and of good,
Than all the sages can.

JOHN B. WILLIS.

The Communion and Annual Meeting.

ARRANGEMENTS are being made with the railroads for reduced rates to Boston on the occasion of the Communion and Annual Meeting of The Mother Church, June 25, 27. Persons who wish to avail themselves of these rates should obtain information from their local ticket agents.

The usual arrangements for the convenience and comfort of visitors while they are in Boston, will also be made.

Letters to our Leader.

Toronto, March 16, 1905.

Rev. Mary B. G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—I am glad to tell you of another beautiful proof of the power of Truth to heal, in what *materia medica* termed a very pronounced case. I was called, on a Sunday afternoon, to visit a lady who had what the doctor diagnosed as a cancer or malignant growth on the breast. All arrangements were made for a surgical operation to be performed the following Tuesday morning at ten o'clock. Doctors and nurses were engaged, —even the pictures removed from the walls of the room she would occupy while laid up. I talked with her, showed her the power of God to heal all our diseases, etc., and suggested that she postpone the operation; but, as she expressed fear about doing so, I left her to think the matter over and let me hear when she had decided. Her daughter telephoned me that evening that her mother had decided to try Christian Science treatment. I went to her the following day, and gave treatment daily until the next Saturday, when, to my glad surprise, she said to me, "I think I am healed." She expressed a desire that I would visit her again on Monday. When I did so, she again affirmed that she was quite satisfied that she was healed, and raised her hand to her head, which I think she told me she had not done for about a year previously. She also pressed against her breast, to show me that all soreness had gone, and, with tears of gratitude flowing from her eyes, she told me of the sunshine and joy which the message of Truth—revealed through Christian Science—had brought into their home. Several social functions had been abandoned by members of her family, owing to the wave of sadness that had come into their home, when it was decided that their loved and loving mother must undergo a serious operation. Now their mourning is turned into rejoicing.

Five weeks have elapsed and she has had no further trouble with the breast, and yesterday she came to see me and told me she had also been healed of a serious bowel trouble, for which she had to depend upon purgatives always, but now she has gone for five weeks without them, and the utmost regularity of action is expressed. She is going to write the history of her healing for our *Sentinel*.

Hoping that this finds you conscious of peace and joy, I am,

Most affectionately yours,

ISABELLA M. STEWART.

New York, May 6, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—I have just returned from a lecture trip in the middle West and send you by express a copy of my book, "The Fair Land Tyrol," which appeared during my absence. I believe that it will interest you to know that this book was originally written before I had studied Christian Science with Mrs. Stetson or, upon your kind invitation, had received instruction in the Massachusetts Metaphysical College. When I prepared the manuscript recently for the publisher, I found that at least half the material needed to be omitted by reason of the change in my thought.

This lecture tour is the longest it has been my privilege to make, so far. I have been reading "Miscellaneous Writings" on the way, and find that your words mean much more to me than formerly, showing a much-needed growth on my part and bringing me ever nearer in thought to the Discoverer of Christian Science. In one of the places where I lectured, there being no hotel considered worthy of the name by the local Scientists, I was entertained at the house of a member of the local church. This lady will be ninety years of age this month, and through the power of Christian Science was able during my short stay to rise above threatening conditions and attend the lecture, where her presence added greatly to the sweet serenity and healing thought of the occasion. At the same place a lady informed me after the lecture that she had been healed of an acute attack of pneumonia through reading my article on "The Omnipotence of God," in a recent issue of the *Sentinel*. The words of the article remained with her during her delirium, and so promptly broke the seeming influence of error, that she was able to cling constantly to God and find herself perfectly well after two days of test.

I find everywhere in my travels that the harvest is ripe and that faithfulness in individual work has greatly leavened public thought in favor of Christian Science.

Yours gratefully and faithfully,

W. D. McCrackan.

Asheville, N. C., March 12, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—I can never thank you in words for your beautiful and helpful letter on "Heaven." It has banished the last sharp pangs of regret and sorrow from my consciousness, over the loss of the dearest, sweetest, truest son that ever lived. I have tried to thank God for my wonderful healing through the truth, as taught in our text-book, Science and Health. In my innermost consciousness I have known what heaven meant, but now, after reading your authoritative letter, I am comforted, for I know my dear boy is still working out his salvation in Christian Science, just as he was on this plane of thought.

My heart turns to you in loving gratitude for the beautiful example you have given us, and may the whole world know that Christian Science is the truth.

Devotedly and lovingly,

RUTH V. BROWN.

Burlington, Ia., April 8, 1905.

Our Beloved Leader:—It is three months now since we pledged ourselves to give our mite to the Building Fund of The Mother Church. We thought it would be a pleasure to you as well as to us to know what a blessing has been ours through this. The first month we sent ten dollars, the second twenty, and the third twenty-five, which are all love-offerings, through the healing of sickness and sin,—not a penny given as a sacrifice. This is proving to us, that if we seek first the kingdom of God and his righteousness, these things will be added; and "he that dwelleth in the secret place of the most High shall

abide under the shadow of the Almighty." In unity we all send our tenderest love and blessing to you.

MISS JESSIE LAY, Clerk.
Second Church of Christ, Scientist.

Brockley, London, April 14, 1905.

Dear Mrs. Eddy:—Too long have I put off writing you, to thank you for the truth revealed in Science and Health. Three years ago, when I first heard of Christian Science, I was in utter despair. I had made up my mind that I could not live long, and had asked my brother to look after my wife and children if anything happened to me. My doctor gave me very little encouragement and my end seemed near. To-day, sunshine fills my heart, and I feel that I must write to you and just say, Thank you. May God grant that every one may soon realize the joy of which I am conscious.

I cannot tell half what Christian Science has done for me, but I now have more desire to get rid of the "I" and to realize the allness of Love than ever I could have believed. Again thanking you, Yours in truth,

H. EVANS.

Lockport, N. Y.

My Dear Teacher:—We are very grateful for the blessing that has come to us in a lecture recently given here by Mr. Bicknell Young. I enclose for you the notes used by Rev. G. A. Brock, pastor of the East Avenue Congregational Church, in presenting Mr. Young. When asked to introduce him, he was so gracious toward you that we were pleased with his prompt acceptance. His just and beautiful reference to you filled our hearts full to overflowing, and I wanted you to know how deeply they seemed to impress the audience.

Your grateful and loving student,

ANNIE R. MICHAEL.

Another Theory Abandoned.

THE following editorial note, which we copy from the *Southern Oregonian*, again reminds us that material theories regarding disease are constantly changing, and that the accepted beliefs of a few years ago have become the discarded fallacies of to-day.

While Christian Scientists cannot accept even these revised beliefs as the whole truth respecting disease, yet they welcome them in-so-far as they tend to destroy the fear which has so long prevailed in many families and communities.—Ed.

Professor Orth, successor to Virchow in the position of pathologist, who examined the German Kaiser's throat last year, and Professor Hansemann, one of the first authorities in Europe, have declared before the Berlin Medical Society that their investigations permitted them to state positively that cancer was neither contagious nor parasitic. They asserted further, there was absolutely no ground for the belief that cancer is alarmingly increasing, but the apparent increase in the disease is due more to the fact that it is oftener discovered nowadays than heretofore. Research has also failed to prove that cancer is epidemic in special places or especially prevalent in certain families through heredity. The public is urged to abandon the theory that the disease is contagious, because it fastens on patients the odium of carrying infection.

Notice to Branch Churches.

The branch churches which have not responded to the call made in these columns, to send to the Clerk of The Mother Church a statement of their membership as it appeared on their books April 1 of this year, are requested to do so at once.

Testimonies of Healing.

The beauty and truth of Christian Science were revealed to me just six years ago, and the revelation has been growing in my thought ever since. Science and Health was given me by a relative who was healed six months before. We knew she had been desperately ill and that she went as a last resort to Boston and after six weeks returned home very much improved. The healing continued until she was entirely well. This of course interested the entire family, and we began to inquire what had wrought the miracle. Then my aunt, the one healed, gave me a copy of our beloved text-book, and I began to study it as I never had studied any other book. I must have been ready for it, and I eagerly drank in the truth, and soon began trying to demonstrate a little for myself. The symptoms of a disease I had had from early childhood began to be alarmingly worse, but only for a few minutes did I entertain the suggestion of going to see my specialist in New York. I put the thought from me, saying to myself, "Does he know more about me than God does?" Soon after, the way was opened for me to spend the winter in a distant city and receive Christian Science treatment. My healing was very slow, although facial neuralgia, which had tormented me for several years, yielded immediately. I returned home in April, apparently but little better, yet I was determined to stick to Christian Science. I had not improved any under *materia medica*, and was convinced that God alone could heal me. I wrote for treatment to the practitioner who had treated my aunt, and in less than two weeks I awoke one morning to the fact that I was free and well. The disease had disappeared, and there never has been the slightest return of it since. But far more than the wonderful healing of the body do I value the spiritual experience I have had. God now seems near and dear as never before, and the Bible is an interesting and inspiring book to me since "Science and Health with Key to the Scriptures" has opened my eyes to see and understand its meaning.

I often wonder if we begin to appreciate the value and marvelous import of this understanding of Christ, Truth, which our dear Leader, Mrs. Eddy, has given to us and to the world. I wish to express my gratitude to God that He gave us our Leader, who has reaffirmed and demonstrated the truth Jesus brought us. Constant proofs are being given me that Christian Science expresses the power of divine Love to heal and save the world.

GRACE ROGERS KNAPP, Westerly, R. I.

I desire to give my tribute of praise for blessings received through Christian Science. Through a friend, the dearest of all books next to the Bible, "Science and Health with Key to the Scriptures," was brought to my earnest consideration, and the beauty and grandeur of the truths therein contained, made me to know that I had found that by which I could work out, with mathematical certainty, every problem of life, as it comes up for solution. After being assured that this was God's own way of deliverance, and that the great works of the Master were being done, I went to a Christian Scientist and received treatment for physical ailments which at the time alarmed me a good deal. One of these I will mention briefly; it was trouble with the left ear, of twenty-two years' standing. My parents had taken me at two different times during this period to ear specialists, and one said that there was a hole as large as a pea in the drum. The discharge from it was very offensive, and the dull, steady pain in and about the ear, shoulder, and arm was hard to bear. At each time when the ear was thought to be healed, through the treatment given by the specialist, it broke out in a more aggravated form, and it was not until I appealed for help, to a student of Science and Health, that I was perfectly and

permanently healed of this, with the rest of the discordant conditions.

My love and gratitude constrain me to speak of safe and painless delivery at the birth of my child. The proof of Love's power over fear was beautifully demonstrated when, like the unfolding of a flower, the arrival of the babe was announced. I was so well and strong that within half an hour of the birth I wrote of it to my husband. Shortly after I ate a hearty breakfast, and was up every day after the first.

Not only for these and many other blessings in the so-called realm of the physical am I deeply grateful, but for the constantly unfolding capacity to understand God. My heart turns in most loving and grateful recognition to her whose life was pure and consecrated enough to receive this great revelation of Truth and Love.

MRS. MARY W. WELDON, Portland, Ore.

It is with a heart full of gratitude to the Giver of every good and perfect gift, and to our dear Leader, through whose love, purity of life, and unwavering loyalty to Truth my feet have been guided into the narrow way, that I send these lines to our dear *Sentinel*, hoping some weary one may also find the way. Many years I wandered in "the wilderness" of ill-health, unhappiness, and hopelessness (my Bible a closed book), until at last I was led out into the light through Christian Science. The understanding of this blessed truth, through the teachings of Science and Health by Mrs. Eddy, has brought me restoration to health, has opened the sacred pages, illuminated its storehouse of blessings, and given me the peace which passeth all understanding. My healing has been a gradual putting off of "the old man with his deeds," through the renewing of the mind. The spiritual uplifting means far more to me than the physical healing, for it has enabled me to pass through the seeming waters of affliction and not be overwhelmed. God's grace has been, and is, sufficient and abundant to dispel every sense of error. It wipes away all tears, it satisfies the longing heart, it opens the blind eyes (the darkened spiritual sense), it unstops the deaf ears, so that the still, small voice of Truth is heard; it speaks the words of Life and Love, always telling of the never failing source and abundance of divine grace for every one of God's children.

ANNIE Q. HEDENBERG, Los Angeles, Cal.

Three years ago last November I was healed through Christian Science, after all other hope had failed. I faintly whispered that perhaps the old man who talked Christian Science was not as crazy as we imagined, and if *materia medica* could offer only a short time of life, after having prescribed everything that might make painless, "Science" could not hurt, if it did not help. I had read a little in Science and Health, but had only grasped that it mentioned a "practitioner," so, strangers and friendless as we were, we wrote a few words to a Christian Science practitioner, telling of my dangerous illness, and confessing that we were unable to meet our daily needs, therefore could offer no money, and asking if, under such circumstances, a practitioner would or could help a needy one.

Help was not long in coming. I was soon almost entirely healed of every physical ill, at any rate I was free from pain, for the first time in all my life that I could remember. I have never been sick in bed but once since, and then but a few hours, until the truth was realized for me. So very much has been done for me in Christian Science that I have never testified to it because it would seem unbelievable, besides being too much to tell. To-day I had, for the first time, the privilege of listening to a lecture on Christian Science, and I feel I must at least acknowledge that I am grateful to God, and to Mrs. Eddy. Disease has

already lost much of its seeming reality to me, but in the theatrical profession, of which I am a member, traveling continually and seeing perhaps the hardest side of life, because less guarded from the sight of strangers, it is sin that, to me, seems the hardest to overcome, and I plainly see the need of greater consecration and purification of ourselves before we can realize the truth about our brother.

MRS. ZAT ZAM, New York, N. Y.

My offering of thanks may be only for the little pearls which come day after day, to brighten the weary struggle for existence. Many were the days, weeks, and years so darkened that I care not in thought or word to bring them back again. The burden of fear that filled my life was heavy, and added to that was intense physical suffering. The bitterness of the trial was increased by the belief that this was God's will. Christian Science came in the hour of my greatest need, and step by step have I been lifted out of darkness and despair, if not yet into perfect harmony, still so far above and beyond what I once experienced, that I feel nothing could tempt me to go back to the old way. Insomnia was a trouble that I had contended with all through my life, but it was met and mastered by Truth at the very start, and for three years I have known what it is to sleep and rest well all night. We have had many demonstrations of God's ever-present help in our family, and while to many they might not seem to be great, to me they have been stepping-stones to a higher and better understanding of the one Mind.

With a grateful heart to Him who is with us always, and to Mrs. Eddy for her wonderful work, I send this testimony.—MRS. BELLE WILDER, Modesto, Cal.

My heart overflows with gratitude when I realize what great freedom has been brought to me through the power of God and His Christ, revealed to me through the earnest study of that priceless volume, Science and Health. When the words Christian Science were first spoken to me, I was a hopeless sufferer with two so-called incurable diseases. I was bedridden for nearly two years and a great sufferer for many years. When told by a kind, loving woman that God could heal me, I asked some questions and the answers were clear. I said to her, "Tell me one thing, Even if I am not healed, will Christian Science bring me nearer to God?" "The answer was beautiful to me, "It surely will." I then said, "I will prove this power," and two days later I was taken to the evening meeting. There were only nine or ten persons present, and during the silent prayer I thought my end had come. Then, all at once, there came a great peace and all my sense of pain left me. I caught a glimpse of the Love that healeth all our diseases and I realized that surely God was in this place. I walked out of that room, my heart overflowing with gratitude to God. I immediately began the study of Science and Health, and that wonderful message of Love explained the Word of God. The next day I walked to the home of a practitioner and was received very kindly. Since then it has been my privilege to prove the truth of Christian Science many times, for others as well as for myself. I rejoice that I can say with one of old, "Whereas I was blind, now I see." My family consists of two grown daughters and myself, and we are trying to obey the command, "Speak ye every man the truth to his neighbor."

Words are inadequate to express my love and gratitude to our beloved Leader for what she has done and continues to do for the whole world. We are daily striving to live the teachings of Christian Science, and to have the Mind of Christ.—MRS. M. E. THOMPSON, Chicago, Ill.

For nearly five years I have been benefited through my understanding of Christian Science, and many times my heart has gone out to our dear Leader, for the spiritual up-

lifting and unspeakable peace I am continually receiving through the study of Science and Health and her other works. I wish to express my thanks for the instruction, help, and timely blessings I have received through the reading of our periodicals. When Christian Science found me I was almost a mental wreck, a very sorrowful, unhappy person, but looking for peace and happiness. Since accepting Christian Science as my guide through life, I have often thought my progress slow, but when I compare the struggles for existence which I had before I knew of this beautiful truth, with the life I have lived since my acceptance of Christian Science, I think there is a decided improvement. I know that God gives me health and peace, and my earnest desire for truth is satisfied,—rewarded. By the study of the Bible and the Christian Science textbook, I have found the peace that passeth understanding. I am thankful to Mrs. Eddy for the opportunities she has given us for advancing in the understanding of Christian Science.—JESSE E. SHAFER, Joplin, Mo.

It is now about three and a half years since I began the study of Christian Science, and feel that I am late in acknowledging the many benefits I have received. It was not on account of physical healing that I became interested, although I had been helped out of small difficulties while still under the parental roof. However, after about ten years, I was reminded of my ingratitude and immediately began the study of Science and Health. Through the knowledge thus gained I have been able to overcome many ills with good. The grip, sick headache, toothache, symptoms of fever, burns, and whooping cough are among the annoyances that have been vanquished by Christian Science.

The demonstration that follows meant a great deal to me at the time. I awoke one morning to find that my right jaw was badly swollen, and as so many people had been suffering with mumps, I knew that was the trouble. I had very little pain with this, and experienced no inconvenience in eating whatever I chose. In a few days I went to visit a relative whom I had not seen for nine years, and was very anxious to spend the time pleasantly. The day after my arrival, my left jaw began to swell. I excused myself early that evening, went to my room and worked in Science for some time, declaring the Truth of being. The ailment was nearly mastered that evening and entirely disappeared so soon after that no one in the house knew anything about it.

I know that I cannot be too grateful for all that God has done for me through the teaching of Christian Science, and I fully realize that only by the daily living of the truth, as our Leader has pointed it out, can I ever repay her.

MRS. A. B. WATERMAN, Colorado Springs, Col.

Two and a half years ago, Christian Science found me in a pitiable condition indeed. I had taken medicine almost daily for about three years for severe stomach difficulties, including constipation and attendant troubles; I had also tried physical culture, dieting, and hygiene, without relief. From the day that I bought a copy of "Science and Health with Key to the Scriptures" and began taking treatments from a practitioner, I ate what was set before me without any ill effect, although it was some time before I was entirely healed. The tobacco habit of about eight years' standing also left me naturally the day I commenced to study Science and Health. I have had no desire for tobacco since. Other minor physical ailments, such as catarrh and a disposition to take cold, grip, ingrowing toenails which formerly were very uncomfortable, and severe headaches, have been overcome. A very disagreeable disposition is slowly but surely being overcome, as well as some sins that go with it; so I follow on, and rejoice when I can, and am learning that as the clouds do not forever hide the sun, neither does error forever hide the spiritual light, which is the Life of men.

I wish to acknowledge my gratitude to God, and to our Leader, Mrs. Eddy, for this truth.

W. T. DUFF, Lincoln, Neb.

I am prompted to tell by what means I was healed. I was led to investigate Christian Science through reading Judge Ewing's experience with Christian Science. I then began to read the works of that gifted and spiritual writer, our beloved Leader. My physical suffering gradually disappeared. Truth had been found, and I was healed of a malady of twenty-five years' standing. Since I have come into Christian Science my life has been one continual song. "Sorrow no longer broods over the shivering form," but peace, sweet peace, has come into my life, the peace that passeth all understanding.

My heart goes out to dear Mrs. Eddy, who has done so much for the relief of suffering humanity. God bless her, is my prayer. God grant that all her followers may make their lives sublime.—MRS. BETTIE R. MARR, Leeton, Mo.

Fourteen years ago, I attended my first Christian Science meeting, but did not go very regularly until some four years later, after I had been cured of a swelled neck of twelve years' standing. After doctoring for a long time with some of the best physicians in my town, and growing worse all the time, I at last gave up all drugs and medicines and was completely cured in three weeks' time by Christian Science. I had another demonstration some five years ago. I started from home one Sunday morning to visit some friends about twelve miles distant. The last mile and a half was up a very steep hill, and when I started on my return trip the wind was blowing very keen at my back, and I soon found myself going at a terrific rate. As I had learned how to ride the bicycle only some three or four weeks before this, and there being no brake on my wheel, I saw no way of stopping it. Faster and faster went my wheel and steeper and steeper grew the hill. My feet flew off the pedals and I was hanging on for dear life. It seemed that I would soon be dashed to pieces; the road was very narrow and stony and there was a deep ditch on either side of it. It began to look very dark to me at this time. I tried to realize the all-power of God as best I could, and soon the chain dropped off and wound around the hind wheel. This brought it to a stop, and not a hair of my head had been harmed.

One morning, some two years ago, I was awakened very early by hearing my mother making a noise in the next room, and on jumping up and running in to her I found her sitting on the floor, vomiting and seemingly in great pain. In just five minutes' time she started back to bed with all the sense of pain gone. She has also been cured of some very severe attacks of grip, colds, and bowel complaint in a short time.

One day, as I was running a power sewing-machine, I turned my head to look at something exciting which was going on in the shop, and as I did so I felt the needle go through my finger. I found that the needle was broken in four pieces, one piece was in the machine and three were in my finger. I pulled the pieces out, and by realizing that divine Mind governs all, the pain left me almost immediately. By the next Monday my finger was as well as ever.

I have had many seeming struggles, but by clinging to God and the true spiritual idea of man, the way grows bright. I am very grateful to our Leader for Science and Health and for her earnest efforts to help us to understand Truth.—E. D. HAZELTON, Utica, N. Y.

Until about three years ago, our little daughter was a healthy child. Then we noticed, several times, that she would sit quietly by herself, turning her eyes up towards the

ceiling. Thinking it was only a passing habit, we used to tell her not to do it, but she would say, "Why, what is the matter? I don't turn my eyes up like that; and even if I do, I don't know when I do it." So things went on all right for a short time, until one day I noticed she stood trembling and had a spasm. She remained in this condition a few moments, after which she was her old self again. I became alarmed at last, and took her to a doctor, who, after giving me some powders and other medicine, told me to come again, wishing of course to know the results of his tonics. After having used up all the medicine, instead of getting well or even better, she only got worse, and instead of standing during her spells she would now fall backwards, and sometimes forward on her face. Seeing that she was getting worse, I went to the same doctor once more, who gave her another bottle of medicine, but with the same poor results. One day we called for a doctor who was termed very skilful by the neighbors, but we received very sad information from him. He said, "The best thing for you to do with that child is to send her to some institute, but I hardly think she will live a year." We were almost broken-hearted at that information, so we decided, as a last resort, to go and see a Christian Scientist. I took the child to a practitioner, who gave her treatment.

After over two and a half years' trouble, I at last have the happiness of saying that through Christian Science our child has been healed of a sickness which all doctors and medicines failed to cure, and our whole family is certainly very thankful for what the truth has done for us. We go to the church every Sunday, we attend the meetings on Wednesday evenings; and all our doubts have vanished with the better understanding of God.

MRS. LIZZIE EICHORN, Milwaukee, Wis.

One Sunday, while on the car, I noticed written on a friend's *Quarterly* these words, "The Declaration of Independence." This had been written by her husband, who is not a Scientist, and I thought that many a word spoken in jest is closer to the truth than is generally believed.

It is nearly nine years since we began to follow the Christian Science standard of liberty, and it has made us free from many forms of error. Through the reading of Science and Health, myself and my husband were healed; he of consumption which had been left him as a legacy. When we begin to learn that God is Love, and that perfect love casts out fear, then we are in a position to accept our God-given liberty and recognize ourselves as His children. Through the study of Science and Health the Bible has become like a new book to us, whereas, formerly, we could not understand it at all.

While we are praising God we cannot forget to offer a tribute of thanks to Mrs. Eddy for this great blessing which she has brought to mankind, opening their blind eyes so they may see how to cast off the fetters that have bound them so long.—MINNIE A. BONSTEEL, Webb City, Mo.

Having been greatly benefited by the truth, as set forth by our beloved Leader, I desire to express my thankfulness therefor. Mortal mind has suggested waiting until an old physical ailment, carried since childhood, should be met, but I feel that it would be base ingratitude to withhold my acknowledgment any longer. I have known of Christian Science for about eight years, having turned to it for help when *materia medica* had failed. Though greatly helped, I was not wholly freed from the ailment, and failing in my early attempts at demonstration, interest gradually lessened, until this Science seemed only a beautiful theory, —too ideal for realization on this plane of existence.

A few months ago, however, crushed by misfortune, one reverse coming fast on the heels of another, until existence was torture and suicide seemed the only solution, I was driven to take up Christian Science in earnest. I did not want physical healing, so much as spiritual, for mortal

mind could no longer endure the strain of its own discords. The change has been slow, at times discouraging, but many old ailments have disappeared, among these being profanity and a violent temper, both of which I had indulged for years. When a child, I was taught to hate one who had wronged my father, and later, upon losing parents and home, this feeling gradually developed into a sense of hatred and resentment toward nearly every one I met or knew, and any friendships became impossible. I am thankful to state that this too has been reduced to its native nothingness, and I know that nothing but divine Principle could have wrought such a change. The destruction of these evils has been more to me than any physical healing could have been.

CHARLES BAKER GILBERT, Philadelphia, Pa.

Three years ago, when I first heard of Christian Science through an article by Lord Dunmore in the *Daily Mail*, I was in very poor health. I had had a long attack of subacute rheumatism, followed by extreme weakness. I tried all manner of material remedies, but none of them did me any good. At last I seemed to be without any hope; my doctor gave me arsenic as a last resort, and said he was sorry, but that it was all he could do for me. In quite a short time, however, after hearing of the glorious truth as given in Science and Health, I was practically well, and during the last three years I have had better health and am much stronger and happier than ever I was before; where all was darkness, now all is sunshine. Great as was the physical healing, it is small compared with the spiritual uplifting I have received. The Bible is a new book to me, and life is full of promise.

Words cannot express how grateful I feel to God, to Mrs. Eddy, who has brought this wonderful truth to us, and to the friends who have helped me in my journey from sense to Soul.—H. EVANS, London, England.

That Christian Science heals the sick I have had abundant proof, having been healed by it of what is known in *materia medica* as an incurable disease. After spending two years in New Mexico, where I was sent for my health, and being told by a physician there and by the physician through whose advice I had gone there, that it would be impossible for me to live in Chicago again, or any place but the West, I came back to Chicago, took Christian Science treatment, and was healed of that disease and of others. Through the study of Science and Health I have been given the right understanding of God, and I have been enabled to see the truth concerning evil; viz., its nothingness. I know that I do not need to be ill, and I know that I have a God who will help me whenever and wherever I ask for help.

I am indeed grateful to Mrs. Eddy for showing us how to step out, on the strength of God's promises, and receive what is so freely offered.

HALLIE VIRGINIA WATSON, Chicago, Ill.

[Written for the *Sentinel*.]

At Rest.

MARY C. SEWARD.

ON twig and bough,
In tiny nest,
Each little bird
Is safe at rest,
Love's watchful eye beholding.

In strain and stress,
Whate'er betide
Of grief or pain,
I may abide
And rest in Love's enfolding.

From our Exchanges.

The prevalent idea of the Easter service seems to be a kind of popular show, a chance to appeal to a taste for the noisy and gaudy. We are often told that faith in immortality is losing its hold on the minds and hearts of thinking people. Certainly our ways of celebrating the immortal hope and our habits of public worship on Easter Sunday are but ill adapted to upbuild any sincere convictions or to inspire earnest endeavor for attainment. I venture to hope that the ministers and people of the free churches will set their faces steadfastly against the progressive vulgarization of the sacred festival, and that they will endeavor to restore the Easter service, if not to simplicity, at least to seriousness and impressiveness.

SAMUEL A. ELIOT.
The Christian Register.

However we regard our life, as a probation or a process of education, there comes to every one the demand for a future where there shall be "a remedy for every wrong, a satisfaction for every soul;" where all the seeming maladjustments and incongruities of life shall be righted; where the ideal of justice which here, where the good often seem to receive the reward of the wicked, is unrealized, shall be discovered; where the end of probation shall be found in an exceeding and eternal weight of glory; where the wicked shall cease from troubling; where the weary shall be at rest; where "oppression's harness and sorrow's fire-whip, and all the gehenna bailiffs that patrol and inhabit ever-vexed time, cannot thenceforth harm us any more!"

Western Christian Advocate.

We are slowly learning that the life is the value element in Christianity. It is no disparagement of creed or ordinance to say this. The confessions in word or deed are the natural expressions of the soul's convictions and emotions, but we may not assign to them any more important place than was given to them by Jesus. Many in his time called him Lord who were far from being accepted by him. Then, as now, men were ready to accord him his rightful place as God's Son who were unwilling to let his Spirit into their hearts. Now, as then, religion which does not mean the life of God in the soul of man is vain.—*The Standard.*

The ashes of the recently burned Universalist edifice in Chelsea (Mass.) had not cooled when four sister churches—two Congregationalist, a Methodist, and a Baptist—invited the pastor to use their buildings until his own was restored, and since then the homeless Universalist Church has worshiped with the First Congregational, the pastors alternating as preachers and in conducting the service. On communion Sunday the pastors and deacons of both churches participated in the service. This is an instance of "barriers burned away."—*The Congregationalist.*

Throughout the civilized world there is a new moral impulse felt which may easily lift society in all its parts to a higher level. The reaction in France toward virtue and sanity among the youth, who are weary of frivolity and sensuousness, is strong; and everywhere we see signs of weariness with the shams and shows and empty prizes offered by the world, the flesh, and the devil.

The Christian Register.

The chief line of cleavage in Christian thought to-day, says a reviewer, is between the theology which looks to the past for absolute authority, and the theology which looks to the future for inspiring development. Sebatier has called these two types "religion of authority" and "the religion of the spirit."—*The Universalist Leader.*

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Items of Interest.

National.

Plans for the enlargement of the terminal and dock facilities at Colon and Panama, and the double tracking and re-equipment of the road, entailing an expenditure of approximately \$2,000,000, were approved by the board of directors of the Panama Railroad Company at a recent meeting in New York City. In a formal statement given out at the conclusion of the meeting, it was announced that the board had investigated the question of securing additional ships of American registry, but had been unable up to the present time to find any such vessels of satisfactory size and character.

Secretary Taft's public announcement that the Isthmian Canal Commission will purchase material for the construction of the waterway in the lowest market, without preference for American goods, and without restrictions as to American bottoms, has raised a great commotion in the ranks of the "protectionists" and "stand-patters." The action is regarded in some quarters as a very frank notice to manufacturers that they must come down in their prices, so that the goods may be bought in the home markets at the same price as identical goods can be bought in foreign markets after being exported.

The start of the eleven yachts entered in the ocean race for the "Emperor's Cup" was made on Wednesday, May 17. They crossed the line in the following order: Ailsa, Hildgarde, Atlantic, Endymion, Hamburg, Thistle, Fleur de Lys, Sunbeam, Apache, Utowana, and Valhalla. The first crossed at 12.15 and the last at 1.05. The first six crossed within three minutes of one another, and the others at intervals varying from five to twenty minutes. The Atlantic was sighted Saturday evening by three incoming steamers, about 650 miles due east of Sandy Hook. The Thistle was spoken the same afternoon, about 450 miles east of the Hook.

A gift of \$10,000 has been received by Yale from an anonymous Harvard graduate for the express purpose of cementing the good feeling between Harvard and Yale. The use of the fund was left entirely to the decision

of the Yale Corporation, which has voted to expend it for securing from time to time lecturers from Harvard to speak before the students of Yale. President Eliot of Harvard has accepted the Corporation's invitation to be the first lecturer.

Fifteen students of the University of Norway, under instructions from the Crown Prince of Norway and Sweden to study America, with special reference to its government, arrived in New York last week. All expenses of this trip are being defrayed by the Government of Norway and Sweden.

It is announced that Secretary Morton of the Navy is to retire from President Roosevelt's Cabinet in September. It is thought also that Secretary Metcalf of the Department of Commerce and Labor will retire about the same time.

A gift from Andrew Carnegie of \$125,000 for a new library at Wellesley College, conditional upon the college raising an equal amount, has been announced. Radcliffe College has also received a gift of \$75,000 on identical terms.

Minister Bowen of Venezuela has reached Washington and filed his statement with reference to the charges current in Venezuela touching Assistant Secretary of State Loomis, formerly Minister at Caracas.

As a result of a conference held at the White House, President Roosevelt will issue a proclamation setting aside about ten million acres of land in Idaho as a forest reserve.

Foreign.

A report of the recent meeting of international representatives of Addis Abeba, Abyssinia, to discuss the railway question, at which Emperor Menelik presided, showed that the Emperor is impatient with the delay in the construction of the line by a French company. His Majesty complained that discussions with the Ministers of foreign Powers had suspended the work for three years, thereby, among other inconveniences, preventing His Majesty from visiting Europe. He declared that if the Powers could not come to an understanding and end the deadlock, he would construct the railway himself, not accepting help from anybody.

The French prefects have received instructions to make inventories of art treasures of all the prefectures. The value of these has been computed at \$400,000,000, reckoning only the reliquaries, pictures, tapestries, and things of like kind. If the statues, altars, stained glass windows, etc., are included, it is estimated that the figure will reach \$1,200,000,000. The treasures in one small church in the Department of Aveyron, which were on view at the Exposition in 1900, drew an offer of \$6,200,000 from a syndicate.

The Second Chamber of the States General, by fifty-six to five votes, appropriated the sum of \$280,000 to purchase the ground for the Palace of Peace at The Hague, for which Andrew Carnegie gave \$1,500,000. The Opposition contended that the other Powers should co-operate in providing this sum, but the Premier, Dr. Kuyper, replied that the honor of the Netherlands and its gratitude to Mr. Carnegie demanded that the money to purchase the site be voted.

In the course of the discussion of the foreign budget in the Italian Chamber of Deputies recently, the Foreign Minister made a statement that it was impossible to concede the annexation of Crete to Greece because of the effect it would have in the Balkans.

Industrial and Commercial.

The Geological Survey has completed its preliminary report on the production of coal in the United States during the year 1904. The tables show a total production of 351,106,953 short tons, having a total value at the mines of \$445,643,528. As compared with 1903, this shows a falling off of 6,150,463

short tons in quantity and of \$58,080,853 in value. The average price of all coal mined and sold in 1904 is given as \$1.27. The production of anthracite in Pennsylvania in 1904 amounted to 65,318,490 long tons, valued at the mines at \$138,974,020. The average price for marketed anthracite in 1902 was \$2.35, and \$2.50 in 1903.

Official circulars have been issued by the officers of the United States Rubber Company announcing a plan for the acquisition of the Rubber Goods Manufacturing Company, a company more or less identified with the manufacturing end of the rubber trade. A meeting has been called to ratify the acquisition, and authorize an increase in the capital stock of the company from \$50,000,000 to \$75,000,000.

The total output of the Baldwin Locomotive Works in 1904 was 1,453 locomotives, of which 1,352 were steam, 94 electric, and seven compressed air. During the year 286 locomotives were exported to the following countries: Argentina, Brazil, Canada, Chile, Colombia, Costa Rica, Cuba, Guatemala, Hawaii, Japan, Korea, Mexico, New Zealand, Peru, Porto Rico, and South Africa.

During the last two years about five million mulberry trees have been planted in Argentina, which has now about ten million such trees. The production of raw silk will eventually become an important product of that country.

The Pennsylvania Railroad Company has awarded to the American Bridge Company a contract for twenty-two thousand tons of structural steel to be used in the construction of the Pennsylvania Railroad terminal in New York.

With last week's shipments of apples, the export season on this commodity was closed. Boston leads all Atlantic ports in the number of barrels shipped, the total shipment being 667,790 barrels.

The price of the best crude oil in Kansas since the agitation against the Standard Oil Company, has been reduced by the Standard, so it is reported, from \$1.36 to 57 cents per barrel.

General.

What the figures really mean when it is said that in the single battle of Mukden two hundred thousand men were killed and wounded on both sides, is put in equivalents thus by *Collier's*: Three hundred Iroquois Theatre disasters; one hundred and fifty Slocum disasters; eighty Johnstown floods; thirty Galveston floods; the total population—men, women, and children—of a city like Minneapolis; the population of the States of Idaho and Nevada combined; the entire Boer population of both sexes and all ages, of the two South African Republics which resisted the whole power of the British Empire for over two years. In view of such a prodigious sacrifice of human life, comments the *Literary Digest*, should not the Christian Powers strive to bring this terrific struggle to an end, and should not all followers of Jesus identify themselves with the efforts of the peace societies in this and other countries?

A series of discoveries of value to antiquarians and geographers have been made in the barren desert of the Fayoum by Mr. Seton Karr, the explorer. These investigations show that at some period the old Kurum Lake consisted of a chain of minor oases running in a northwesterly direction from the existing lake and about fifteen miles distant from the actual border line. The explorer brought to light a large number of millstones, plates for grinding meal, and flint implements of the Fayoum pattern, strewn over the whole length of the plateau lying parallel to the lake.

On the railways of the United Kingdom there is one locomotive and thirty-six vehicles per mile of line. In the United States there is only one per four miles of railway, and thirty-six vehicles per mile.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Nature of Omniscience.

C. W. CHADWICK.

THE natural tendency of the human sense is to bring Deity down to its own level of observation and belief. It willingly concedes that God knows all things, and since it reasons from the standpoint of the reality of that which is seen, it very naturally concludes that God must know evil. This demoralizing notion, that both good and evil constitute the nature of omniscience, seems to be more or less prevalent among all not acquainted with Christian Science, which brings to light the unity and completeness of good, and the consequent unreality of evil. The argument, that because God knows all things He must of necessity know all about evil, would seem to be very plausible from a human-sense standpoint, but like all human reasoning it falls short of the truth, and history has yet to record any benefit to humanity from believing in such a theory. On the other hand, we are painfully aware of much harm that has resulted from the acceptance of a belief which makes evil as real as good, endows it with divine attributes, and then, in order to justify itself, makes God responsible for its existence. Such a belief is fortunately no part of Christ's Christianity, and had it never been accepted by professing Christians, apostolic healing would not have been lost sight of. In discussing this subject there will be no effort to force conclusions, beyond expressing some convictions gleaned from individual experience in practice. The writer's first faint insight into the true nature of omniscience, as revealed in the Christian Science text-book, was to him truly wonderful, and so convincing that he has never for one moment since been tempted to believe that an infinite Being could know or become conscious of anything unlike good. It has dissipated all mysticism concerning Christian Science healing, and has furnished a sure and safe foundation for all subsequent work in his endeavors to lead others into an understanding of the truth.

A call once came to visit the bedside of one who was in a seemingly critical condition. Help must come speedily. Human sense argued strongly for the use of artificial means, but the practitioner held firmly to the one Mind. The human soon yielded to the divine, when this thought came, "God alone knows how to solve the problem; He can do all things, and more than this, He knows that this need is already filled." Even a faint glimpse of the omniscience of good was all that was needed. Conditions which in a few hours would have caused most intense suffering, and which invariably necessitate the employment of surgical aid, were soon dispelled and harmony realized by the patient. To sense a miracle had been performed, while the Scientist saw only the harmonious operation of divine law and government.

Upon another occasion a Scientist was called upon to declare the truth for an absent patient. The call was urgent, and there were several seemingly plausible reasons why the Scientist should not treat the case, but these were all silenced and the help given. The thought of God's

omniscience was paramount; it was realized that God knows no mortal discord, He is conscious of good only; with Him there is no need that is not already cared for. The prayer was effectual, the patient having experienced a marked change in physical conditions which had been pronounced incurable, and this, too, at the very time the practitioner was acknowledging the completeness and sufficiency of omnipotent good.

An anxious mother, who knew something of Science, once asked help for her son who had been operated on for what the surgeon called the worst case of appendicitis he had ever seen. He had informed the boy's mother that there was only one chance in a hundred for his recovery. The boy was practically unconscious and unable to ask for help when Christian Science was called upon for divine protection. The practitioner held firmly to the idea of a perfect God and perfect creation, knowing that God was not conscious of any surgical operation nor of any death-dealing mortal law, and, contrary to all mortal predictions, the boy quickly rallied and was healed. The boy and the mother know what did the work, and God has the glory.

In the light of such experiences and many others of a similar nature, the Christian Scientist can speak with somewhat of authority concerning the nature of omniscience,—the consciousness of absolute good. He judges not according to any human standard, but from the standpoint of positive, or spiritual knowledge, gleaned through "many infallible proofs." He reasons, not from physical effect to cause, but from spiritual causation to its effect. Through firm faith and trust in God's allness he approaches nearer and nearer to the divine presence, and the signs do follow, assuring him that his "labor is not in vain in the Lord." The more intimate this divine acquaintanceship, the more impossible does it become for him to believe that evil or sin is in any way identified with, sanctioned, or sustained by the infinite. Even on the human plane, the better we become acquainted with some noble-minded man or woman, the less inclined are we to think of such an one as being associated in any way with the consciousness of evil. How much more true must this be of God, who is infinitely good? In "Unity of Good" (pp. 18, 19), Mrs. Eddy makes it very clear that whatever God is conscious of must be a component part of omniscience. If He is conscious of sin, then sin becomes a part of His knowledge. Could man, then, ever expect to be free from something that God knows? Could his consciousness of evil be destroyed so long as this same evil exists in infinite Mind? Would any one naturally want to get closer to God if he knew this would bring him nearer to the very thing he desired to be free from? If in darkness, and we desire to get out of it, do we not turn to the light? If sick, and we yearn to be well, do we pray for more knowledge of sickness, or for more knowledge, or consciousness, of health? If in bondage to some sin which we loathe, do we strive for further knowledge of this sin? Certainly not, and yet this is precisely what we would be doing when believing that evil is in any way associated with omniscience, to which we look for deliverance from the thought of evil. We admit that God's knowledge is perfect, but if we thought that He had a perfect knowledge of sin, would we long to get closer to

this more perfect knowledge of the very thing we were suffering from? Furthermore, if we honestly believed God to be conscious of some sin that we are committing, could we consistently ask Him to become unconscious of it in order to remove it from our mentality?

Is it not this very teaching concerning Deity, that evil in all its phases is a component part of His knowledge, that causes men to fear and dread the presence of God? Is it not responsible for the un-Christian belief in a god of wrath and vengeance, repentant and changeable? Is it not this teaching which, in its attempt to endow Deity with human attributes, has caused thousands to renounce the faith and church of their fathers, rather than believe in a dualistic god? We are reminded at this point of a man who came to Christian Science to be healed of the morphine habit. The Scientist on two different occasions tried to talk to him about God's goodness and mercy, but met with very little encouragement. The mere mention of the name of God seemed to antagonize the man. Finally he said, "My parents were zealous Christian people, insisted upon my reading the Bible, and compelled me to attend church and Sunday School. I continually heard about a God who was angry with His children, and I was constantly thinking of the punishment that would be mine. I prayed, but prayed in vain. Finally I left home, and the Bible and church were forgotten. For years I have not looked to God for help. God has seemed to me to be an enemy rather than a friend. I have suffered everything, and more than once have been upon the verge of suicide. I don't believe that God can help me." The Scientist gently assured the man that the God of Christian Science was not what he had been told, and that a God who was all Love could not hate, but was ever ready to heal and to save. The man was then more than willing to be helped, so the work was begun, and God did the healing. No morphine was taken after the first interview with the Scientist, and best of all, after only a few weeks, just prior to leaving for another city to resume his work, this man voluntarily purchased a new Bible, and seemed greatly pleased to let his friends know what he had done. At last accounts he was still reading both the Bible and Science and Health. It is truly interesting to observe how readily such as he grasp the idea of God as infinite Love, who is of purer eyes than to behold evil, and cannot look on iniquity.

The furnace of affliction must inevitably bring home to all who try to serve two masters the recognition of God as Love, in whom is no hatred at all. To love truly is to reflect the divine nature; while to hate is to express the very opposite nature. Who would try to unite such opposite qualities and call the combination good? It is feeble human sense that argues for the validity of evil, and would have us think that good and evil, love and hate, blend in cause and effect. Can light and darkness dwell together? And is the light conscious of any darkness which it dispels? The very presence of light means the exclusion of darkness; so the law of good is one of absolute exclusion to all belief in evil. This could not be so if God were conscious of a power or presence which disputes His allness. The effort of mortal mind to find evil in the consciousness of God is like looking for darkness in a room that is full of light. As readily might it find frost in a furnace of fire, or air in a vacuum.

God-knowledge is a knowledge of absolute good. To know good is to be conscious of nothing but good. Wisdom forbids our eating anything from the tree of knowledge of both good and evil. This certainly points to the supremacy and reality of good. Since man is the image and likeness of God, it is right and lawful for him to know only what God knows; in other words, man can reflect nothing that is not found in the consciousness of God. God's thought or idea of everything is the only right thought, in other words, the thought of good is the only absolutely correct thought. Can infinite good radiate

any but good thoughts? What says the Scripture? "God is light, and in him is no darkness at all." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Omniscience means infinite knowledge, or all Science. No one can consistently question the science of God's knowledge any more than he can the science of numbers. And since we can understand mathematics only as we eliminate all error and mistakes from the premises, so can we understand the Science of omniscience only as we rule out all belief in evil.

Mortals must gain a more comprehensive understanding of the word "all" before they can solve the meaning of omniscience. Probably no other word when applied to Deity is more shamefully abused than this little word "all." We say that "God is all," but do we even begin to comprehend what it means? Do we honestly believe that *good* is all in all? The Scriptures say, "Let every one that nameth the name of Christ depart from iniquity." In obeying this injunction lies the test of our discipleship. If we are really departing from evil, ruling out all faith and belief in it, giving it neither power, presence, nor reality, excluding it from thought, word, and act, then are we reaching out for a scientific, practical understanding of God's allness, and in this manner only shall we ever understand the true nature of omniscience, and feel its harmonious, energizing influence in the destruction of sin, disease, and death in individual consciousness.

Our revered Leader, in her little work, "Unity of Good," has borne most grateful and convincing testimony of the truly wonderful results in healing that were wrought through her at different times when she became spiritually conscious of God's omniscience, and as loyal disciples of Truth, striving to maintain the dignity and grandeur of our Cause, we have this to acknowledge in conclusion, that we have been able to prove for ourselves and for others that Christian Science is the truth, and we are convinced that no scientific healing can ever be accomplished without the understanding that God never created evil or permitted it to exist, and that it is no part of His knowledge; and, furthermore, we have proven that there can be no greater authority or inspiration for Christian Mind-healing than the spiritual recognition of God's infinitude of goodness wherein is no cognizance of evil. If God knew sin there could be no heaven.

"Judge righteous judgment."

EVELYN SYLVESTER KNOWLES.

FROM the beginning, mortal man has constituted himself a judge. He has judged himself, his fellow, his environment, the universe. Even the Almighty has not escaped the ignorant and presumptuous criticism of mankind.

Man's judgment, unless governed by Principle, has invariably proved fallacious. From the time that Cain misjudged Abel and sought to slay the troublesome exemplar rather than to follow the good example, until the present day, mortals have usually judged according to human standards,—necessarily involving human limitations,—and the inevitable consequence has been erroneous judgment.

One of the most plausible and least apparent disguises assumed by this form of error is inuendo, that subtle nothing which seems to result in such a profound something. It has about the consistency of a cobweb that clings so tenaciously to face and hair when unexpectedly encountered in a summer ramble; you can scarcely see it, but you feel its suggestive presence long after it has been swept away.

With the thinker inuendo has no weight. He will not believe until he has evidence, and this he refuses at second hand. He must know for himself. Then he recalls the words of his Master, "I judge no man," and is silent.

Again, unrighteous judgment is precipitated by false

accusation. With the unsuspecting man, plain statements are unquestioned. Honest himself, he cannot conceive that one would deliberately break the ninth commandment, and so he feels justified in judging the accused, forgetful of the injunction, "Judge not, that ye be not judged." Even when appearances uphold false testimony we are counseled to "Judge not according to the appearance."

Pilate, though not a follower of Christ, was nevertheless more faithful to this command than were some of his avowed disciples. Hearsay did not affect his estimate of Jesus' character. He judged the man before him by what he himself saw and heard. Prejudice played no part in that notable decision, "I find no fault in him." We have had scant patience with this early arbiter, but it certainly took some sense of justice as well as some courage to say this in the face of an accusing multitude.

If Moses' injunctions, "Keep thee far from a false matter," and, "Thou shalt not raise a false report," apply to-day, we must neither create nor propagate falsity. Years later, he who had been under the direct tutelage of the Master, lovingly formulated a similar command, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law." This would indicate that unless we can speak kindly of our brethren, it were far better, more Christian, to remain silent.

Still another provocative of unrighteous judgment is so-called justifiable condemnation. The accused is actually guilty of the wickedness attributed to him. Surely we may now judge and condemn! May we? Did our Master? "God sent not his Son into the world to condemn the world; but that the world through him might be saved." In accordance with this, he once said to a most culpable sinner,—"Neither do I condemn thee." In such a case freedom of judgment seems legitimate; but a little reflection lessens one's desire to assert the prerogative! Shall we never pass judgment, then? Shall the manifestations of error be regarded with the esteem and love accorded those of Truth? By no means, if John speaks advisedly. "Judge not according to the appearance, but judge righteous judgment."

There are two extremes of thought equally deplorable. One is the outgrowth of a suspicious mind; which is always seeking to uncover error, to fasten upon some unworthy motive supposed to prompt the simplest statement or act. Accepting without question the weakest circumstantial evidence, it misses much of the good in a developing character, and all the good in what it terms a depraved one. The other extreme is represented by the man who is ready to overlook even the grossest forms of evil. His indisposition to consider "the error side," discloses an innate fear of the very evil for which he oftentimes becomes an unconscious channel.

It is apparent that neither of these mentalities can "judge righteous judgment." To weigh with nicety the two sides of a question demands great breadth as well as depth of character. Self steals in under various guises to tip the beam away from absolute justice, but blessed with that rare and special gift the "discerning of spirits," guided by impartiality, one is equipped for the duty of right judgment, whereby he will condemn not persons, but impersonal evil. It is not wicked people that he hates and good people that he loves; it is the evil and the good manifested by them which is the basis of his judgment.

This discriminating thought is illustrated in all our Master's career. He never seemed to lose his interest in those about him, though he must have clearly recognized the frequent unworthiness of their conduct, the selfishness of their motives.

Christian Science opens the blind eyes, educates humanity up to a divine standard of perception,—the loving of goodness rather than of what we conceive to be good; and this Christ-like discernment alone will enable us to

"judge righteous judgment." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

Pensions Given Up.

As its contents indicate, the following letter was called forth by the testimony of Mr. Robert Waddell, which appeared in the *Sentinel* a few months since and which is referred to in another column. Its tone shows that Christian Science meets a need, not otherwise supplied, for a religion which is sustained by the proofs of healing, as it was in the time of Christ Jesus.—Ed.

Department of the Interior, Bureau of Pensions.

Washington, March 13, 1905.

Mr. Robert Waddell, West Mitchell, Ia.

Dear Sir:—Your kind favor of February 17th, in response to a previous letter of inquiry of my own, came duly to hand. I thank you most sincerely for your letter, and frankly say to you that your case, in which the official record fully bears out all your statements made in the *Sentinel* of February 11, adds one more convincing proof to many others to which my attention has been directed,—that there is a real heaven in Christian Science faith and teaching which affects the every-day conduct and life of men,—an inspiration to lead a truer, higher, and better life.

I was permitted to draw the papers in your case, and with others in the Bureau, I read them with much interest. One statement which you made to the special examiner struck me forcibly, as it coincides somewhat with my own personal experience: "The cure of my disabilities was gradual, as I grew in understanding."

It is not quite a year since I became interested in the study and investigation of Christian Science, but in that time both my wife and myself have derived more physical benefit and healing than we did in all our lives before from drugs and doctors; and both intellectually and morally we feel that we have been "lifted up" into a purer atmosphere and strengthened for good works and right living. In my own case, I admit the understanding comes slowly. Many statements in Science and Health and other of Mrs. Eddy's writings I am as yet unable to comprehend, and only for the evidence of good accomplished, and healing actually done, I would, ere this, have given up troubling myself with further investigation.

I have been a doubter, a skeptic, an agnostic all my life, and never had any affiliation with any Christian church. I have read more of the Bible, and have thought more about Christ and his divine origin and teachings during the past year than in all the preceding years of my life put together, and I am nearly fifty-eight years old. I am going to continue my reading and thinking, and my attendance at the Wednesday and Sunday meetings of the Christian Science Church, and I hope for better understanding. I know that I shall derive some inspiration from association with these people.

I am an Iowa man myself and was formerly Superintendent of Schools for Harrison County. I received my higher education at the Iowa State University. My wife and I are regular attendants at the Christian Science Church and feel that we are uplifted, and benefited morally, mentally, and physically by the association, the influence, the reading. I am far from seeing my way as clearly as I could wish, but I feel that I am pursuing a proper course of unbiased investigation, and hope for more spiritual light—understanding—by and by as a reward for honest endeavor persisted in. I am confident of one thing, the whole weight of its influence and teaching is for good, for the uplifting and betterment of men and women.

Very sincerely,

S. G. ROGERS.

Selected Articles.

Pensioners who Want to Give Up their Pensions.

The United States Pension Office has been considerably embarrassed lately by the efforts of a number of pensioners to give up their pensions. The situation is said to be entirely novel, and the law does not provide for such a contingency. These pensioners are sending in their certificates, with letters stating that they are not entitled to draw this allowance from the government, and asking to be stricken from the pension rolls.

It is learned that by far the largest number of pension resigners are men who claim to have been healed of their physical disabilities by Christian Science.

One of the cases to come to the attention of the department was that of Robert Waddell of West Mitchell, Iowa. He wrote to Washington, sending his pension certificate, and asking that his name be dropped from the rolls, as he had entirely recovered from the disabilities which were the ground for granting his pension. He said he had been cured by Christian Science. The Pension Office officials suspected the man of a mild form of insanity and sent a special examiner to Iowa to look into the case.

The records showed that the original medical examination had shown the applicant to be suffering from "malarial poisoning and its results," among which were enumerated "stomach, liver, and kidney trouble, affecting the heart, together with frequent rheumatic conditions." On this showing Waddell was drawing fourteen dollars a month. The examiner interviewed the leading people of West Mitchell, and found no doubt among his fellow-townsmen of Waddell's sanity, and finally Waddell was himself examined and required to give his deposition. The examiner reported to the Washington office that the man was all right, and evidently quite well, and accordingly entitled to give up his pension, and he was dropped from the rolls.

Since then John Warnes Keyes, a dentist of Washington, D.C., has surrendered his certificate entitling him to twenty-four dollars a month pension. His reason is similar to that of Robert Waddell; namely, that he has been healed by Christian Science and has no right, as a well man, to be drawing a debility pension. Dr. Keyes is an active member of the Christian Science Church of Washington and well known in the community.

The Pension Office is not disposed to encourage the surrender of pensions. Commissioner Warner expresses his belief that the law did not contemplate the surrender of the pension, any more than it did the recovery of veterans from the physical ills which they might have contracted in the service. In order to discourage this recent and growing practice it will be the future policy of the office to decline to make public the names of veterans who give up their pensions.

As the law does not provide any method for canceling the pension of a veteran who has been restored to health, it will be the practice of the department to file the papers, and at the end of three years, during which no effort has been made to draw the pension, the pensioner will be considered deceased.—*Brooklyn (N. Y.) Citizen*.

With Bishop Burgess' extraordinary statement regarding Jesus' methods of healing, Christian Science takes issue. The assertion that Jesus "never performed a miracle when natural means would do as well," is an unthinkable proposition to the Christian Scientist. There is nothing in the Scriptural record of Jesus' work to lead us to believe that he ever resorted to other than purely mental or spiritual means in performing his cures.

To him, his work was not miraculous, or unnatural, but divinely natural; though healing without what Bishop Burgess calls "natural means," might well seem mystical then and now, to the materialist. The Christian Scientist

believes that to pray to God, Spirit, for healing, while at the same time holding on to God's opposite, matter, for relief, is to dishonor God, and illustrates the parable of the house divided against itself, which cannot stand.

There are many who think otherwise, and they are entitled to their opinion, but Christian Scientists should not be criticised for trying to be consistent, that is, for trusting God when they say they trust Him, and doing so without the medium of matter. The Apostle James wrote to the early church, "Is any among you afflicted? let him pray." He did not say, "Try natural (material) means first, and if that fails then try God." It is a pity that the absolute trust in God which characterized the apostolic era has been so notoriously absent from latter-day Christianity. Few will doubt that sickness is an "affliction," and it can hardly be questioned that St. James had bodily disease in mind when he bade his hearers pray. WILLARD S. MATTON.

Hartford (Conn.) Post.

In declaring that we should be "willing rather to be absent from the body, and to be present with the Lord," the apostle sought to show the need of lifting our thoughts above the material aspect of things and placing them so far as possible upon the spiritual. Christian Science teaches identically the same thing. Jesus said, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on;" yet we are hardly justified in believing that he meant we should utterly ignore our every-day needs. Was it not rather an effort on his part to show his followers the need of fixing their desires upon "things above" rather than upon "things below"?

Christian Science asks no impossible thing of any man. It points out the way whereby happiness and health may be won here and now, and leaves it to the individual to progress as fast as he may choose toward the attainment of that state of mind wherein the physical recedes from its claims for constant care and attention; thereby giving him freedom to work out his own salvation.

ALBERT E. MILLER.
Bradford (Pa.) Star.

Christian Science is a radical departure from the beaten paths of traditional religion and medicine, from the letter to the spirit of the Christian religion, from the literal to the inspired sense of the Scriptures, and from the material and physical to the metaphysical in medicine as well as in religion. This is evidently a step in the right direction. It has already thrown the light of the Christ-healing into the sin and sickness darkened lives of unnumbered people, causing them to rejoice in this new-old understanding of the loving-kindness of our Father-Mother God, who, as the Psalmist sang, "Forgiveth all thine iniquities, who healeth all thy diseases." MILBERRY H. LINCICOME.

Reno (Nev.) Gazette.

Jesus Christ, by virtue of his immaculate birth, was literally the Son of God. His sonship, however, was not a monopoly; for he said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," clearly indicating that not the flesh relationship, but obedience to God's will constituted man's title to sonship with God.

RICHARD P. VERRALL.
Glens Falls (N. Y.) Times.

Fear Nothing.

W. D. MC CRACKAN.

FEAR nothing, freedom least of all.
If wrongs appear, then blame the beliefs of sense;
The laws of God will prove a wall.
They stand in storm and serve for our defence.

The Lectures.

San Mateo, Cal.

Last Friday evening, April 7, Athletic Club Hall was filled with an enthusiastic audience which had gathered to hear Mr. Edward A. Kimball of Chicago lecture on Christian Science. The gentleman gave an earnest and convincing exposition of Christian Science, which was listened to throughout with closest attention. Mr. Loring B. Doe presided, and in introducing Mr. Kimball said,—

The honor of introducing the speaker of the evening has been conferred upon me and I consider it an honor to preside over this meeting, for it represents a philosophy wholly good and upheld and honored by the best thinking and most intelligent classes. A few years ago I would have declined to preside at a Christian Science meeting. I have, however, of late seen so much of good included in its teachings and practice, resulting in the bringing into the everyday life of men and women the aid of the Divine in human life, that I now regard it as a pleasure to so preside.

San Mateo Leader.

New York, N. Y.

A large gathering of intensely interested listeners heard the lecture on Christian Science, delivered by Bicknell Young of Chicago, last night [March 25] at First Church of Christ, Scientist. The speaker was introduced by Hon. William H. Wood, former Deputy Attorney-General, who said in part,—

Many people have tried to state their faith that all seeming, finite, individual identity is merged and contained in the boundless Infinite. Many people have endeavored to bridge the chasm that lies between human thought and Divine intelligence, and many believe that they have succeeded in those endeavors. So that in all stages of the world's history since man could write a record of what he was doing, we find teachers and preachers delivering to their fellow-mortals what they assert to be a message from Divinity. Whether they are right or whether they are wrong is not for me to discuss to-night.

Among those messengers to a sin and sorrow burdened world of whom I have spoken, is the Founder of Christian Science, and you have gathered to listen to an exposition of her teachings. While I am not a Christian Scientist, I feel that in justice this much ought to be said: Christian Science tends to make men better; its followers do not bear false witness; they keep the Ten Commandments; they live in a sweet and healthful moral atmosphere, and they lead happy, honorable, and wholesome lives.

New York American.

Philadelphia, Pa.

"Christian Science, the Provable and Practical Gospel of Love," was the subject of a lecture by the Hon. Clarence A. Buskirk of Indianapolis, delivered in the Academy of Music, last night [April 11]. Every seat in the vast auditorium was filled. Men and women, representing the best intellectual element in the city, were there, eager to hear discussed the tenets of Christian Science. Charles H. Fahnestock, First Reader in the Philadelphia Church of Christ, Scientist, introduced the lecturer, saying,—

The records of history furnish abundant evidence of the ceaseless but futile endeavors of mortals to discern and fathom the enigma of their own existence; what they are—whence they came—whither their destiny. Believing in a Supreme Being but knowing Him not, in ignorance of His true image, they have groped in darkness, some adhering tenaciously to a blind faith, many others wandering through all the labyrinths of doubt, discouragement and despair, into the torments of agnosticism and infidelity.

But the day-dawn is at hand; the truth of all ages is

being revealed as foretold by Jesus in His memorable words, "Ye shall know the truth, and the truth shall make you free"—free from the self-imposed bondage of belief in, and subservience to, material laws which are the procurers of all human woe, sin, sickness, and death. In our day and generation this prophecy is being fulfilled through the exposition of the Scriptures and the practical application of their true spiritual import, and it is possible for us to-day, in some measure, to know assuredly that "God is Love."

We are here this evening to have expounded to us briefly some of the ways in which a knowledge of this immutable divine Principle, Love, can and does solve the problems of our daily life.—*The North American.*

Worcester, Mass.

A crowd of about one thousand people gathered in Tuckerman Hall yesterday afternoon [March 26] to hear the lecture on "Christian Science: What It is and What It Purports to Be," by Bicknell Young of Chicago. The lecture was prefaced with a few remarks by Rev. G. A. Kratzer of Fitchburg, who recently gave up his pulpit to join the Christian Science Church. Mr. Kratzer said, in part,—

Last August I was suddenly and remarkably healed of a malady with which I had been afflicted more or less for fifteen years, and by which I had been for nearly a year incapacitated from any form of work or diversion. *Materia medica* and many other forms of treatment had failed to give me any substantial or reliable benefit. But after I was brought into the understanding of Christian Science I was healed in less than three weeks' time and have enjoyed perfect health for the past seven months, for the first time since I was eighteen years old.

Though I had spent eleven years in institutions of higher learning, and though I had been ten years in the ministry, there was much in the Bible, especially the so-called miracles, that had never been satisfactorily explained to me, and that I had never been able to understand. But in Christian Science these mysteries of the Bible have become as clear to me as the science of arithmetic. Thus I know and testify that the Christian Science text-book, *Science and Health* by Rev. Mary Baker G. Eddy, is exactly what it purports to be in its title. It is veritably a "Key to the Scriptures."

I can no more doubt the truth of Christian Science than I can doubt that "things equal to the same thing are equal to each other." The quest of every thinking mind is to classify the facts of existence and reduce knowledge to unity of Principle and practice. In Christian Science I have attained this quest, and I feel daily as Sir Galahad might have felt, had he been a real character, and had he found the Holy Grail. To those who understand Christian Science it is indeed the "greatest thing in the world."

Worcester Gazette.

Lectures at other Places.

- Sacramento, Cal.—Bicknell Young, January 30.
- Muscatine, Ia.—William D. McCrackan, February 19.
- Shawnee, Okla.—Mrs. Sue Harper Mims, March 5.
- Manhattan, Kan.—Mrs. Sue Harper Mims, March 19.
- New York City (Fifth Church).—Bicknell Young, March 21.
- Gloucester, Mass.—Bicknell Young, March 23.
- Three Rivers, Mich.—Judge William G. Ewing, March 23.
- Prescott, Ariz.—Judge Septimus J. Hanna, March 24.
- San Francisco, Cal.—Edward A. Kimball, March 26.
- Bath, Me.—Bicknell Young, March 27.
- Oakland, Cal. (Second Church).—Edward A. Kimball, March 27.
- Chicago, Ill. (Fourth Church).—Hon. Clarence A. Buskirk, March 31.
- Omaha, Neb.—William D. McCrackan, April 2.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Amended By-law.

ARTICLE XXXVII.

IN BRANCH CHURCHES.—SECTION 3. The three largest branch churches in each State of the United States and in Canada, shall annually and alternately elect a Publication Committee to serve in each of their localities. Each county of Great Britain and Ireland, through its three largest branch churches, shall annually and alternately elect a Publication Committee to serve in its locality.

Each church is not necessarily confined to its own members in selecting this committee, but if preferred can appoint a Publication Committee, conveniently adapted therefor, who is in good fellowship with another Church of Christ, Scientist.

No Large Gathering in Boston This Year.

IN view of the fact that a general attendance of the members of The Mother Church at the Communion and Annual Meeting in Boston entails the expenditure of a large amount of money, and the further fact that it is important that the Building Fund of The Mother Church should be completed as early as possible, it has been decided to omit this year the usual large gathering in Boston, and to ask the members to contribute to the Building Fund the amount which they would have expended in such an event.

We all know of the loving self-sacrifices which have been made by many of the branch churches in transferring to this Fund the money which had been collected for the purpose of building church homes of their own, and it will thus be seen that the course suggested will not only hasten the completion of The Mother Church, but will also advance the erection of many branch churches, and we therefore feel sure that all Christian Scientists will gladly forego a visit to Boston at this time in order to contribute more liberally to the Building Fund, and thereby aid the progress of our Cause throughout the world. The seeming sacrifices which Christian Scientists have made in their generosity toward The Mother Church have been many, but they have each brought a blessing, and this further sacrifice of the anticipated pleasure of a visit to Boston will bring its blessing also. When all our members are privileged to meet in the completed edifice for which they have labored and loved, the joy of the occasion will amply repay them for what they have given up, and they will realize the fulfilment of the Scripture, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Christian Scientists have learned from experience that divine Love more than compensates for every seeming trial and deprivation, in our loyalty to Truth, and it is but right to expect that those who are willing to forego their anticipated visit this year, will receive a greater blessing—"good measure, pressed down, and shaken together, and running over." The local members, who have always experienced much pleasure in welcoming their

brethren from far and near, and who have anticipated much joy in meeting very many of them this year, will feel that they have been called upon to make no less sacrifice than have others; but we are confident that they too will be blessed, and that all will rejoice in the glad reunion upon the completion of the new edifice in Boston.

The Communion will be observed in The Mother Church June 11, instead of June 25 as recently announced, and the proposed arrangements for reduced railroad rates will not be made.

IRA O. KNAPP,

WILLIAM B. JOHNSON,

JOSEPH ARMSTRONG,

STEPHEN A. CHASE,

ARCHIBALD McLELLAN.

The Christian Science Board of Directors.

Moral Instruction.

THOSE who believe that crime is on the increase offer in support of their argument the news columns of the daily press. Others who combat this belief say that the apparent increase is due only to the greater facilities for gathering news. However this may be, it is certain that the world is in great need of a moral standard and that this standard should be set before the rising generation. It is, therefore, with great pleasure that we reprint the following petition, which has been circulated for signatures preparatory to presenting it to a school board. It is as follows:—

To the School Board.

Gentlemen:—As we believe that moral teaching is of even more value to the State than secular instruction, and admitting that in Public Schools there can be no definite religious instruction, we beg to present to your consideration the teaching of the Ten Commandments, as being entirely non-ecclesiastical and admittedly the only rules of invariable morality which the world possesses.

In view of the undisputed fact, that crime has steadily and regularly increased during the last fifty years, we petition your honorable body, as a preventive to this moral decadence, that the Ten Commandments shall be incorporated in the Public School curriculum, so that every child may know them by heart, and some text-book provided which shall explain and illustrate their principles.

The petitioners are right in saying that the Ten Commandments are "admittedly the only rules of invariable morality which the world possesses;" and we may add that every civil and religious code which is not founded upon these Commandments is a failure. Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it," and the truth of this saying is so well recognized that it has long been the endeavor of educators to include in the training of children the moral as well as the intellectual. This being the case, there certainly can be no valid objection to the teaching of the Commandments, in order that every child may be familiar with this greatest of all moral codes,—so familiar with it that on all moral questions he may have no difficulty in choosing between right and wrong.

Mrs. Eddy in all her writings has laid great stress upon the Decalogue as the invariable rule of right moral living, and has given prominence to it in her teachings. The Commandments are taught to the pupils in the Sunday Schools of the Christian Science churches, because our Leader recognizes that Christian character must rest upon the sure foundation which this wonderful code establishes, and we assume that similar instruction is the rule in the Sunday Schools of all other denominations; yet this is not sufficient, because of the great number of children who are not within the reach of the churches. If the Ten Commandments were known and obeyed by all, our jails and prisons would be unnecessary and the present intricate machinery for enforcing criminal law would soon become obsolete.

ARCHIBALD McLELLAN.

"Ye shall be clean."

ONE of the distinctive features of the Temple service as ordained by Moses, was its requirements with respect to personal and ceremonial cleanliness, and the more one meditates upon the symbolic and suggestive meanings of these requirements the more significant they are seen to be. Their inclusiveness is indicated by Jesus' words when he said, "He that is washed . . . is clean every whit," and further by his scathing condemnation of those who, while painstakingly scrupulous as to externalities,—the cup and platter,—were indifferent as to the inner life,—the thought and motive.

His teaching that purity must characterize every aspect of the Spirit-impelled life, the within and the without, the impulse and its expression, the thought and its statement, was clearly apprehended by Paul, when, after giving the most glowing picture of our possible spiritual achievements, he exhorts that we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The recognition of the unseemliness of material disorder—dirt—grows in human sense with the advance from a crude to a cultured civilization, and a people's rank is, therefore, accurately determined by their interest in sanitation. Paul's injunction, however, takes note of both "flesh and spirit,"—person and mentality. It lays emphasis upon the comprehensiveness of the purity of the Christ-ideal, over against the old Phariseism, still extant, which takes the utmost care to keep itself from pollution without, while constantly indulging defilements within.

How often have we begun the day with a bath, and having made all our appointments clean and wholesome, proceeded to open our inner courts to the tidal sewage of the world's abnormity until its contaminating debris has been deposited in every fair cloister of thought,—yes, at its very altars! Surely, if consciousness is to become limpid to its depths, if we would be "clean every whit," then these corrupting streams must be excluded. He who lends a willing ear to sensuous suggestion and calumny, or to the daily description of the world's sicknesses, catastrophes, and crimes, is exposing his treasures to thieves and robbers. He is deliberately consenting to mental taint and moral despoliation, and here, as always, the highest considerations of self-interest re-enforce the call to a spiritual life.

Beyond this, the Christ-ideal demands that we shall not only resist the approach of evil, but that we shall always reflect the orderliness, congruity, and harmony of truth. Said Jesus, "That which cometh out of the man, that defileth the man," and we readily see that the expression of error must witness to fellowship, if not identity, with error; and that the habit tends to fix and intensify the thought condition which prompted the error's rehearsal. Cleanliness means conformity to law. It blossoms in scientific exactness, lucidity, and refinement of thought. Clearness, chasteness, and beauty of expression is the only fitting channel for right ideas, and not only impurity, but crudity and indefiniteness of statement should be classed as an offence from which we are to escape at whatever cost of prayer and patient endeavor. We do well to remember the old adage, "Nothing is more trying than dirt"—the dirt of confusion. That gossipy "inability to quit," which strings a lot of inarticulate ideas upon the single thread of chance association, never convinces, but often offends and repels; while "the conscience" of those who yield to this temptation, "being weak, is defiled." How pointedly Jesus rebukes the habit in his words, "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

Veritable facts, when placed out of their proper relation and balance, are sometimes misleading, and who can estimate the extent of the misapprehension of truth, the seriousness of the disadvantage to every worthy cause which has resulted from the indiscriminating or otherwise inadequate speech of its representatives? "I will sprinkle you with clean water, and ye shall be clean," is the promise, and

its fulfilment includes both the knowing of truth and its intelligible and winsome expression. There is no dirt—nothing out of place or out of keeping—in the domain of law. All things are subject to the Christ-idea, and if the Discoverer of Christian Science had spoken no other word, her impelling call for the manifestation of a more comprehensive and consistent Christian cleanliness in thought, word, and habit, would have made us all her debtors.

The divine order and ordering is "clean." In it alone is found strength, unity, authority, dominion, harmony, peace,—for it is in obedience to right. The teaching of Christian Science fundamentally establishes this order in thought, by discriminating between the real and the unreal, the actual and the seeming. All untruth, unreality, error is chaos, confusion, dirt, to be cast out, trodden under foot of men. All materiality of concept, and all unspirituality of life is to be put away, until the sense of self and the universe is wholly "clean;" then man appears, unsullied and uncorruptible as a summer sky, for the image of God is "like the substance of heaven in clearness." JOHN B. WILLIS.

Divine Deliverance.

IN a recent issue of the *Optimist*, a paper published in the State prison at Jackson, Michigan, it is said that a prisoner, while attempting to escape, fell from the sixth story to the ground, striking projections several times in his descent. It also says that "He had not been able to lie down for months previous, but the jar of the fall cured him of heart disease." The article closes with the trenchant advice, "Come here and jump off the roof if you have heart trouble." This was certainly a most unusual occurrence, but it is probable that many who heard of it would dismiss it from thought as simply a fortunate happening for the one who had the experience. There is, however, a hint of something else in the advice jestingly given to others.

This occurrence was a marked instance in which a greater fear overcomes a lesser, and it furnishes another proof of the unreality of disease. It is undeniable that disease has no intelligence to take possession of the human body, though no one ever disputed its authority to do so until Mrs. Eddy laid bare its false claims, by declaring in Science and Health that God, the only creator, never made disease or sin. Since her discovery of the Science of being a great change has taken place in human opinion, so that the mental origin of disease is now very generally admitted. It is also conceded by the most thoughtful physicians that any shock may produce very startling results, either for good or ill, according to the predominating sense of the patient.

While this may be admitted by Christian Scientists, it is at best only a partial explanation, for a shock is merely a negative condition. It cannot contribute anything which is positive or real, hence the belief that it can either help or hurt any one is based upon error. In the awful fear of immediate and certain death which would be experienced in falling from a great height, the lesser fear of possible death from heart trouble might vanish, never to return, but this would not explain deliverance from the effects of the fall. It is, however, more than probable that in a moment of extremity, thought would go out in vehement appeal to God, even if His aid had long been unsought, and no prayer to the infinite Father is ever in vain. Though the one delivered from disease or from deadly peril may not understand *how* he is delivered, the law of God, good, is ceaselessly and universally operative, else it were ill for mankind. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." In these words of the prophet we learn of the true source of security,—alas, that this should be so little understood! Even a momentary sense of truth may do wonders in removing a sense of danger, however manifested, but unless Truth

be understood and Truth's law obeyed there is likelihood of retrogression, and of continued bondage to errors even more obstinate than that which was overcome.

Through the clamor of conflicting human opinions we hear the voice of the Master, saying, "Ye will not come to me that ye might have life." And yet, not one who comes to Christ, Truth, for healing is ever sent empty away. One may be roused temporarily, by a mental or physical shock, from a mortal dream of sin and suffering, but this is not Love's way of deliverance,—as revealed in Divine Science, which makes clear the meaning of the promise, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

ANNIE M. KNOTT.

Letters to our Leader.

Boston, Mass., May 6, 1905.

Beloved Teacher:—I have just had cancels printed, so as to get all changes up to date in the editions of Science and Health now on sale. The change on page 464 received to-day will be made in the next edition. Mr. Conant is ready to make corrections in the Concordance whenever you are ready for him to do so.

I see the great wisdom in your last change,—the divine wisdom which, foreseeing the evil, provides against it. Please accept my gratitude and love for your self-sacrificing devotion to divine Love and for your labor in behalf of humanity.

Your loving student,

JOSEPH ARMSTRONG.

Webb, Miss., April 10, 1905.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Dear Mrs. Eddy:—Months have passed into years since I first received benefit from your beautiful thoughts, and many times my heart has gone out in sincere thankfulness to God for one whose faith was sufficient to bring to us the glorious uplifting truths which are nourishing the hungry and thirsty ones of this and other lands. I will not intrude upon your time by attempting to tell of what Christian Science has done for me and for many that I love. I simply want to tell you of my gratitude and love, but words fail to express what my heart feels. My life must prove it by its loyalty to your teaching. I take the *Journal*, *Sentinel*, and *Quarterly*. I study the Lessons alone with God, and have some sweet meetings. I am the only Scientist in this place, but some are reading the literature.

Your loving student,

LUCY TURNER BARBEE.

Foxcroft, Me., March 18, 1905.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—Early during the session of our present legislature a bill was introduced by Senator Potter of Cumberland to amend Sec. 2, Chap. 119 of R. S., relative to manslaughter—said amendment to read as follows:—

"Section 2. Whoever unlawfully kills a human being in the heat of passion, on sudden provocation, without express or implied malice aforethought, or, being under the legal duty to care and provide for any child or other person, wilfully fails or neglects to provide for such child or other person necessary food, clothing, medical treatment or other necessities of life, thereby causing or hastening the death of such child or other person, or commits manslaughter as defined by the common law, shall be punished by imprisonment for not more than twenty years, or by fine not exceeding one thousand dollars."

While this bill was aimed to remedy abuses alleged to exist at Shiloh, where the sect called "Holy Ghost and Us" had colonized, the clause specifying "medical treatment"

was, of course, objectionable to Christian Scientists, and measures were at once taken to secure a just and proper exception in the bill. Some fifty people, representing the different Christian Science churches and societies in Maine, appeared before the Judiciary Committee, and owing to the interest manifested it was necessary to secure the House of Representatives for the hearing, in order to accommodate the large number present. Close and respectful attention was given to the testimony of our people; the witnesses were questioned and cross-questioned by the committee, members of legislature, and medical men present, and the answers given seemed to satisfy them of the following facts,—viz:

1. That Christian Scientists are not fanatics. 2. That this Science not only heals people, but that it also cures cases that have failed to yield to medical treatment. 3. That there is a distinction and difference between Christian Science and Mental Science, "The Holy Ghost and Us," and other sects with which it has been ignorantly classed.

Owing to the insistence of certain members of the committee that the bill should go through in its present form, it became necessary to carry on the "campaign of education," and for a period of several weeks literature was freely distributed, personal letters written, and every legislator interviewed by one or more Scientists. Finally the committee decided to accede to our demands and strike out the word "medical" in the fifth line of the amendment and make that part read "necessary food, clothing, treatment for the sick." We regard this as a notable victory, and the work incident thereto has stimulated a healthy interest in Christian Science all over the State. This has been augmented by our State press, which has kindly published a large number of articles giving statistical data and other matter relative to the Christian Science movement and its work at home and abroad. Not long since the writer received a letter from the Sunday School children of one of our churches. Feeling that it would give you joy to know of the loving, grateful, and generous thought of these little ones, and how well they are applying your teachings, I asked and received permission to send you a copy of the same.

Sincerely yours,

CALEB H. CUSHING.

First Church of Christ, Scientist,

Portland, Me., February 19, 1905.

Mr. Caleb H. Cushing, Christian Science Publication Committee, State of Maine.

Dear Mr. Cushing:—The Sunday School of First Church of Christ, Scientist, Portland, Maine, learning about the hearing of the Potter manslaughter bill before the legislature, are very much pleased with the work that you have done for the children of the State of Maine. We all believe that Christian Science heals children, because we have proved it ourselves. Twelve present to-day declared that they had been able to overcome error with Truth, in the way of demonstrating over pain for themselves when hurt and when sick; and thirteen had been healed of sickness by other Scientists. We know that Christian Science is growing, and will grow, and the children ought to be protected from any law that prevents them from having the treatment they want, if they believe that God will heal those who trust in Him. If the legislature had understood Christian Science as Mrs. Eddy teaches (Science and Health, page 494, line 10), they would know that there was no need of this bill. We desire to send you a token of our love, appreciation, and esteem for your services rendered for us. We voted unanimously to-day for our secretary to write you a note of thanks for the Christian Science children; and for our Sunday School treasurer to send you a check for fifty dollars from our Sunday School treasury.

Yours truly,

MERRILL HASKELL, Secretary.

32 Grant Street, Portland, Me.

Testimonies of Healing.

It is now over three years since I was directed to Christian Science by a kind friend, and was given health, peace, and happiness, when I had nothing but insanity or death staring me in the face, and I desire to express my gratitude and sincere appreciation for my wonderful healing in Christian Science. I had been afflicted with nervous insomnia, from which I had suffered for about eight years. I was healed of this, also of rheumatism and sore eyes. The doctor called the latter granulated lids, and said it would be slow work to heal them as I had neglected them so long that the trouble had become chronic. I had always been a delicate girl and was under medical treatment for about twelve years. I think my physicians did everything in their power for me, especially the last one, who was considered one of the best in the county, but after being under his treatment for two years, and finding only temporary relief, I became discouraged, and asked him if there was no hope for me of ever being healed. He told me I ought not to complain, that I was doing fairly well, that one of the richest men in Chicago had just died of the same trouble. My confidence was destroyed by that statement and I went home thoroughly convinced that there was no earthly help for me, that medicine could not heal the conditions brought on by worry and trouble. Then it was that help came from God, who had always seemed so far away. I cannot describe how peaceful I felt when I learned that He is near, and that I, as His child, had no cause for worry.

I am ashamed to say that I hesitated, and waited for six or seven weeks after this hope was held out to me. I finally decided to give Christian Science a trial as a last resort, with the result that after ten days I was entirely healed of insomnia and I have never taken any medicine from that day to this.

About one year ago a red growth appeared on one of my eyes. It was very sore and painful, and to satisfy my folks I went to the doctor and asked him what it was. He told me to come every day, and if he could prevent it from spreading over the sight, it would not trouble me, only so far as looks were concerned. I also learned that it could not be removed without an operation. Forgetting for the moment that Truth is all-powerful, I went home feeling very sad, but immediately on entering the house I took up Science and Health and began to read. I soon felt quieted and peaceful, and the next morning I wrote to the practitioner who had helped me and asked for treatment. In five days the growth had entirely disappeared, and since then Christian Science has been my only physician.

I am very thankful to God for the many blessings I have received, and to our beloved Leader, Mrs. Eddy, for giving us that wondrous book, Science and Health. That I may progress in the understanding of Christian Science is my earnest desire.—NETTIE IBSON, Nashotah, Wis.

Before hearing of Christian Science, I had many proofs that God hears and answers prayer, but these glimpses of the power and love of God were not understood, for every one seemed a great miracle and left me uncertain as to whether others would follow. Now, with the understanding of God that our dear Leader has given us through "Science and Health with Key to the Scriptures," I have the consciousness of God's unfailing care, and do not doubt that He is always leading me. It is very clear that because God is the only presence, the only power, He is able to supply all our needs.

Christian Science came to our home over six years ago in direct answer to prayer. Kneeling by the bedside of one very dear to me, I silently and earnestly asked God to show me the way to relieve this apparently hopeless suffering. It seemed impossible to witness the endurance of

such pain any longer, and medical aid had been sought for years with but little success.

An hour after, an old friend mentioned Christian Science to me, and although he was unable to tell much about it, I knew this was my answer, so did not hesitate to walk in the path opened. God's blessing surely followed, for to this member of our family came instantaneous healing, and the rest of us have since received our share. All God's promises are illumined through Christian Science, and we learn how to prove each one. We must look to our part of the covenant with God; He never fails in His. His laws are unvarying through all ages; it only remains for us to know and obey them.

EMMA ISABEL MCCracken, San Francisco, Cal.

With constantly increasing gratitude, I look back over the last two years and a half and realize what Christian Science has been doing for me. I came to it for physical help, after I had followed faithfully, and for a number of years, the advice and direction of many physicians, without receiving any permanent benefit. As anxious as I was to be well and strong, I would gladly have chosen rather to be lifted out of the dissatisfied and depressed mental condition I was in, had I thought such a thing was possible. For more than ten years, ever since I was quite a young girl, I had looked upon suicide as a possible and practical solution of my troubles. Everything I had taken up, hoping to find satisfaction in it, had proved unsatisfying, and I was tired and weary of the emptiness and aimlessness of life; and, through continued ill-health, of my growing uselessness.

Christian Science has not only given me physical health, but it has destroyed in great measure this depression and morbidness, for I have found in it an absolutely logical and satisfying explanation of being which takes away all the old weariness and aimlessness. It is teaching me to know God aright, how to see and love and help others, and, in proportion to my faithfulness to its teachings, has it brought me great peace and happiness.

I feel deeply grateful to God, and to Mrs. Eddy who has toiled for us with such wonderful courage and love.

MARIAN LAPHAM, Canandaigua, N. Y.

Hoping my experience will help some one who is suffering, I will tell of what seemed to be a serious accident, that happened to me while traveling on a loaded wagon, which was overturned, throwing me out. My head and side struck on a rock, cutting my head and breaking several ribs. I also received internal injuries. I was raised to my feet, but could not stand. My suffering seemed unbearable while lying on the ground. I felt that the wound on my head was not dangerous, although I was suffering badly from the effects of it; but all pain instantly left my head and never returned, not even when the doctor, who was called, probed the wound. My fear of internal injuries was, however, very great, as neither my head nor limbs could be moved without loss of breath. Being in an out-of-the-way place I could not call a practitioner to treat me, but I kept declaring the truth the best I could. I only let the doctor bandage my side, and I would not use any medicine. In less than a week I was up at work, but a reaction seemed to set in, and I was suddenly prostrated. A doctor was called in who pronounced my condition so serious that I could not live. He said my liver was so badly injured that it had failed to act, and that inflammation had set in. He did not offer me any medicine; he seemed to think it of no use, but I was not alarmed at his opinion, and had a Christian Science friend telephone to a practitioner at Eureka Springs for treatment. I was easy and asleep in fifteen minutes after she answered the telephone.

The treatment was kept up about two weeks and for

seven days there was no proper action of the bowels, nothing but blood was passed; then everything became natural. I was restored to perfect health in two months after the accident. I could do as much hard work as I ever did and have remained well since.

I cannot close without expressing my heartfelt gratitude to God, and to our beloved Leader and Guide for the unspeakable blessing of Christian Science.

ELIZABETH LINSOTT, Omaha, Ark.

Nearly five years ago I began to investigate Christian Science. Some copies of the *Sentinel* had been loaned me, and I became quite interested. Then I borrowed a copy of *Science and Health*. The Bible had seemed to me a book of mystery, but since I have become a student of Christian Science it has been my daily companion, and in every trouble I turn to it and find therein the healing balm. The blessings that I have received from the study of Christian Science are beyond expression,—the spiritual uplifting being the most beautiful.

I had been in poor health for a number of years, suffering from female complaints in their worst form. Life seemed to be a burden. I had taken much medicine, and my stomach was in such a condition that I could not retain even a mild laxative without its bringing on fainting spells. Such was my condition when I commenced the study of Christian Science, and what a wonderful change it brought. One by one my ailments dropped away, and then I commenced to realize that I was indeed free-born. Harmony now prevails where previously error seemed to reign. On one occasion I was awakened early in the morning with a severe attack of chills and vomiting, and toward evening the suffering became intense. I was aware that the cause was premature parturition. I sent for a practitioner, and I had not been treated more than half an hour when all pain ceased, and in two hours I was out of danger. Not until the next morning did I realize that I had been snatched from the grave, as it were. Mortification had set in, and parts of the body had become discolored. God is all in all, and "in him we live, and move, and have our being." While I give God all glory for my healing I ask that divine Love may reward our beloved Leader, Mrs. Eddy.—MRS. A. R. WILLIAMS, Scranton, Pa.

When Christian Science was first presented to me I was under the doctor's care. I had consulted about fifteen physicians in eight years for throat trouble, dyspepsia, and constipation of very long standing. I had tried every possible remedy for these ailments without any satisfactory result; in fact, I had been a sufferer since my early childhood. At the end of two weeks' treatment in Christian Science my digestive organs were in perfect order and I had forgotten that there ever had been such a thing as a diseased throat and weak lungs. I grew much stronger at once, and was able to accomplish whatever came to me to do, whereas, before I knew of Christian Science, I used to be so worn out at the end of each school year that I was ready to break down, and at one time I had to give up teaching for several years. It is now ten years since I was healed in Christian Science and have neither missed any lessons nor once resorted to *materia medica*.

The physical healing brought great happiness to me at first, but it was soon proven to me that the true sense of happiness or peace only comes through the renewing of the mind, the giving up of the human will, self-love, self-righteousness, etc. Some conditions yielded quickly to the truth, whereas others took longer; and in my struggle to overcome them I have learned to hold always before me the ultimate, that is, victory over the "adversary," and this has given me great strength and courage to press on. I wish to-day that I had not been so reluctant in sending my testimony to the periodicals and had sooner obeyed the

scriptural command, "Bring ye all the tithes into the storehouse." In failing to bring our mite, are we not withholding our gratitude from God, depriving ourselves of the joys of giving, and shutting out from our consciousness the blessings which a grateful heart always receives? In giving unselfishly our dear Leader shows us such a beautiful example, and we can pay her no greater homage than to follow the Christ as she has followed him. In loving God with all our heart, with all our soul, and our neighbor as ourselves, we shall be able to help humanity in healing the broken-hearted, the sick, and the sinful.

ALICE TOURNIER, South Orange, N. J.

I had been troubled annually with an ulcerous growth all along the lower jaw, which lasted from two to four weeks and caused great pain and inconvenience by discharges, which kept me in the house for a few days together. Four years ago when this made its reappearance I went to a practitioner and had one week's treatment. The trouble disappeared, and has not returned since. I now look back with gratitude to the patience with which I was shown the unreality of sickness and the blessing of health and harmony which divine Love gives if we are willing to accept it.

After this the appetite for intoxicating liquors, and all pleasure in the company with which it surrounds one, left me, and my life opened up with better surroundings and conditions. Later, I suffered from quick consumption, which had been brought on by my habits of dissipation. This was overcome without my absence from business for a single hour. With deliverance from this disease came also the dislike for tobacco, to which I had been greatly addicted for six years. Since then, through the earnest study of the Bible and our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been able, with a little understanding, to meet many cases of sickness which have come to my home. The sense of peace and happiness which we experience in the degree that we reflect divine Love to those around us, and the knowledge that we have dominion over all obstacles, is cause for constant gratitude to God, and to our beloved Leader, for her life of self-sacrifice in giving to the world this practical truth, named Christian Science.

A. ROE, New York, N. Y.

Christian Science, as taught in *Science and Health*, came to my home some thirteen years ago through my healing. I had been a great sufferer for many years, and tried all material aid, until I was told that nothing but an operation could help me, and that this was very doubtful. I had three small children, and could not consent to the operation, as my fear was so intense that even the thought of it would make me tremble. But man's extremity is God's opportunity, and so it was with me. I had no faith in Christian Science, and only consented to take treatment after my husband implored me to try it. As soon as I took treatment, the sweet influence of the truth was felt; as my mental condition improved, the physical troubles vanished and I was healed. Two years later my youngest child was born. She is now eleven years old, and has never taken a drop of medicine. Truth has been our only physician all these years. I have had trials, but have never trusted in vain.

I wish to say to all who are suffering, Take Christian Science into your homes; read and study the little book, and it will be a blessing to you as it was to me. It makes clear what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." This truth is for all God's children, and it does make free. I feel very grateful for Christian Science, and to our dear Leader, Mrs. Eddy, who so patiently has shown and is showing us the way which leads to God, who is Love.

B. L. MAYNE, St. Louis, Mo.

We became interested in Christian Science about four years ago through the healing of some of our neighbors. My husband had been suffering from hemorrhage of the lungs for some time, and was getting ready to go West for his health when a neighbor told him how he had been healed through Christian Science. My husband then thought he would try Christian Science before going West. He did so, and was healed in two weeks' treatment, of lung trouble and Bright's disease. While he was taking treatment, our little boy was also treated absently for hip trouble and was healed in three weeks. He had been troubled with running sores for four years and was unable to walk. I have been healed of female trouble by reading Science and Health.—MRS. WM. CAMPBELL, Hurdland, Mo.

I have been lifted from the bottomless pit, after many years of sickness, suffering, and mental darkness. Christian Science rolled the clouds away, when I found health and happiness. For fifteen years I suffered untold agony and misery with Bright's disease, rheumatism, gall-stones, and other serious complications. I was under the care of a number of physicians; always taking medicine, and doing everything possible to gain relief, but it was of no avail, until, as a last resort, I turned to Christian Science and was absolutely healed in two treatments. This was more than six years ago. I have not taken medicine of any kind since, and have not had a return of any of the old troubles. I have not only health, happiness, and contentment, but I have found the Christ, which is more to me than all. Because of what I have received, I feel it my duty to commend this blessed truth to all who are suffering and in darkness. It is for all, if they will only listen to the Shepherd's voice when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

My heart is filled with gratitude to God, to our dear Leader, Mrs. Eddy, and to all who have given me a helping hand.—LILLIAN R. HALL, New York, N. Y.

While sitting one afternoon at the base of Eifel Tower, and looking up at that wonderful structure, the thought came, that if one who lived two centuries ago were seated beside me, and were told that he could reach the top of this tower safely, he would probably not believe it, and would refuse to take the journey. But if he remained long enough, and watched the elevator ascend and descend safely through the lace-like network of iron, his belief would be changed. Then I caught a glimpse of what it means to know that divine Principle, infinite intelligence, is able to make the things of Spirit as real to us as the things of materiality have seemed to be.

I should like to tell of one of the many demonstrations that have come to us through Christian Science. My sister and I had what the material senses would call poisoning from something we ate. A short time after dinner, while preparing to go out for the afternoon, I was suddenly taken very ill, and I tried to realize the Truth of being and the nothingness of this seeming condition of inharmony. In a short time my sister was affected in the same way, and for a while we thought we should have to send for help; but knowing it is Truth that does the healing, I sprang from the couch and read Science and Health just as long as it was possible for me to sit up, and this is what came from the reading. I realized that there is nothing to fear, because God is the source of all being, and my sister said, "What can there be to be afraid of?" In a short time the suffering was overcome and we were free from this nightmare. Then I read from our text-book until it grew dark, and with such a beautiful realization of God's protecting love and care that when supper time arrived I knew that material food had no power to harm us. We ate our supper comfortably and had no after effects from this attack.

I wish to express my gratitude to our Leader, Mrs. Eddy, who has led the way in the demonstration of this great truth.—LUCETTA CANFIELD, Paris, France.

I wish to tell of my healing through Christian Science from the grip, with which I suffered every winter for eight years. During the winter of 1899 I had an unusually severe attack, and although I had been told of Christian Science by a neighbor, I did not give it much thought until I had been under the physician's care for three weeks. At the end of that time I determined to take Christian Science treatment and called on a practitioner. I received benefit from the first treatment and was entirely healed in a few weeks. Before being healed by Christian Science I was a very miserable woman indeed. I seldom read the Bible, as I was not satisfied with the teaching I had received,—of God's ability to save, and the devil's power to destroy man, both soul and body. Christian Science has enabled me to see and prove in a degree that God is our help in trouble, and our protection against evil; that we can depend upon God's power and willingness to heal sickness, discouragement, or discord of any kind. Christian Science has given me a peace of mind I never possessed before, and has opened up the Bible in a manner that reveals God as an ever-present help in trouble.

I am very grateful for the many blessings I have received from this truth. I have found that "Science and Health with Key to the Scriptures" by Mrs. Eddy, unveils the Master's teaching and makes it practical for our needs.

MRS. MARY E. MAHAN, Galena, Kan.

Before I knew of Christian Science I had to be very careful as to my food on account of dyspepsia. I drank beef juice for breakfast, was afraid of coffee and tea, and lived on a diet consisting mostly of meats. After nearly every meal I thought I had to take medicine to insure proper digestion. This has all been changed by understanding Truth as revealed through Christian Science. I now eat what is set before me, without a thought of discomfort. I write this to express my gratitude for freedom gained in this respect, and to help others who may be struggling in the same mists above which I have been lifted. I must say, however, that the half was never told. The spiritual awakening I have gained in Christian Science so far exceeds the physical as to be all in all to me.

LUCY HOLTZCLAW, Chattanooga, Tenn.

A few months ago I was a great sufferer from indigestion, eating hardly anything without severe pain, and I had a fear of everything I ate. My physician had given me all the medicine for that disease that he could, but nothing seemed to do me any good. A Christian Science practitioner, who was a friend of ours, boarded at the same place I did, and I asked him to help me. He did so, and in one treatment I began to feel better. I had about two weeks' treatment, and am glad to say that I am entirely well, eating anything and everything without feeling the least discomfort. Since then, I have been treated for several other ailments, receiving the same benefit. I have become greatly interested in Christian Science. I feel deeply grateful for having the true way of life pointed out by Mrs. Eddy.—LAURA EDITH DIX, Baltimore, Md.

I would like to say that I was in great bondage to the sense of sickness, sin, discord, and trouble, but, through the study and application of Christian Science, these things are fast disappearing. Words could never express the gratitude I feel, but I will strive to so live Christian Science as to show forth the praises of the Lord.

MRS. CHRISTINE KELLER, Joplin, Mo.

From our Exchanges.

If we grant the goodness of God, then the endless life of man follows as a necessary corollary. For if God is infinitely wise and good, He will not annihilate man at death, cutting him off in the infancy of his powers. The reason and conscience in God will find their permanent expression in the reason and conscience of man. God will seek in man, possessed to some extent of like powers with Himself, perpetual fellowship. For man is continually finding himself able, with ever increasing approximation to the truth, to "think the thoughts of God after Him."

This implies that the human and divine have, to some extent, a common nature; just as man's power, partially at least, to transcend in thought the temporal, implies some relation to the eternal. It is hard to see how any being thus capable of entering into ethical relationship with God could drop out of existence without occasioning a definite loss to God, leaving a void in His experience that no other being could fill.

Each finite human person is a unique ethical being of far more worth to God than he is to himself. No other creature can take just the place he takes in his relationship to God. The value of man is, therefore, beyond all human calculation, for he is not only derived from God and sustained by Him, but he is the reflex of His own infinite powers. How can we possibly regard death as the termination of this relationship? Must it rather not be a mere incident in the earthly system of things, of no significance outside the physical order with which alone it is concerned?

PROF. F. S. HOFFMAN, PH.D.
Hartford Seminary Review.

The time has come, we believe, to define the attitude of the Christian Church in its reception of money for benevolent uses. A clear statement of its own judgment as to what is righteous and Christian in business and of the degree of responsibility it should assume for the character and business relations of givers, affirmed with substantial unanimity by Congregationalists, would lead to an ethical advance which the enlightened public conscience is being aroused to demand.—*The Congregationalist.*

It is a serious mistake to speak of the immanence of the Spirit as something less than universal, or to speak of His indwelling in the Christian heart as if it were a separate and distinct gift bestowed upon some and withheld from others. Monopoly has no place in the divine system. The Spirit is for all alike. The largest measure of His presence enjoyed by any is available for all. His fulness is always present, although it may not be always received.

REV. JAMES M. CAMPBELL.
The Homiletic Review.

No one who reads carefully the words of Jesus can avoid being impressed with the little condemnation which he has for the gross sins which fill the modern criminal code and exclude the perpetrators from modern good society. This was not because he would approve or condone in any way those sins, but because they did not indicate so deep and vital a departure from God as the sins of covetousness and extortion, of judgment and hypocrisy.

The Watchman.

Men are not left to the working of their own minds, their unaided conjectures, for the formation of an absolute standard, but have in Jesus a perfectly safe model after which to pattern their lives. But he is much more than an example, he is life. It is to be feared that some of us content ourselves with copying that which is outward and tangible in the life of Jesus, passing by the inner and essential; forgetting the spirit in the form.—*The Standard.*

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

In view of the fact that immigration this year points to the breaking of all records, indicating a total of over one million—one-eighth of the population of the United States—most of it coming from Italy, Hungary, and Russia, President Roosevelt is said to be considering the idea of presenting the problem to Congress as constituting a serious peril and urging drastic action. Two methods are under consideration, the limiting of the number of immigrants who can be landed in a month, and the increase of the head tax to a prohibitive figure. Immigration from Great Britain, Ireland, Sweden, Norway, Germany, and other countries furnishing desirable citizens is lessening, and is being replaced by an enormous immigration of the least desirable class from the three countries named. A combination of both propositions is also considered, and there is talk of an educational test. The immigrants, however, who can pass the educational test are frequently of the very worst class, while many immigrants who have little education are honest and intelligent.

The President's action will be based on the evidences of a conspiracy on the part of European Governments and the big steamship companies to unload their paupers and criminals on the United States, the details of which plot have been fully reported by Marcus Braun and other immigration agents who were sent abroad to study conditions. These reports are said to be so sensational that they have never been made public, being withheld by order of the President himself.

Speaking of American railroads, Hugh McLachlan, Secretary of the Railway Department of New South Wales, who has been in attendance at the International Railway Congress, said: "There is nothing about the study of your railroad system that is not a good lesson for us. I notice the current discussion is the Government regulation of railway rates. It is, of course, difficult for an outsider to discuss this subject, but what strikes me very forcibly is the fact that under present conditions America has far and away the cheapest rates in the world. It would be most difficult to attempt to lay down a scale of rates that would be applicable to the

enormous mileage of America. Your railway rates, especially for long distances, are something that foreign administrators admire. The public gets the benefit of them."

The appellate division of the Supreme Court of Rhode Island, after an existence of two hundred years, was abolished last week in Newport County, to be replaced by the Superior Court, a creation of this year's Legislature. In closing the last session of the appellate division, Justice Blodgett, in a brief historical statement, said that this court was unique in the history of the country, dating from the Protectorate of Oliver Cromwell and sitting through the reign of all subsequent kings of England, through the Revolution and down through the life of the Republic. For more than 150 years this court has been held under the same roof, while from the balcony the accession of kings had been proclaimed. Within its walls the Declaration of Independence was read for the State of Rhode Island.

The New York and Bermudez Asphalt Company has appealed to the full Court of Cassation from the decision of its President. Now that an appeal has been made, his decision must be confirmed by a majority of the Court to become effective. The judicial system of Venezuela is regarded as peculiar. United States authorities are investigating the case, and if it be found that justice has not been given will appeal directly through the State Department to President Castro himself.

The Chicago *Tribune*, presenting data of the Chicago teamsters' strike, which seemed to have reached a satisfactory adjustment on the 10th ult., states that on that date 3,772 strikers were involved, eight persons had been killed, 157 injured, according to police reports; there were 2,300 police on strike duty, 3,000 deputy sheriffs; the cost to the city and county for extra police and sheriff duty was \$60,000; the loss in wages to teamsters was \$435,000; the cost to employers, \$840,000; the shrinkage in wholesale, retail, and freight business estimated at \$6,000,000, and to concerns not directly involved \$5,000,000.

The Atlantic, Captain Barr, won the ocean race for the Emperor's Cup in record time. In 1899 the Sappho crossed in 12d. 9h. 36m.; the Endymion in 13d. 20h. 36m. Reports from passing steamers had placed the Hamburg in the lead. Her best day's run was 341 knots. Her time was 12d. 4h. 1m.

Judge Magoon was inaugurated Governor of the Panama Canal Zone on the 25th ult.

Foreign.

Official information from Tokio reports the virtual annihilation of the Russian squadron that was making its way to Vladivostok under command of Vice-Admiral Rojestvensky. Ten of the fourteen armored ships were captured or sunk, three of these being modern, first-class battleships. In all, seventeen vessels were sunk and five captured, representing a tonnage of 153,410. The complement of the ships is estimated at six thousand men, and of these two thousand were taken prisoners. The battle took place in the Straits of Korea, through which the Russians were passing in a heavy sea during a fog. The fog lifted and the battle was soon on. Vice-Admirals Rojestvensky and Nebogatoff were captured.

Empire Day (the anniversary of the birth of the late Queen Victoria, May 24, 1819) was more widely observed this year in London and the provinces than heretofore. Flags were displayed everywhere and there were special commemorative exercises in the schools. The most prominent feature was a big review of troops at Aldershot by King Edward, while the leading event in London was the unveiling in St. Paul's Cathedral by the Prince of Wales of the sculptured memorial designed and executed by Princess Louise (Duchess of Argyll) to the heroes of the Boer war.

Ambassador Choate last week unveiled a memorial window to John Harvard in St.

Saviour's Church, Southwark, in the presence of a large gathering, including the members of the American Embassy, Mrs. Joseph Chamberlain and the Archbishop of Canterbury. This was Mr. Choate's last public function in England. The American flag floated over the Southwark church during the ceremony.

The rates on the Suez Canal will be reduced January 1, 1906. It is estimated that this reduction will result in the falling off of revenue of \$2,000,000 a year. The reduction is to be made presumably in accordance with the original agreement, under which all profit above twenty-five per cent was to be applied to a reduction of the dues. The company is now paying dividends of twenty-eight per cent.

The publication of an authorized translation of the new treaty between Great Britain and Afghanistan last week is provoking considerable comment. Attention is drawn to the fact that by this new treaty Great Britain engages herself to protect Afghanistan against unprovoked attacks.

The cost of the British expedition into Tibet was \$4,003,750, all of which India will have to bear.

Industrial and Commercial.

It is reported that the steel rail pool, a combination to make prices and allot tonnage, has been officially dissolved. As the tonnage of the mills practically for the entire year of 1905 has been allotted, the action will probably not affect prices for several months at least. The mills in the agreement were the Illinois Steel Company's mills and the Carnegie mills of the United States Steel Corporation, the Pennsylvania Steel Company, the Maryland Steel Company, the Cambria Steel Company, and the Lackawanna Steel Company. The mills not in the combination are the Tennessee Coal and Iron Company's mills in Alabama, the Colorado Fuel and Iron Company's mills in Colorado, and the Republic Steel Company's mills at Youngstown. The official pool price since 1901 has been \$28, but prices for export trade for rails of the same grade are said to be considerably lower. The decision of the Administration to purchase supplies for the construction of the Panama Canal in the cheapest markets is understood to be responsible for the sudden action taken by the manufacturers.

Porto Rico has an area of 3,606 square miles, or about half the size of New Jersey. Its population in 1899 was 953,243, or about the same as that of West Virginia. Coffee is the staple product of the island, the product in 1903 being 33,450,000 pounds from a cultivated area of 170,000 acres. About 62,000 acres are devoted to sugar, from which 234,000,000 pounds were produced in 1903; 14,000 acres under cultivation to tobacco yielded 12,000,000 pounds; gold, silver, iron, copper, bismuth, tin, mercury, nickel, and platinum are found in the island. The annual production of salt averages about 10,000,000 pounds.

General.

What good roads they have in England! says Henry Van Dyke in *Scribner's Magazine*. Look at the piles of broken stone for repairs, stored in little niches all along the way; see how promptly and carefully every hole is filled up and every break mended, and you will understand how a small beast can pull a heavy load in this country, and why the big draught horses wear long and do good work.

A great cumulous thunder-cloud, towering up on the horizon like a huge, flamboyant iceberg, is often higher than the highest Alps would be if they were piled on top of the Himalayas. It is not unusual for these clouds to measure five, six, and even eight miles from their flat dark base, hovering a mile or two above the world, to their rounded, glistening summit, splendid in the sunlight.

In 1904 the consumption of horseflesh in Berlin reached 4,000,000 pounds.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Dynamic Religion.

REV. WILLIAM P. MCKENZIE.

HISTORY records constant vitalizations of religious thought, which were followed by corresponding attempts to express in dogma or creed a final statement of truth. Sometimes these statements have been used to bind the consciousness of men by assuming it to be sinful even to think otherwise than according to the formula. This is the statical idea of religion, making it like the iron bed which every one must fit, and this without regard to temperament, vision, hope, intuition, or character. The statical theory of the Church has inferred that truth was given, once for all, and that God's thought for man is exhausted. The aid of the Spirit to lead into all truth, to re-mind men of the teaching of Christ, and bring to remembrance the spiritual meaning of his works, need not be invoked, since the truth once given was formulated finally by men of the past. This thought is pictured in a window in a European cathedral, where a man is represented as descending to earth with a completed church edifice on his shoulders.

The dynamic theory of religion sets forth the Church of Christ as a power to uplift the fallen, strengthen the feeble, and discipline the weak until they find strength within. The body of Christ is that aggregation of believers in the Christ-truth who obey the impulse of the heavenly mindedness which Christ Jesus manifested, even as a man's body responds to his volition. There is progress in religion; the statement of it changes, but Christianity is satisfying only when it is the expression of the spirit of Christ, and when it has power, the vital power of love.

It is to be noted that the statements of religious truth have become less dogmatic and more spiritual. Intellect figures less, heart-kindness more. Not so much attention is paid to the creed the head accepts as to the deed the heart prompts. Men are not so intent on theory as they once were. In so many ways science has taught the value of proof and verification, consequently they now ask practical results even of religion. A sign of the times is the re-establishment of primitive Christianity, in which proofs came first, to "preach the gospel" and to "heal the sick" being regarded as co-ordinate commands.

Is it too much to say that religion should not only appease the spiritual longings of men, but also have power to bring ease and comfort where disease and distress have reigned? As its name implies, religion should "bind-back" from sin, it should also fill man's life with the joy for which he was seeking in a wrong way.

The teaching of Christian Science certainly reveals this dynamic influence in religion. It does what present-day denominational Christianity accomplishes, and more, for it proves what Christendom only promises. Instead of teaching submission to such negative conditions as disease, discomfort, unhappiness, and ill-health, it reveals the power which can "negate the negative," and "let the oppressed go free." No good does it take away or destroy. It rather unites all the good of one's experience with all the good of all times known and recorded of men, because it reveals good as Principle and cause. When understood, it is that to

which devout hearts in all ages have aspired. For workers in this movement, the loving wish in 2 Thessalonians is appropriate: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

Which is the Better Way?

MARGARET E. EASTON.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine.—I CHRONICLES, 29: 11.

THROUGH the materiality of this age we are so accustomed to consider money a well-nigh absolute power, that we do not note its failures; we are not alert in watching the signs of the times. How often do we see the inadequacy of even vast wealth to remove or to alleviate intense physical suffering and deplorable domestic complications, or to heal its possessors and bring to them a sufficient degree of health to permit of their passing their days in even comparative comfort. While their comforts may be greatly enhanced, rich people come up to a stone wall of difficulty as often as do their poorer brothers and sisters. Apparently insuperable difficulties are distributed in human experience with more universal impartiality than is generally supposed.

Two pictures present themselves as I write, which, to my thought, very practically illustrate the superiority of the methods of Jesus over those of mortal man (be he a Cræsus or an Esculapius), in meeting all human need. The first case is that of a child born to the purple. The greatness of the father's wealth and the magnificence of his position were subjects of world-wide comment, but neither wealth nor position were adequate to purchase exemption from suffering and sorrow, for he drank as deeply of that cup as is given to humanity to drink. The birth of his child, instead of being a cause for rejoicing, was a source of anguish. Imbecile, deformed, and an acute sufferer, every effort to benefit him proved unavailing. The prayers of the dignitaries of his church, the indefatigable efforts of the most skilled physicians, did not aid the devoted father in his self-sacrificing endeavor to bring succor to his child—the heir to his almost royal titles and vast possessions. Where, then, was the much-vaunted power of money in the presence of such an appalling problem? We willingly admit that it was an auxiliary, through whose aid temporary surcease from suffering might be procured, but toward the establishment of permanent health it was not, nor could it be, a factor. Here, then, was this man, widowed (for his wife had passed on soon after the birth of their son), and worse than childless, with the crowning sorrow that his titles and possessions were to him practically valueless, for he had no direct heir.

The antithesis of this picture was presented at the time of the descent of Jesus from the mountain where he had passed through the illuminating experience of the transfiguration. In laying the broad basis of the system of ethical teaching and healing which bears his name, Jesus stands forth as the one whose life-task it was to show the

absolute efficiency of Divine power in the solution of all human problems. Devoid of educational advantages, as viewed from a twentieth-century standpoint; without wealth or position—in brief, minus all—and resting alone on God's immutable promises, Christ Jesus was capable of meeting and mastering conditions deemed insurmountable. In the records of healing referred to in the Old Testament, while there are evidences of a great advance toward spiritual healing, yet these instances go to show that all belief in materiality was not then outgrown. Take, for instance, the healing of the Shunammite's child. When the mother arrived at Elisha's house, the prophet immediately sent forward Gehazi with his staff to lay upon the boy's body. Later, when he himself came to the home of the faithful mother, he threw himself upon the little form, evidently hoping by this outward manifestation to aid in the resuscitation of the child. In the incident of Elijah's healing of the widow's son, there is also present a feeling of the need of some physical resource as an aid,—he took the child to his loft, desirous, undoubtedly, to be alone with God, as well as to remove his patient from the more timid faith of the mother, but even then the veil of sense was not fully rent to his understanding, for, as did Elisha later, he prostrated himself upon the seemingly inanimate form. In both instances, however, the predominant thought was tending toward divine Mind as the absolute healer.

In the story of the demoniac boy, as told by the Evangelists, Jesus had recourse to no form of materiality. He began at the root of the difficulty,—in the mentality of the father. For the first time in history a man was asked to believe that God is the sole source of every good and perfect gift, by whom alone his son could be restored. Let us revert for a moment to the consideration of the means used by the potentate of this day, referred to in the beginning of this article, and contrast them with those employed by the Master. In the former instance the father was probably never even asked to yield up his convictions respecting the afflicted child. It is likely that every possible effort was made merely to produce a physical change on the son. With what surprise would the magnate have greeted the suggestion that the healing of his boy should begin with himself. Incredulous as to the efficacy of any two-thousand-year-old method in comparison with the supposedly advanced appliances of the twentieth century, the proposition would have been considered as emanating from a disordered mind. The Judæan father, similarly situated with regard to *his* ailing child, found himself confronted with this persuasive yet puzzling condition, "If thou canst believe."

Let us now briefly review and summarize the contrasts, in the light of Christian Science. On the one hand was a man who could literally command all the resources of the world. On the other we have an Israelite who was presumably poor, and with none of the accessories of his modern brother. They had in common, human love and an eager desire to avail themselves of the best procurable means for the restoration of their respective children. The experience of the one was in the twilight of modern materiality; while that of the other was in the dawn of a budding faith in the Master-Healer. In the latter instance the action of Truth upon the afflicted boy was natural and inevitable. At first the boy was apparently worse, then he seemed as one dead, but at last he was healed, says Luke, and Luke had been a physician. To repeat the Master's words, "If thou canst believe, all things are possible to him that believeth." Christian Science teaches that the same Christ power is as truly available to-day, in all such cases, as it was in those instances which are recorded in the gospels. Healing is simply the elimination of false beliefs by the truth. False beliefs fetter, hold down, hence the significance of Jesus' words at the grave of Lazarus, "Loose him, and let him go." Which of these ways is the more logical, practical, or humane?

Our Debtors.

MARION P. HATCH.

AMONG the countless good things that Christian Science has brought to the world is an understanding of these words in our Lord's Prayer, "Forgive us our debts, as we forgive our debtors." Now we know that our debtors are the errors which we believe to be true, and that they are our debtors because they owe us for all their seeming power. Are you fearful? there is a debtor of your own creating—for no error can continue to exist for any man except through his instrumentality. The same with anger, pride, envy, selfishness, or sickness,—all your debtors if you give place and power to them. Christian Science shows how, through the reflection of divine Love, the forgiveness—destruction—of our debtors is brought about, also that it is our work, and that we should always remember when we pray, "Forgive us our debts, as we forgive our debtors," that we are asking a conditional favor—the forgiveness of our debts as we forgive our debtors. This is a vital point, for our debts and our debtors are identical, and to expect an answer without having done our part is useless.

Jesus said in the eighth chapter of John, "If ye continue in my word, then are ye my disciples indeed." As Christian Scientists we know these words of the Master to mean that only by understanding and demonstrating the truth as he was doing, can men destroy—forgive—their debtors. The destruction of sin along the lines thus indicated is the every-day work of Christian Scientists, and thus they continually preach the gospel of the kingdom of heaven as did Jesus and his disciples, "with signs following."

Immediately after the Master gave us the Lord's Prayer, he said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." We learn in Christian Science that as we forgive—destroy for men, through our understanding of Truth—their debts,—their belief in sin as expressed in sickness, sin, impatience, etc.,—these trespasses are destroyed by our heavenly Father. But if we disregard this work,—fail to see the unreality of all forms of error for ourselves and for our fellow-men, and consequently fail to comprehend the allness of God,—neither will our understanding of our heavenly Father, what we know of Him, be sufficient to forgive—destroy—our trespasses, and until this condition is overcome, our "debts" and our "debtors" remain.

Wouldst thou content of a great victory taste?
Then render him who doth in heedless haste
Harsh words unto thee speak, an answer soft;
He needs the saving help of thy uplifted thought,
For his the scourging which to thee he brought.

The Amplitude of Christian Science.

GRACE H. WILMOT.

EVERY step taken in the Christian Science movement has been a progressive one. It is only necessary to note the phenomenal growth of its organization to establish the correctness of this statement. That such a very large body of people have accepted this new teaching within the last thirty-five years, is not only a proof of the strength of its organization, but is also a proof that organization is a necessary factor at the present time in the establishment and growth of any religious movement. The individualism which is expressed in the adage, "Every one for himself," has led, and still leads to lawlessness. Independence in a few leads to a condition of servitude and bondage in others; it fosters a spirit of socialism and anarchy, and thus becomes the animus of socialistic wars.

Historically considered, the French Revolution, that terrible outburst of popular discontent, was an attack on the social system rooted in the feudalism of the Middle Ages. The desire for "Liberty, Equality, Fraternity," led

men into a realization of the necessity for a more liberal and generous view of humanity, which should lie at the root of all organization.

The unification of humanity seems to demand organization, by means of which a relation of mutual dependence and mutual helpfulness is more perfectly established, and a better state of things, socially, politically, and ecclesiastically, is brought about, and in this lies the chief object of organization. The New Testament presents the Church as a living type of unity, and as a religious organization whose endeavor is to perfect this mutual dependence and mutual helpfulness according to the Messianic teaching.

Some time ago there appeared in the *Sentinel* a new By-law, the import of which demanded a radical departure from the popular methods that have seemed to be common to social, political, and ethical systems. In a later issue, there appeared an explanation of the requirements of this By-law, under the heading "Church Organizations Ample." The scientific thought has not been slow to interpret the deep meaning of all the methods which have characterized the guidance of our Cause. The one fact has been discerned, that in unity there is strength, and the greater the body or organization, the larger its influence in any direction; from which all see the necessity of moving together as a unified body.

The last half century has witnessed a greatly increased effort to effect organization. Theoretically, organization has one great object in view,—the establishment of a better state of affairs and a more perfect adjustment of the relationship that should exist between mankind. The man who at this time cries out against organization does not understand the situation. For the food he eats, the clothing he wears, every street-car ride he takes, and every check he cashes, he is dependent upon organization. On the social side we find clubs, societies, and orders for mutual improvement. No one denies that these have been the means of better educated thought and philanthropic interest in elevating the human race.

For years there has been one interested observer of all these conditions and efforts,—one whose whole heart yearned for the emancipation of mankind. From her spiritual vision she has seen the inadequacy of these modern efforts to completely adjust and perfect this relationship between individuals. She has also seen that, because of the corruption and the inefficiency of these systems to bring about the desired reform, the race must look to something higher to solve this problem, and from her we have received the declaration that the Church organization is ample.

All churches have for their original foundation the Messianic teaching. Creeds and doctrines may have obscured the intent, but the impelling motive of all church effort has been the recognition of one God, one Christ and Saviour. Here we must consider the divine Principle revealed by Christ Jesus. The Master founded his church upon one God—one God for all—and that God the Father of all. This fatherhood also established the brotherhood of man,—the unity of man,—mankind united in one. This was the foundation of the Church of the Apostles. The spirit of Jesus' entire teaching was breathed into the one line of the prayer he gave us, "Our Father which art in heaven." Not my Father, or thy Father, but our Father. The unity of Christianity is expressed in that one word "Our." It binds the holy desires, impulses, and purposes of individuals into one glorious effort for the emancipation of humanity.

The purpose of the Christian Science Church is broadly defined on page 583 of *Science and Health*. As convincing proof of the fulfilment of its mission, we have but to point to the sick who have been healed and the sinning who have been regenerated. In answer to John's inquiry, "Art thou he that should come?" Jesus pointed to the exhibition of his power to heal, and that answer has satisfied the world for two thousand years as to his Messiahship. One case

of healing or one case of sin overcome by the teachings of Christian Science is sufficient proof of its divine origin. Multiplied cases of desires born anew, hopes renewed, and larger spiritual aspirations point to the elevation of the human race by its means. This church teaches no selfish individualism, but enlarges our mutual usefulness and mutual dependence according to the Christ-teaching. We are all one body, having one aim, "On earth peace, good will toward men." This is not a mere doctrine,—it is our life, and demands of us our entire consecration. It requires time to learn how to obey the divine command, "As ye would that men should do to you, do ye also to them likewise," and it is only after hours of self-abnegation that we are able to accomplish this even in a limited degree.

The strife between capital and labor, the menace of the hour, would be settled; governmental differences would be adjusted; selfishness and corruption would disappear, upon the application of the Golden Rule. Philanthropic endeavor would find a better solution of the problem of social equality, if all understood God aright. There is not a phase of oppression or poverty, sorrow or suffering, that cannot be reached and alleviated through the teachings of Christian Science. Then as an organized body we should consecrate ourselves anew to this great work, and by deeper and holier efforts on the part of each individual convince the world that the solution of all problems lies in the right apprehension of one God. The twentieth century is hastening toward the realization of this fact. Victor Hugo graphically describes this advancing age in his great prophecy: "For four hundred years the human race has not made a step but has left its plain vestige behind. We enter now upon great centuries; the sixteenth century will be known as the age of painters; the seventeenth, the age of writers; the eighteenth, the age of philosophers; the nineteenth, the age of apostles and prophets. To satisfy the nineteenth it will be necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have that innate and holy love of humanity which constitutes an apostolate and opens up a prophetic vista into the future.

"In the twentieth century, war will be dead; the scaffold will be dead; dogmas will be dead; royalty will be dead, but man will live. For all there will be but one country, that country the whole earth. For all there will be but one hope, that hope the whole heaven."

[Written for the *Sentinel*.]

The New Day.

FLORENCE V. EDDS.

LORD, when the wistful gray of new day-breaking
Deepens to joyous gold,—maturer morn,—
Gladly my heart, its fears of night forsaking,
Turneth to Thee, in whom all hope is born.
Teach me to know, as ever Thou hast known,
I am Thine own.

When, in the glory of the clear noon hour,
With purer eyes and thought renewed, I see
The rose of Truth unfold to radiant flower,
And all of earth reflecting only Thee,
Teach me to labor for Thy sake alone;
I am Thine own.

Cometh Thy evening light! I thank Thee, Father,—
Thee, whom the nations of the earth adore.
Into that rest where Thy beloved gather,
Tranquil I walk with Thee, forevermore
Conscious of this,—Thy kingdom and Thy throne!
And I, Thine own!

Selected Articles.

God and His Likeness.

The likeness of Spirit must be spiritual, not material. While Paul said that flesh and blood cannot enter the kingdom of heaven, he taught that man can do so, and therefore implied that matter is no part or quality of the reality of man. "It is the spirit that quickeneth; the flesh [matter] profiteth nothing." That is, when the real and the true is brought to light in human consciousness, it will be found that Spirit is the only animating, and the only knowing or conscious fact of existence; that Spirit, not matter, is the only source or foundation of consciousness for man.

Jesus taught and proved for all time, that God, the divine intelligence, neither within Himself nor in the scientific operation of His laws in the human realm, so-called, possessed or imparted any element of evil, turbulence, or discord. Jesus healed disease and sin, but never produced them, or any condition from which they could spring. He quelled the storm, but never caused it. He voiced and demonstrated the unity and allness of good in Spirit; that in divine intelligence, no element or quality of evil, death, or discord can possibly exist or originate.

Christian Science thoroughly accepts this teaching of Jesus, and, both logically and Scripturally, draws the conclusion that sin and disease belong to the carnal mind, which is ignorant of God or Spirit, and can only be freed from the consequence of its ignorance by a knowledge of Spirit, not matter. This spiritual teaching and practice alone can bring to us the truth of Spirit which Jesus named the Comforter, whereby the human mind can be regenerated, awakened to that spiritual discernment which cancels human ignorance with divine wisdom, and with this ignorance go the ills which have sprung from the false belief in the material origin of man.

The inexorable and invincible logic of Jesus, that the good tree brings forth good fruit and cannot bring forth evil fruit, was his basic premise and is in line with the Principle of all divinely correct teaching and practice. The mingling of good and evil, of intelligence and non-intelligence, in cause or effect, is the result of the serpent lie of ignorance which the Christ-wisdom has come to destroy.

The great Preacher declared that the things of Spirit must be discerned spiritually; yet, ignoring this postulate of Paul, all worldly theories are endeavoring to discern and do the works of Christ materially, which is impossible. "Spiritual things must be spiritually discerned."

It is claimed that the study of hypnotism enables the learner to do either good or evil; whereas the understanding of Christian Science destroys both the desire and the capacity to work evil. Jesus' spiritual understanding so imbued his consciousness with good, that it was utterly impossible for him to accomplish evil. He could no more fail to heal and bless mankind, than the sun can fail to send out heat and light. His healing was not miraculous, but the natural and inevitable outflow of his communion with God through his clear recognition of man's eternal union with the divine Mind. To know God is to be imbued with good in the exact degree of this knowledge. Goodness can never be acquired or retained except by practising it. We must live what we learn of Christ or we cannot use it. This is fundamental in Christian Science.

Christian Science is not the control of one mind over another, and it does not give this capacity. On the contrary, it equips the human mind with power to resist control by other human minds. Its purpose is to elevate and illumine human thought up to the spiritual discernment of truth, whereby it can be guided and governed by God only. In the degree that the human is governed by the divine, it manifests love, health, holiness, order, peace, and wisdom.

It may be asked how a knowledge of Spirit can be obtained in this material age, with matter ever conspicuous

before material vision. We answer that the spiritual leaven planted in human consciousness by the Founder of Christianity in the first century, has been moulding thought for a higher and clearer perception of Truth, until the hour for higher mental activity and grasp has fully come.

The remarkable healing, through the prayer of spiritual understanding in Christian Science, now going on all over the world, proves the teaching and healing of Jesus to be scientifically true, and if it be the true way, no other can be absolutely correct. Whoever will study the Bible faithfully in the light which Science and Health throws upon it, if not too deeply immersed in the long-believed theories of materialism, will find that the divine Mind or infinite intelligence can be far more intelligently studied than can non-intelligence or matter, and with far better results. The supposition that intelligence can be acquired through the study of non-intelligence, is not supported by reason or experience, for life or peace have never been found in that direction. The faithful study of divine things by Christian Scientists during the past thirty years, and the honest and loving use of the knowledge thus acquired, has so quickened the human mind along the varied lines of intelligent activity as to startle the world with wonderful achievements in the control of matter.

The only evolution of the past, of which we have intelligent recognition, is the evolution or development of human mentality, to the control of which matter gradually yields. The supremacy of Mind over matter must ever constitute the basic premise of human progress and the goal of man, till spiritual perfection is won.

JOHN CARVETH.

Charlotte (Mich) Republican.

It has been well said that "The common sense that teaches us that the earth is flat, that the sun moves around the earth, and other obvious, visible facts is mistaken." But "the overwhelming majority of sober-minded, intelligent human beings" believed these so-called facts and disputed the correctness of the Copernican system when it was first presented, with as much earnestness as they now deny the spiritual teachings of Christian Science. Yet the Copernican system is now regarded as the scientific one, and the demonstrable truths of Christian Science are being accepted wherever they are fairly examined and tested.

Those who believe only in material methods may deny that a child who is "choking from a physical obstruction of the air passages" can be relieved except by physical means, but the Christian Scientist who has seen a diphtheritic membrane removed through Christian Science, after physicians had declared that the patient could not live, knows that such obstructions do yield to the power of divine Mind. And if after such an experience a child should again become sick, the parent could not justly be charged with "criminal neglect" if he continued to depend upon Christian Science alone for help; nor could he plead that if he tried only physical means and failed, that he had met his "full responsibility," for he knew of a power that had healed the child before when physical means had failed.

FRANK W. GALE.

Fresno (Cal.) Republican.

Denouncers of Christian Science will have some food for thought in the report from the United States pension office to the effect that a large number of pensioners have lately been giving up their pensions, claiming that they have been healed of their physical disabilities by Christian Science. The situation is said to be entirely novel, and the law does not provide for such a contingency. These pensioners are sending in their certificates with letters stating that they are not entitled to draw this allowance from the government and asking to be stricken from the pension rolls.

The Warrensburgh (N. Y.) News.

Among the Churches.**The Situation in Maine.**

The act defining manslaughter, in which Christian Scientists have been so much interested, has been passed by both Senate and House, has been signed by the governor, and has thus become a law. It is most gratifying to know that previous to the passage of said act it was amended in such a way as to be satisfactory to Christian Scientists.

CALEB H. CUSHING.

Cedar Rapids, Ia.

During the years 1903 and 1904, First Church of Christ, Scientist, of Cedar Rapids, Ia., sent to The Mother Church the sum of \$777.70. In 1903 the church purchased a lot for building purposes and entered into obligations to meet the payments therefor. Owing to this, the church has not contributed as much to The Mother Church Building Fund as the members desired. Now that the obligations for our lot are nearly fulfilled, we recognize the importance of directing every effort toward the completion of The Mother Church edifice, and at our quarterly meeting, on April 7, it was resolved that a monthly collection be taken for The Mother Church Building Fund, and forwarded to the Treasurer.

FANNIE K. KLIMA, *Clerk*.

Advance in Centerville, Ia.

April 19 was a red-letter day for the Christian Scientists here. On that day we gathered for the first time in a hall of our own. When the decision to make a change was reached, we had just six days in which to locate ourselves and exactly two dollars and a half in the treasury with which to do it. We were not daunted by these material conditions, but relied on Truth to guide us, and we feel that we have been divinely led.

Many noble sacrifices were made by the members, in order that this step might be taken, and so bountiful was our supply that we were enabled, while providing means for rehabilitating our new home, to collect forty dollars for The Mother Church Building Fund. Wednesday evening there were twenty-five present. The testimonies were uplifting and deep gratitude is felt by all, especially those who have labored long and faithfully to establish Christian Science in Centerville.—*Correspondence*.

Dedication in Highland Park, Ill.

First Church of Christ, Scientist, of Highland Park, held their dedicatory services on April 16, 1905. This was the first service in the new church. Many Scientists came from neighboring towns and joined with them in rejoicing and thanksgiving.

The members of this church have learned that right giving does not impoverish, and the treasury has contained sufficient funds at all times to meet every obligation. A spirit of love and unity has attended our growth and has been manifested in the erection of our church home. All are very grateful for this demonstration of Truth and Love, and we know all Christian Scientists rejoice with us.

Separated from the main body of the church by large doors which fold back and throw this space into the auditorium, is a home-like reading room on one side and a sunny Sunday School room on the other. Highland Park is situated twenty-three miles north of Chicago, on the shore of Lake Michigan, and has a population of thirty-five hundred.—MARION A. PATRICK, *Clerk*.

The Lectures.**El Paso, Tex.**

A lecture on Christian Science was delivered here April 27, by Mr. Edward A. Kimball of Chicago. The Temple Mt. Sinai was comfortably filled by a representative audience. The lecturer was introduced by Judge T. J. Beall, who said in part,—

We understand that Christian Scientists recognize and worship the one Supreme God of the universe, and enforce the doctrine of love to their fellow-men; that this church draws no sword to compel men to adopt its faith, or be happy with its hope; that while the profane look upon the earth and sky with that admiration which a beautiful picture always inspires, the Christian Scientists admire the picture of nature because God Himself has mixed its colors and guided the brush. And while others point to the advance of the arts and sciences as heralding the elevation and happiness of man, the Christian Scientists already see the renaissance of a religion in which heaven is ringing with the notes of love and joy, the triumphal song of the new creation.—*Correspondence*.

Caro, Mich.

Mr. Bicknell Young of Chicago addressed a large audience at the church on Tuesday evening, April 4, on the subject of Christian Science. Mr. Young was introduced by Mr. G. H. Slocum, who said in part,—

I desire to state that while I am not a member of the society under whose auspices this meeting is held, yet I do know, in common with the people of our progressive little city, that those who subscribe to this faith, and whom we know so well, are a progressive, intelligent, and moral people. Every lover of truth and righteousness, every broad-minded man and woman of this twentieth century, will welcome him who comes with a spiritual message, no matter under what name.

The conflict that has been waged between right and wrong for centuries past, still continues and will continue, and, if I understand the fundamental purposes of this people aright, their constant endeavor is toward the uplifting and upbuilding of mankind; therefore their assistance should not only be accepted but welcomed by all who are engaged in this seemingly unequal contest, on the side of right.—*Correspondence*.

Roxbury, Mass.

The lecture on Christian Science given at Fauntleroy Hall, on Monday evening [May 1], was greatly appreciated by the large and intelligent audience which filled the hall. The lecturer was Rev. William P. McKenzie of Cambridge. He was introduced by the First Reader of the church, Willis F. Gross, who said in part,—

If you are impressed with the message which is brought us to-night; if it inspires you with the hope that there is a remedy for the discords of earth, a divinely natural remedy; if you are encouraged by its sweet promise and desire to pursue your investigations farther, the opportunity is afforded you. There is no mystery in Christian Science save the mystery which enshrouds everything which is not understood. Christian Science can be understood, and when it is understood, it brings healing to the sick, comfort to the sorrowing, strength and courage in the hour of trial and temptation, and again is heard the Saviour's loving benediction, "Lo, I am with you alway, even unto the end of the world."—*The Dorchester Beacon*.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"God loveth a cheerful giver."

Concord, N. H., May 10, 1905.

Beloved Leader:—Earnestly desiring to express our sincere gratitude for the many benefits showered upon us, and believing that we could do nothing that would be more pleasing to you than to heartily assist in the building of The Mother Church in Boston, a meeting of the members of the Concord Church was called, in November last, to formulate some plan for systematically contributing to that project. Previous to this time, individual members of the church had made generous contributions and the Sunday School was sending one half of its receipts to the Building Fund, but in order that all might take part in this labor of love, it was decided to procure envelopes, properly printed, and send them with an explanatory letter to each family, requesting that the offering be made the first Sunday in each month, beginning with December.

Notwithstanding the fact that we seemed to have all we could do, and more, to meet the increased expense necessary for the maintenance of our beautiful new church,—your splendid gift to us,—all contributed gladly, as was shown when the envelopes were opened and found to contain amounts ranging from one cent to one hundred dollars. Our own needs were supplied also, showing that "we must give if we would receive."

The net result of six months collections is \$1065.17, and we propose to continue in this way so long as the need exists.

With reverence and affection,

F. A. PIPER,

J. A. MOORE,

MRS. ANNA MEEHAN,
Committee.

MRS. EDDY'S REPLY.

My Beloved Brethren:—"God loveth a cheerful giver." "Oh how great is thy goodness, which thou hast laid up for them that fear [love] thee; . . . for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." "The Lord is nigh unto all them that call upon him, . . . in truth."

MARY BAKER EDDY.

A Loving Gift.

New London, Conn., February 27, 1905.

My Dear Mrs. Moore:—Enclosed please find check for one hundred and seventy-five dollars, a most loving offering from the members of First Church of Christ, Scientist, of New London, Conn., to our beloved Leader, Rev. Mary Baker G. Eddy, to be used to purchase a cabinet to contain the beautiful edition of her works in her room in the Concord Church. Though this gift represents self-denial, it also stands for loyalty and obedience to the divine Principle of Christian Science, and a purified and chastened affection, whereby we are being enabled to appreciate the unparalleled self-sacrifice and love of our great Leader. May this cabinet containing our Leader's works, like the Ark of the Covenant of old, typify that spiritual consciousness wherein "If ye abide in me [Christ], and my words abide

in you, ye shall ask what ye will, and it shall be done unto you."

With love,

LAURA C. TUCKER.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., May 24, 1905.

First Church of Christ, Scientist,
New London, Connecticut.

Beloved Brethren:—I am for the first time informed of your gift to me of a beautiful cabinet costing one hundred and seventy-five dollars, for my books, placed in my room at First Church of Christ, Scientist, Concord, N. H. Accept my deep thanks therefor, and especially for the self-sacrifice it may have cost the dear donors.

The mysticism of good is unknown to the flesh for it is the fruit of the Spirit; the suppositional world within us separates us from the spiritual world that is apart from matter; and unites us to one another. Spirit teaches us to resign what we are not, and to understand what we are, in the unity of Spirit—in that love which is faithful—an ever-present help in trouble, that never deserts us.

I pray that heaven's messages of, "on earth peace, good will toward men," may fill your hearts and leave their loving benedictions upon your lives.

Affectionately yours,

MARY BAKER EDDY.

The Lesson-Sermons.

We are in receipt of an inquiry regarding the custom which prevails in some places, of preparing synopses of the Lesson-Sermons for the newspapers, and we are constrained to say in reply that while we believe the practice has grown up without any one intending to do harm, yet the giving out of these synopses is a menace to the integrity of the work of the Bible Lesson Committee, whose members have given much time and thought to the preparation of these Sermons.

The Lesson-Sermons are brief, yet comprehensive, statements of the doctrines of Christian Science as applied to given subjects, and it is impossible to elucidate these teachings except in the language of the Bible and Science and Health. It stands to reason that these synopses are very superficial, and we believe they may do more harm than good. They are at best nothing more than some one's personal opinion regarding the Lesson-Sermon; in other words, a sermon about a sermon. Should the practice of thus garbling the Lesson-Sermons become general, it would result in such diversity of thought as would seriously detract from the great benefit now derived from having an identical sermon in every Christian Science church throughout the world.

Every person who studies the Lesson-Sermons from the Bible and Science and Health must of necessity form some concept of their meaning and the lessons they teach, but this concept can be no higher than his own perception of the spiritual truth they contain, and whoever attempts to explain to others that which he may not have fully understood himself, undertakes a most difficult task. No one is authorized to give out his own limited views as a commentary upon the Lessons.

Another reason why these synopses are of doubtful value is that the space assigned to them in the newspapers is so limited that even if the persons preparing them have grasped the full meaning of the Lessons it still is impossible properly to convey to the public their understanding of them in this way.

One of the greatest advances in the unity of our Cause was inaugurated by our Leader when she established the present order of Sunday services, which include an officially prepared sermon; and it is now acknowledged by all Christian Scientists that the substitution of these sermons for the personal preaching which had previously prevailed, has placed our denomination upon a much higher and more

permanent plane of usefulness. The publication of such synopses as we refer to seems to be an effort to retain, in a degree at least, the old order of things, and it should be discouraged.

ARCHIBALD McLELLAN.

The Reading Room.

AMONG the various activities of the Christian Science movement, the Reading Room work has an important place, and all Christian Scientists are solicitous that nothing be permitted to hinder its efficiency. The Manual of The Mother Church provides for the establishment and maintenance of Reading Rooms, and if its provisions are carefully studied they will give the guidance needed for this work. It is expected that all our Leader's works, as well as the publications of The Christian Science Publishing Society, shall be on sale at the Reading Rooms, and that copies of each shall be available to those who come in to read.

There is perhaps no class of our people who have greater reason to value the Reading Room than have those who are traveling from place to place. They are always sure of a loving welcome, the true sympathy and cordiality which characterizes those who have proved the healing power of divine Truth and Love. The very atmosphere of Christian Science means good cheer. Having opened our hearts to the Christ-idea, we can do no less than welcome to our fellowship all who love the truth. It is to be remembered, however, that the Reading Room is not intended for Christian Scientists only, but for those as well who are seeking a solace for human misery,—an oasis in the desert of their earthly experience,—and true Christian tact is required in order to meet their needs effectively. While all appreciate a kindly welcome,—and this may be felt when no words are spoken,—many dislike to be questioned as to their interest in Christian Science. When visitors ask questions relating to the teachings of Christian Science, it is often best to point out some passage, or passages in our Leader's works which deal specifically with the topic advanced. It is needless to say that, as in all public libraries, quiet should be maintained; all necessary questions should be answered without disturbing those who are reading.

While it may be proper to tell others of our Lesson-Sermons, it is not advisable to read them aloud at the Reading Room, much less to discuss the topics embodied in them. One of the most important lessons in Christian Science is that which counsels us to let "the Spirit of truth" lead us "into all truth." The revelations of truth contained in the Bible and Science and Health are inexhaustible, and the possibilities of their application limitless. How much of each lesson may be appropriated by each individual can be measured by his diligence alone; by his growth and receptivity, not by the perception of another. The topic of each section is easily found by the careful reading of its first selection from Science and Health, and the intent of the Lesson-Sermon is to lift the learner above the plane of personal opinion, which should not be allowed to creep in under the guise of "an explanation of the Lesson." Truth always gives us all that we are ready to appropriate, and the specific and practical demonstration of the truth we gain from these Lessons will do much more for us and for others than will their attempted interpretation; "God is His own interpreter."

Above all, human will and personal opinion should be subordinated, while obedience to rules laid down and a sincere desire to be guided by divine wisdom should take their place. As with many other matters, local conditions must be taken into account, but these need never stand in the way of true progress. We should ever see and acknowledge that divine Love richly provides the means for His service, which service brings untold blessings to all mankind.

ANNIE M. KNOTT.

The Abode of Mystery.

HE who feels and rightly interprets the "witchery of the woods" these fragrant days, will have no difficulty in understanding the power of that spell which has rested on all primitive peoples as they have observed the phenomena of nature and of human experience. The unnumbered things about us which excite surprise and astonishment, and which suggest the nearness and activity of something unseen,—these inevitably beget a sense of questioning wonderment which often drifts far afield, and which is subject to the consciousness of demonstrable truth alone. In the delightful nature tales of "Hiawatha" and kindred folklore epics, we may see how credulous expectancy stimulates the imagination in ways that have ever brought the untutored under the bondage of superstition,—a bondage whose hereditary influence is seen to-day in the fascination for the many of anything that is weird or abnormal. It is not difficult to find even cultivated people for whom strange faiths and philosophies seem to have an irresistible charm, and the rebuke which Paul brought to the itching ears of the Athenian Agora is still demanded by an impulse which is very common, and often so religious as to fairly revel in the signs and wonders of a "mysterious Providence."

In common usage the word mystery signifies that which cannot be explained. It is the definitive characteristic of an effect for which no cause can be assigned or even conceived, and as thus understood it manifestly does not pertain to truth. Every statement and manifestation of intelligence can be understood, otherwise it were not of intelligence, and the appeal of mystery is therefore limited to the mentality of those who have not yet reached spiritual insight. To such, even the manifestations of divine law can but seem inexplicable, just as the formulæ which express the unsullied logic of a Laplace or a Bowditch, are unintelligible to all save the advanced mathematician. Paul speaks to Timothy of the greatness of "the mystery of godliness," and in writing the Ephesians he rejoices in his call to make men see what is the fellowship or participation of this mystery "which from the beginning of the world hath been hid in God." Elsewhere he declares that we are "stewards of the mysteries of God," and in all it is clear that he is not referring to unexplainable facts, but to those deep and saving truths, "the unsearchable riches of Christ," which are revealed to aspiring hearts through him.

The unintelligibility of godliness to mortal sense, is seen, in Christian Science, to result from ignorance of Truth and its expression (Science and Health, p. 145). The only abode of mystery is that false sense which objectifies its own false products, and which would attach them to the manifestations of Truth; and this impulse of error in human consciousness has marred our sense of the fairest things. Even the miracles of our Lord have been declared to be inexplicable though true, and that by Christian people. Indeed we are yet tempted to consent to the claim that there is a certain effective factor in personality, or formulæ, and the clearness and continuity of our understanding that the consciousness of Truth, the "Christ in you," is the only mediator, is oftentimes disturbed in this way. Against the subtilty of this error we all need to guard by knowing that the healing of Christian Science is the result of right understanding, and that in its every phase and aspect it conforms to divine law. This realization establishes faith in the declarations of truth, and protects from the mesmerism of superstition.

That evil is involved in mystery follows necessarily from the fact that it has no Principle and hence is without law and orderliness save as its counterfeit of Truth gives its manifestations this semblance. Respecting the nature and significance of the mystery of evil, Paul says, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And

then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders."

The endeavor to solve this mystery is an effort to find intelligence in non-intelligence, to bring order out of that which is inherently lawless. The only law to which evil is amenable is the law of its disappearance in the presence of good, of Truth. Metaphysically speaking, the mystery of evil is not subject to explanation; it can only be known for what it is. The moment the untruth to which mystery adheres is discovered, that moment mystery vanishes. It can have no fascination save to false sense. No truth-seeker can wish for it, and no truth-knower can find it.

Christian Science—the demonstrable knowledge of God—is our Saviour from all darkness and confusion. It alone dispels the untruth which is mystery's abode, and brings us to

that blessed mood
In which the heavy and the weary weight
Of all the unintelligible world
Is lightened.

JOHN B. WILLIS.

Prompt Action.

WE have just received a letter from Mr. E. Howard Gilkey, First Reader of First Church of Christ, Scientist, Columbus, Ohio, regarding the notice from the Christian Science Board of Directors which appeared on the Editorial page of our issue of May 27, and as this letter discloses a prompt and loving response to the course of action suggested by the Directors, we are glad to quote from it as follows:—

"An advance copy of the *Sentinel* of to-day having reached me this morning, I immediately called up the President of our Board of Directors by telephone, and he has agreed to call a meeting of our Board for to-morrow morning before church services, to pass a resolution authorizing me to read the notice from the *Sentinel* to the congregation, and also to give notice that contributions to the Building Fund will be received Sunday, June 11, the day of the annual Communion service in The Mother Church."

Letters to our Leader.

San Diego, Cal., May 4, 1905.

Beloved Leader:—To-day we are forwarding to Mr. Chase a little Easter love-offering to The Mother Church Building Fund. Though small, we hope that, like the widow's mite, it will find value in the spirit which prompted it. We hope it will give you pleasure to hear something of this branch of the vine. After our contribution to this fund, of three hundred and fifty dollars, some time since, we found that it would be necessary for us to remove from the Jewish Synagogue which we had been kindly permitted to occupy for several years. A suitable hall not being available, the church felt that the time had arrived when we should begin in faith a building upon our church lot. Being but sixty-two in number, with not one wealthy member, error would have discouraged such an undertaking, but trusting the Love which divided the waters before His people, we began. At the present time our church home is outwardly complete, "a thing of beauty," rejoicing our hearts, and we are learning, that as we demonstrate love, our need is met, and we are enabled to take the next step toward the completion of the interior, sure that this will continue until our building is "perfect and entire, wanting nothing,"—a type of the true Church.

We wish to express to you our heartfelt love and loyalty, and our growing appreciation of the glorious truth revealed through you; also a deep sense of gratitude for its demon-

stration in your life of purity, wisdom, and courage. We realize that no greater privilege can be ours than (to quote your own words), "in hope and faith, where heart meets heart, reciprocally blest," to drink with you the living waters of the spirit of "your life-purpose."

Lovingly and gratefully yours,

MARY L. CHEWNING, *Secretary*.

By order of the Board of Directors of First Church of Christ, Scientist, in San Diego, Cal.

Jackson, Mich., May 7, 1905.

Rev. Mary Baker G. Eddy.

Dear Madam:—One year ago last April, I received from your publisher, Mr. Joseph Armstrong of Boston, as per your request, "Miscellaneous Writings," also one copy of the annual Message to The Mother Church on Communion Sunday, June 15, 1902. I wish to say to you that the above books have been a great help and comfort to me. I have often thought about your kind act and wondered what I could do to demonstrate my appreciation and thankfulness to you for them. I value "Miscellaneous Writings" very highly, and, much as I need money, I would not part with this book at any price. I shall always keep this valuable book in remembrance of you. I believe in Christian Science, and should I be fortunate enough to be released from this place it is my desire to go East to New Hampshire, or Massachusetts, and take a course of instruction so as to be better qualified for Christian Science work.

I have arranged to have our prison paper, *The Optimist*, sent to you. Some time if you would write an article for our little paper it would be gladly accepted, I assure you.

Yours very truly,

CHARLES H. MCCARD.

Hudson, Mich., May 8, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Leader in Love:—This, to mortal sense, is my birthday; may I tell you of the true birth which came to me through your teaching? The desire to have a loved one healed brought me to the door of Christian Science. The fear of separation brought me to "the valley of the shadow of death." Bending low under the weight of false concepts,—separation, loneliness, and sorrow,—the seed of Truth, never lost, began to bud and blossom in consciousness, and what you tell us (in Retrospection and Introspection) you learned early in your work, Love made clear to me, and I, too, saw that "whatever is loved materially, as mere corporeal personality, is eventually lost," and from the grave of materiality arose the real and eternal, the spiritual and true. At the foot of the cross I would bury self, and through Christ, and him crucified, I would arise in His likeness, and ever manifest the "loving gratitude, steadfast loyalty, and fruitful endeavor for the Master" referred to in the story of Mary Magdalene.

I gratefully acknowledge and lovingly thank you for what you have brought to this age.

Sincerely yours,

FLORENCE M. MAYNARD.

Cambridge, Mass., May 12, 1905.

My Dear Mrs. Eddy:—Ever since our visit to Concord and your message of love and blessing, I have wanted to thank you. Only as the white Christ ("blessed are the pure in heart") is realized, can we know God's great gift to this age through you, and adequately thank you. May the light which came with your love and blessing radiate and glow until it warm the cold heart of humanity, purify the thought of every hungry seeker after right living, and heal the sin-sick.

With tender love and gratitude, from

GRACE E. COLLINS.

Testimonies of Healing.

When I first heard of Christian Science, soon after my father and uncle had passed away, within a week of each other, I could in no way understand it. Several years after, life was a keen disappointment to me. Orthodoxy had failed to sustain me in sorrow; it did not seem logical. That a God of love could bring such suffering on humanity was inconceivable, and to wait until death for a reward was not a helpful, satisfying thought. Hearing of an aunt's relief from sciatica, through Christian Science, I begged to be permitted to try it. From childhood I had suffered with severe throat trouble, and had tried four of the finest specialists in the West. I had also been examined by one in New York. The last specialist in the West performed four operations of a serious nature. The doctor finally said, "I do not know what more to do for you, in fact all my cases are two thirds mental." He had admitted using hypnotism on other patients and I have every reason to believe he used it in my case, as well as electricity and strychnine, which had such bad effects I refused to take more of them.

The first treatment in Christian Science brought much peace; and after some weeks, the pain with which I had been battling for hours at a time, alone in my room, unknown to my family and friends, as it filled me with shame to be always going to a specialist, was blotted out of thought. Great gratitude is felt for all the physical benefits, and especially for the clearer understanding of the Bible and my consequent spiritual uplifting. That dear book had been the source of so much discussion and perplexity that it had been put aside, as it never was opened with satisfaction or comfort. Now it is a privilege and a joy to study it with our wonderful text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Thank God for our noble Leader and all true Christian Scientists who have helped me into the new life, for this Science has taught me patience, healed me of a load of egotism, antagonism, and selfishness. It seemed that family, friends, etc., were lost by coming into Christian Science; my religion was called a fad, and I crazy; but although much persecution has been met during the past ten years, they are worth all the rest of my life put together, for Christian Science has wiped out regrets for the past, fears for the present, and great anxiety for the future. Though only a student of the text-book, I have been able to reflect Truth sufficiently to relieve the sufferings of others; and I thank God for the trials that have shown me the nothingness of matter and the allness of God, Spirit. Three years ago my child was born under Christian Science treatment, and this little one is reflecting Love. My heart goes out in gratitude to the unselfish woman who loved humanity enough to face all seeming obstacles to give out this truth to a needy world. Gratitude can only be proved by living truth so far as we understand it.

ANNEBEL H. G. GUILFORD, New Dorchester, Mass.

A great happiness is surely given us, when we are privileged to testify to the healing power of Christ, Truth. Early last spring, when the days began to lengthen and to suggest the summer outing, I became greatly troubled over my left foot, which had been severely strained and had troubled me for nearly a year. For many weeks it was done up in "liquid glass," then bandaged, then it became necessary to wear a brass plate to support the arch of the foot. All this, however, was of no avail. The pain increased; the ankle was constantly growing weaker, and the thought that I should be obliged to give up my long walking trips was a great distress to me. Just at this trying moment, I received a call from a Christian Scientist. How can I express what that single call has done for me! My healing was wonderful. After the third treatment I left off the bandage and brass plate and walked with

strength and firmness; and during a sojourn of five months in the country—taking many long walks among the hills—my foot never gave me one moment's trouble. No words can express my gratitude and happiness over this freedom from bondage.

It was but natural that I should desire to know more of this wonderful power, and I began at once to study the Bible with Science and Health by Mrs. Eddy. I should make my testimony far too long if I were to write of the rich experience which this reading has brought to me. Many times I have realized my self-ignorance and have been made to see that I must watch and pray without ceasing, but I feel sure that my desire for spiritual growth is sincere, and if that is the case, as Mrs. Eddy says, my heavenly Father will open the way.

MRS. C. B. COMAN, New York, N. Y.

It is a pleasure to acknowledge the great benefits which have come to me through Christian Science. It is nearly ten years since I began the investigation of the subject by borrowing a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had become a hopeless sufferer from asthma,—the disease being so aggravated at times as to make breathing almost impossible. I was also a victim of that dread disease, consumption. It was hereditary, nearly all my family on both sides having passed away with it. I took up Christian Science very much as a drowning man catches at a straw. However, I was much interested as soon as I began to understand it, and having read the book nearly all my waking hours for a few weeks, I became so much better and so convinced of its truth, that myself and wife destroyed all the medicines in the home, and have never since used any remedy except Christian Science. I continued to study and to put into practice the teaching as best I knew, and was restored to health in a few months. I am ever reading with renewed interest, and the little book has been a priceless boon to me. Its message has indeed been the glad tidings of great joy, and its truths were as food to a starving man. I have seemed to awake from a horrible dream, from which one wakes to feel unspeakably glad that it was only a dream. After months, and even years, of preparing for death, I awoke to learn the way to Life.

Prior to my investigation of Christian Science I had been from boyhood an outspoken infidel, had read that class of literature extensively, and had no desire for anything of a religious nature,—the orthodox teaching never having appealed to me as a rational exposition of an all-wise God. I now have no more doubt of the truth of the teaching of the great Wayshower, Jesus of Nazareth, than I doubt the correctness of the basic law of mathematics or music. I have no doubt whatever that Christian Science saved me from the grave, and thus proved a most practicable and efficient help in time of greatest need. However great my physical suffering has been, I can but feel glad that through it the door of consciousness was opened to let in the light of Truth. Thus I have progressed a little way in the knowledge of God, good, as revealed in Christian Science.

CHARLES BONSTEEL, Webb City, Mo.

I cannot longer refrain from expressing my appreciation of the *Sentinel*. It has afforded me much pleasure, comfort, and joy. I also desire to express my gratitude to God, and to the dear God-inspired woman who has led us into the light. How well do I remember the first copy of the *Sentinel* I ever saw. When it was first published, I was situated so that most of my time during the day was taken with my duties as a stenographer, bookkeeper, and with other office work, but when I had a few spare moments they were spent in reading Christian Science literature.

I was not brought into Christian Science through physical healing (although I had seen its physical benefits, and have since experienced them), but for its religious teaching. I had religious proclivities since a child, but not

enough conviction to join the orthodox church under whose teachings I was reared. When I saw and learned something of Christian Science, I did not doubt that it was the religion which Jesus preached and practised.

In my early days, I pondered the, to me, irreconcilable argument of older people, that when people died "It was their time to go—God had called them home;" but of those who recovered from illness it was doctor so-and-so who had restored them to health and saved their lives, and he, instead of God, was given the glory. I could not understand how a physician could possibly restore life, if God had called, and if He had not called, they would have recovered any way. When I learned to read the Bible for myself, I believed that healing should be done through prayer, as Jesus healed.

Oh, what could I do without Christian Science! Nothing could buy the little understanding I have of it, nor "Science and Health with Key to the Scriptures" by Mrs. Eddy, which, studied with the Holy Bible, daily teaches me "precept upon precept." It is with sincere gratitude to God, and to our Leader, that I add my testimony to the thousands of others. My life has been saved from the clutches of disease through Christian Science. Once when suffering from pneumonia, I was restored when it seemed I would pass away that very night. I cannot close without testifying to an experience of a few weeks ago. I had been suffering for several days and nights, but not severely, until one morning about two o'clock, when I was awakened with suffering which seemed very real. I was in a great deal of pain; but got up and treated myself and read from the Bible and Science and Health. I, however, seemed to grow worse, and asked my husband to help me. He did, and read to me from these books, and I kept continually declaring the truth, silently and audibly, while I denied the reality of error. We worked in this way about four hours, when my husband went for one of our church members who lives near, and when she came and joined us, she and my husband read to me interchangeably, and at my request they repeated the Lord's Prayer and the scientific statement of being from our text-book. Truth was proved triumphant in about another hour, and the relief came instantly,—as a clock stops ticking. In one breath I felt in agony, the next I was perfectly easy. I lay quietly for about half an hour, after having tossed for about five. I then felt that I could dress myself. I got out of bed, and when I did so, an ovarian tumor about the size of a hen's egg passed from me. This experience made me feel humbly thankful to God, and to our dear Leader for the revelation of Truth which enabled us to make this demonstration; especially as she says that surgery is the last branch of Christian Science practice to be demonstrated; and further that this disease was destroyed in its inception. My sincere desire is that I may so live the teachings of Christian Science as to be worthy the name, A Christian Scientist. It rejoices me to be able to demonstrate this truth for myself and others, to know that I am doing some of the work Jesus commanded his followers to do.

MRS. TENNYSON S. SPURLOCK, Shellman, Ga.

I cannot remember a time when I was not delicate. As I look back to my childhood I wonder that I lived to womanhood, for I was weak and nervous and always had something the matter. As I grew older, the ills of the flesh seemed to be part of my life. I had rheumatism, a weak throat and lungs, weak heart, indigestion, fainting spells, besides a headache which was almost always with me. While I was delicate, I was not, however, an invalid, for I went about trying to enjoy myself and taking it for granted that these ailments must always be with me, for as my dear mother had always had them I thought I must have them too, so that it never occurred to me to be treated for any of them when I first heard of Christian Science. When I commenced to read Science and Health I knew I

had never read such a book. I felt that the love expressed in that book must come from the heart of divine Love. It seemed to touch every thought in every avenue of life, and I felt such a sense of assurance that all the teaching in that book was the truth.

I was healed of all these troubles which I had cherished so long, by reading our text-book, "Science and Health with Key to the Scriptures," and to-day I do not think there lives a woman in better health than I am. I have learned in Christian Science what Love is, not that which I once thought was love, the love that seemed to make me happy to-day and miserable to-morrow, but I have learned of the immutable, unchanging, divine Love which is as boundless as the universe, and I realize the strength and joy and peace that comes with this understanding of divine Love.

My heart goes out daily in gratitude to God for giving us Christian Science and our dear Leader. I love her with all my heart for the light of Truth reflected by her.

ANNIE E. FITCH, New York, N. Y.

I feel it a duty to contribute my heartfelt thanks for God's gift—Christian Science. My healing came some eight years ago. I was freed from consumption of the blood when I had been pronounced beyond aid, as I seemed to have no pure blood left. My healing from this dreadful disease brought the understanding of the commandment, "Thou shalt have no other gods before me."

The first treatment I received brought a noticeable color to my face,—the first for months. The healing went on some time, when a thought crept in that I was not getting well fast enough. A stimulant was then advised by my parents, but although we thought its use perfectly in order, it was soon discovered to be a hindrance. When it was given up my healing went on beautifully.

Now my daily desire is to be worthy of this healing, both physical and mental, also of the understanding of Truth which I have gained in Christian Science. Our revered Leader shows us the way so clearly.

MISS ELLA E. LINDMEIER, Lyons, Ia.

About seven years ago I was suffering from pulmonary difficulties,—pains in the chest and side,—and could sit up only a portion of the day. It gave me great suffering to walk upstairs. I had no appetite and seemed to be going to the grave, a victim of consumption. I met a Christian Scientist who told me of Science and Health, and said that if I would read it, I would be healed. I told him I would take it, and if I liked it would buy a copy.

I read it almost day and night, as I could not then sleep. I read of a case similar to mine, that was healed in Christian Science, and I opened the Bible where it tells that Jesus rebuked his disciples for their lack of faith. I felt the rebuke and told my husband I had taken God for my physician. I felt that I was healed. I am to-day alive through the teaching of Christian Science, and I feel a deep sense of love and gratitude to God, and to our dear Leader. I know that I can best express this love by striving to live the life of a true Christian Scientist.

MRS. MATTIE KRIMER, Manchester, Okla.

Although I first heard of Christian Science about twelve years ago, I never had the privilege of investigating it until I heard of it through my mother, who lives in Seattle, Washington. A lady came to live near us, and while I was visiting her she began telling me of some of its teachings and the beautiful work it was doing. I got deeply interested, and asked her to heal me of chilblains, which had been paining me severely for three or four winters, so that I could not wear my shoes without suffering. I can remember that the first night I slept much better, and in a short time this ailment entirely disappeared, and I have

had no trouble from it since. I then sent for a copy of Science and Health and a Hymnal. I know this was the best investment I ever made.

I have been a student for about four years and have made many demonstrations for myself, and one especially which I would like to mention. It was over an attack of cholera morbus. Every summer I seemed to have a spell of this trouble and one evening it attacked me very severely, but in a few moments, when I had declared the truth to the best of my understanding, the pain left. In about ten minutes I prepared a meal and enjoyed it with the rest of the family. I have had many demonstrations for myself and others. My husband is with me in this grand work; we go hand in hand in our studies, and the spiritual uplifting is even greater than the physical help.

I am grateful to God, and to our dear Leader who has brought this truth to suffering humanity. We have all Mrs. Eddy's works and also the Christian Science periodicals. I love to read the "Testimonies from the Field" and also the many helpful articles by different writers.

MRS. MARY E. HURLBURT, Mercur, Utah.

Perhaps there are others like myself who have been reading our text-book for several years, and during that period of time may not have realized the many benefits to be derived therefrom, but, like the plant, their whole nature has been undergoing a change. I had been a sufferer for many years from catarrh, which caused me much trouble, and it has entirely disappeared by my continued reading of Science and Health. While reading *The Christian Science Journal* this thought came to me: My transformation from error into truth has been so gradual that I am just beginning to realize the change, and my heart goes out in thankfulness to our beloved Leader, for this gift to the world, "Science and Health with Key to the Scriptures."

MRS. M. B. WELLS, Monrovia, Cal.

I wish to offer my testimony in loving gratitude for what Christian Science has done for me and mine. It is about six years since I first heard of it. Through the study of the text-book, I was healed of chronic invalidism, with a complication of diseases,—two, incurable, so-called. My husband was also healed of many ailments, my sister of serious stomach trouble and headaches, and my mother of a varicose ulcer of many years' standing, after *materia medica* had pronounced it impossible of cure. We all bless God every hour for the truth, and for the dear woman who has shown us the way. It has been my happy privilege to see her and hear her voice several times. I am striving to follow her closely, and to obey the One whom she has taught us to trust wholly.

MRS. LIBBIE EVARTS ALLEN, New Haven, Conn.

For five months I have been trying to give my testimony to what seemed wonderful at the time. One day, when my husband had just driven away from the house to take our two little girls to school, four miles distant, I felt a numbness creeping over me. I was out in the yard, and wanted to get to the house, but feared I should fall, as I seemed to be losing the use of my limbs. Oh, what could I do! If only my husband and children were beside me! I felt that I was dying, and it was such an awful thought to die without seeing them again. My mother-in-law was in sight of the house on horseback, but I could not call her, as my tongue was swollen, and I could only whisper. I seemed to be paralyzed all over.

I began to repeat the text, "Perfect love casteth out fear." My fear was intense, overpowering, when I tried to talk and I found that I could not say a word so it could be understood. I wanted to reach the house and get Science and Health to read, but I was getting so drowsy and numb when I got in, that I could scarcely keep from

lying down. However, I felt that if I did, I would be lying there dead when my husband came back.

I think I never before felt so entirely alone with God. I prayed until I seemed to feel Him near me. I knew He was my *only* help. All at once I remembered the promise, "They shall speak with new tongues." I knew that God is good, that He is all in all, and that my trouble was all in mortal mind. It was not very long before I felt as well as ever, and I realized that this error had returned to its native nothingness.

Every now and then, it comes to me that the withholding of this statement keeps me back in a great many other ways, in not openly giving God the praise that is His due; and I can keep silent no longer. This demonstration made us all happy and thankful, and I feel very grateful to Mrs. Eddy for showing us the way through Science and Health.—ANNIE M. BAYLES, Dyke, Col.

For nearly four years I have known of Christian Science. During that time I have been healed of several diseases. I had rheumatism very badly, and was mentally depressed; so much so, that I very often concluded life was not worth living. My heart is filled with gratitude to our dear Leader, and to the Scientists who have been so kind and patient with me. I am filled with hope and courage, and above all, love for my fellow-man. I hope this little testimony may help some one seeking the truth.

MRS. L. J. CARRANO, Brooklyn, N. Y.

I am very grateful for what Christian Science has done for me. I have been lifted out of despondency, and now each day, instead of having sick and gloomy thoughts, I am filled with a sense of health and love. I have been healed of many physical ailments, and for this I am grateful, but words cannot express the gladness I feel when I remember that I have found God. I hope to show continually that I am learning more of this blessed truth. I thank Mrs. Eddy for her great love for us all.

MRS. ALICE THRALL ROGAN, Chicago, Ill.

I am more than grateful to be counted as one of God's little ones, for of such is the kingdom of heaven. Since coming to Christian Science I have had so many proofs of the power of Love that I might write all day and still have more to say. I feel deeply grateful to our Leader, Mrs. Eddy, for the wonderful book, Science and Health, that she has given us. Each day its pages reveal to me new beauties, it is indeed a "Key to the Scriptures."

ELEANOR S. SMITH, Chicago, Ill.

[Written for the *Sentinel*.]

The Call.

M. E. T.

ARISE, strike off thy fetters!
Be error's thrall no more.
Stretch forth thy hand, my brother,
Christ healeth as of yore!

Stretch forth thy hand, my sister,
And touch his garment's hem.
Lift up thine eyes, behold it,—
The kingly diadem!

Life, Truth, and Love the circlet
Around that brow of light;
Press forward, steadfast follow
Thy Captain in the fight

'Gainst all the hosts of error,
Their nothingness to prove,
Till all the world shall find Him,
And know that God is Love!

From our Exchanges.

All these modern substitutes for the church exploited by men and women, separately or unitedly, seek congeniality and efficiency by selection. "Nice" people hope to enrich their lives in one another's presence freed from the distractions of the other kind. All these exclusive compacts fail of the fundamental democracy that belongs to religion and after all is better embodied in the church than anywhere else. Certain "nice" people have elected you into their membership. This nicety you will help guard with your black balls only to find that eventually it grows tiresome and stupid to you. There comes inevitably the time of disillusion to the devotees of fraternities, sororities, clubs, and societies, when they discover that they hold no monopoly on excellence; that many interesting people are outside their boundaries, and that their own hearts overreach the limitations they have so championed. There is a growing life in all these that yearns for an organization big enough to hold men and women, genial enough to include rich and poor, wise enough to reach the old and the young, and loving enough to like those who are unlike themselves; and this is what the church assumes to be, nay, comes nearer being than anything else known to man.

JENKIN LLOYD JONES.
The Outlook.

The Christian life is a life of endeavor. It can never truly be anything else. There may be and there must be accomplishment along the way, but there can never be anything like full and final achievement either in service or in character. For satisfaction, what the Christian needs is not work which can be ended, not spiritual attainments beyond which there is nothing more to be striven for or expected; but the Christian does need for the satisfaction and rest of his soul a feeling of certainty that he is in the right way, that he is engaged in the right work, and that he is steadily approximating to his ideal, Jesus Christ. This is what we long for. This satisfaction cannot be found in any contemplation of his own character and achievements, nor in reliance upon his own knowledge and judgment, but in an ever conscious sense of the unfailing and perfect leadership of the Holy Spirit, which Jesus said, "Will guide you into all truth."—*The Watchman.*

Very few are acquainted with the wealth of spiritual suggestion which lies in the application of the terms temple, tabernacle, sanctuary, house of God (wherever found throughout the Bible), to us personally and individually, as well as to the whole company of the disciples, the Church or congregation of the saints. Many passages in the Psalms, for example, where the original reference, of course, is to the temple at Jerusalem, acquire a deeper, more practical, more beautiful significance by being given this turn. Most fittingly now may we make it our "one thing" desirable, that we should dwell in this house of the Lord all the days of our life, by esteeming ourselves God's house and living in full accord with that idea, for thus shall we indeed "behold the beauty of the Lord," and be able to "enquire in his temple," finding him speak within us and tell us what to do.

Western Christian Advocate.

Nothing is easier than to inveigh against those who differ from us, to call them by harsh names, to deny to them citizenship in the kingdom of God. Would it not be better to determine, so far as may be possible, the personal attitude towards Jesus Christ of those whose orthodoxy we question? If any man commits himself in whole-hearted devotion to God's Son, if he loves him, enthrones him in his heart and life, honors and serves him, is not that man our brother Christian?—*The Standard.*

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For description, price, and other information, see last page of cover.

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Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

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A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, Treasurer.
Box 56, Fall River, Mass.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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Der Herold der Christian Science

PUBLISHED MONTHLY

A magazine printed in German, which publishes original and translated articles bearing upon Christian Science, and also testimonies of healing from Germany and America. It contains about thirty-eight pages of such reading matter, and is valuable as an authorized representative of the movement, also the Lesson-Sermons which are read at the Sunday services in all the Christian Science churches.

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CHRISTIAN SCIENCE. Its Worth and Work. By Rev. ARTHUR R. VOSBURGH of Rochester, N. Y.

CHRISTIAN SCIENCE. Its Promises and their Fulfilment. By EDWARD A. KIMBALL of Chicago, Ill.

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CHRISTIAN SCIENCE. Its Work and Scope. By CAROL NORTON of New York City.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

Robert Watchorn, the recently appointed Commissioner of Immigration at Ellis Island, New York Harbor, came to this country in 1879 as an immigrant himself. For many years Mr. Watchorn has been interested in the immigration problem. After spending four years as State Factory Inspector of Pennsylvania, he was appointed an inspector of immigration at Ellis Island in 1895. As such he made himself prominent by his activity and intelligence, being sent to Mexico and Europe to observe the situation and making valuable reports on the evasion of the immigration laws. Learning that thousands of immigrants were making their way into this country illegally from Canada, he was sent there, and developed a system that broke up the process.

On the ground that their business is fraudulent, pseudo-medical concerns in a number of cities, advertising extensively to effect remarkable cures, have been barred from the mails by fraud orders issued by Postmaster-General Cortelyou. By the terms of the fraud order the concerns against whom it is issued can receive none of the mail addressed to them, and cannot even receive money orders made payable to them. Their letters are returned to the senders marked "fraudulent" wherever the sender's address appears upon the envelope, and in all other cases they are sent to the Dead Letter Office.

President Roosevelt, in his speech before the Iroquois Club (Democratic) of Chicago, said.—

"The longer I am in political life the more firmly am I convinced that the great bulk of the questions of most importance before us are questions which we can best decide not from the standpoint of Republicanism or Democracy, but from the standpoint of the average American citizen, whether Democrat or Republican."

The eleven yachts competing for the Emperor's Cup in the ocean race from Sandy Hook to the Lizard, finished in the following order: Atlantic (American, 12d. 4h. 1m.), Hamburg (German, 13d. 2h. 4m.), Valhall (British), Endymion, which previously held

the record, Hildegard, Sunbeam, Fleur de Lys, Ailsa, Utowana, Thistle, Apache.

The steamship *Terra Nova*, formerly a whaler, which has been fitting out in Scotland for several months, sailed on May 16 for Tromsø, Norway. Thence she will sail for the far North, to search for the Ziegler Arctic expedition, led by Antony Fiala, which is believed to be hopelessly entangled in the ice.

The Lewis and Clarke Exposition was formally opened June 1 at Portland, Ore.

Foreign.

The first working session of the International Congress called to discuss the proposal of King Victor Emmanuel to establish an International Chamber of Agriculture, took place last week at the Corsini Palace, in the presence of the diplomatic corps and one hundred and fifty delegates. The conference appointed three commissions—the first to study the organization of an international institute; the second to study the object the institute has in view, and the third to consider the means by which the institute shall be supported.

A great irrigation project, involving an expenditure of about \$25,000,000, has been authorized by the Secretary of State for India. The area commanded by the canals is about 6,250 square miles, although only a small part of it will be reached for a number of years to come. In this area it is estimated that about 3,000 square miles will be irrigated.

The announcement is made that the Japanese losses in the great naval battle in Korea Straits were 113 officers and men killed and 424 wounded. The Russians lost, according to the latest figures, 7,000 men killed and 3,000 prisoners.

The Government in India has offered a prize of \$165 to all officers who will learn and pass an examination in the Tibetan language.

Since the beginning of the war the total shrinkage in the value of Russian public securities is nearly \$875,000,000.

King Alfonso of Spain visited France last week as the guest of the nation.

Industrial and Commercial.

The *Journal of Commerce and Commercial Bulletin* says: The developments of the steel industry during the month of May have been of unusual interest and importance. There has been a large volume of business in heavy steel products and a marked falling off in new contracts for the lighter finished materials. The dissolution of the steel rail pool seems to have been very favorable to the rail mills. There has been a more active demand.

The last report of the Government shows that there are seventy-five billion feet of redwood timber standing on the Pacific coast. Redwood makes an excellent wood for house building, takes a high polish, is practically indestructible by the ravages of time and weather, is not easily set on fire, and as it contains little resin, is almost invulnerable to forest fires.

General.

Lake Michigan rose two feet in the Chicago harbor on Monday, April 10, and receded ten feet on the sands near Waukegan. The fluctuation was due, it is explained, to dynamic pressure. There was a fall in the barometer, the air pressure in the immediate vicinity of Chicago moved north, and the water rose two feet. There are well-defined currents and undercurrents in the lake given to eccentricity of action, and other currents, not well defined, which contribute to that unrest of Lake Michigan which puzzles the best of us.

When the cribs were being constructed in 1883, unexplained currents, moving first one way and then the other, greatly retarded the

work. The superintendent of the work took careful observations to determine the period of recurrence in these currents, but they came and went without rule, the gauge showing a rise or fall of from two to three feet within an hour. Possible variations in pressure did not account for the surprising capers of the lake that year.

On the 23d of July, 1884, fluctuations of a similar character occurred, making a change in lake level of four feet. There was very little change in the barometer from 7 A.M. to 10 P.M., and the theory of dynamic pressure did not fit the case. On the 16th of August, 1886, the fluctuations ranged from eighteen inches to three feet and continued during the day.

Sir Frank Younghusband, the leader of the recent British expedition to Lhasa, the sacred city of Tibet, brushes away in an address the delusion that Tibet is a rainless country. After marching over the elevated plateau, says the *Youth's Companion*, the expedition reached the valley of Gyantse, where willows and poplars were bursting into foliage before the middle of April, and the river banks were covered with masses of purple iris.

On resuming the march for Lhasa, July 14th, heavy rain fell, and frequent rains were experienced until September, and the size of the rivers showed that this part of Tibet has a good rainfall. Lhasa was found lying in a "lovely valley covered with trees, rich with cultivation, and watered by a river as broad as the Thames at Westminster," and "hidden away by ranges of snowy mountains."

Beautiful books were discovered in the temples of Tibet by members of the Younghusband expedition. These books have covers made of close-grained wood, divided into three panels, each one carved with minutely exquisite workmanship. In the center are one or two Buddhas seated on a lotus throne surrounded by the foliage of the "Bo" tree. The whole cover is heavily gilt, the first page of the manuscript being covered with a silk veil of green or red. This page is of a deep Prussian blue, with an ingot panel in the middle bearing the opening words of the book in raised gold letters. The book is printed in large regular letters of gold or with alternate lines of gold and silver.

According to census reports of the increase of population that took place between 1880 and 1890, considerably over sixty per cent went into our larger cities; between 1890 and 1900 the proportion that was added to urban life was reduced to a little over thirty per cent, and apparently since 1900 has been steadily reducing. The taste for country life is rising almost to enthusiasm. The people are going back to their earlier conditions of homeliness with nature, says an exchange.

The Sultan of Morocco, it is reported, will reply to the French proposals, admitting that reforms are necessary, but regretting his inability to conform to French wishes, unless all signatories to the treaty of Madrid agree as to the means for carrying them out.

The British and Foreign Bible Society's List of Versions now include Scriptures in 378 distinct forms of speech. In ninety of these it is providing at least one version of the whole Bible, and in seventy-six others a complete New Testament.

The eruption of Mt. Vesuvius continues, the volcano showing four new openings through which the lava flows, while the immediate surrounding country is covered with ashes.

The Duke of Abruzzi, who has been preparing a great expedition to explore Central Africa, expects to be ready to start in the autumn.

The income of Oxford University is slightly under \$350,000 a year.

Berlin and Dresden are now connected by a wireless telegraph service.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Science and Health as Literature.

W. D. MC CRACKAN.

THE force and beauty of the literary diction and structure in the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, can be rightly appreciated only as the spiritual import of the book is gained. Indeed, the reader who opens the book with the intention of criticising it solely as a literary production, begins at the wrong end and places himself in a false position. He may presently find that he is unable to estimate the literary beauties of the work, because his uncorrected materialistic tendency of thought twists and warps the spiritual meaning of the passages he is reading out of all semblance to that which the author actually intends to convey. It is a common experience among earnest students of Science and Health that passages which at first seemed to be obscure in phraseology grow clear and luminous as they themselves learn to take the steps from sense to Soul and are taught more of truth by actual experience along the battle-line of warfare against evil. The phraseology has not been changed, but the ability of the reader to understand has grown by demonstration. If, therefore, earnest students, who are already proving in a measure the truth of Mrs. Eddy's statements, encounter difficulties in the text of Science and Health, it is reasonable to expect that indifferent or possibly hostile critics may have the same experience. In expressing her ideas the author of Science and Health has naturally followed a certain literary order or arrangement, but if her ideas are not in the least understood this very order and arrangement may seem to the reader more like disorder and disarrangement, and the conclusions reached may appear to lack logic and true reason,—hence much mistaken criticism.

As a matter of practical experience it will be found that the great majority of the readers of Science and Health are searching for its spiritual import and are not greatly concerned at first in discovering beauties of literary style. They are hoping to receive some moral, mental, or physical benefit, or to learn the way by which Christianity may be made practical in the hour of temptation, sorrow, sickness, and trouble of all sorts. Almost all these readers are primarily seekers for good, and as such they receive the Scriptural promise and benediction that they "shall find." Nevertheless there may be sincere readers of the Christian Science text-book who are tempted at moments to cry out that its diction is not clear, and its structure wanting in coherence. It will be of service to them to be reminded that such criticism proceeds from the fact that their own preconceived notions are being upset, and the new leaven of right ideas is at work in their consciousness. The time comes for all true students when the Christian Science text-book not only unfolds its majestic statements to human apprehension with the precision and definiteness of actual science, but also with the beauty of holiness reflected in diction and structure.

There is pronounced originality in the literary style of Science and Health, an originality corresponding to that

of the spiritual message which Mrs. Eddy brings to a materialistic age. Apart from the author's special capitalization of words not used by other authors as synonyms of God, it will be observed that many words are used in what may be termed their primitive or original meanings, and that derived or secondary meanings are very generally eschewed. If the reader's attention is arrested by the author's particular use of a word, he will do well to turn to the best dictionary authorities, where he will doubtless find this use confirmed and supported by writers of classic English. There is also a very marked avoidance of unnecessary words, and this literary habit lends insight and distinctness to her statements and lessens the risk of misunderstanding them. It also gives permanence and durability to her words and makes them more readily available to people of different grades of education. It has frequently been observed by the Scientists whose work lies chiefly among those who do not speak English, that their patients can learn to read the Christian Science text-book more quickly than they can any other book in English. This is doubtless due in great part to the eager desire of these readers to reach the message of good news and of healing which the book brings, but it has also been surmised, and not without reason, that the very choice of words and a certain directness in their use are helpful to readers not familiar with English.

There is throughout Science and Health a very marked positiveness of statement, as one would expect in a book dealing with Science; but this characteristic is apt to excite astonishment, and sometimes even to invite censure, because the public is not accustomed to find uncompromising positiveness in works on religion or ethics, and does not look for definite and precise rules in questions which relate to spiritual thinking. It is not until the reader begins to understand that Science and Health, far from being a work of tentative opinion, of speculative philosophy, or even of hopeful philanthropy, in reality sets forth a Science which has been proven conclusively and definitely by the author herself, that he appreciates the valid reasons for this positiveness of statement. We thus find that this book differs radically from other books on morals, in that it does not merely theorize or give good advice of a general nature, but is specific and accurate in prescribing the unfailing rule and the correct practice for the regeneration of the whole man, morally, mentally, and physically. The tendency to find fault with the absolute nature of these statements is born of the general belief lurking in human consciousness, that a statement of spiritual things must of necessity be vague, uncertain, and mysterious, and that physical matters alone are entitled to precise definition. Thus the very style of Science and Health rebukes the false human sense which would try to monopolize the word Science on behalf of matter and its perishable phenomena, and to relegate Spirit to the realm of the unknowable.

Very prominent among the literary characteristics of the Christian Science text-book is a certain reiteration of ideas which does not involve repetition. An impatient reader, unmindful of its spiritual message, may imagine that the argument is long-drawn, and may exclaim that

the whole voluminous writing might have been compressed within half a dozen pages. No literary critic, however, who desires to render a just verdict, irrespective of prejudice or previous habit of thought, can fail to note that the reiteration complained of is really one of the signs of all literary productions which are called great. From the time of Homer's "Iliad" this reiteration of ideas, from different points of view, in varying modes and tones, has marked every great classic in literature. It is a method which has doubtless been used instinctively by writers of all times in an attempt thoroughly to satisfy the minds of their readers. The same tendency shows itself in music, especially in the opera-dramas of Richard Wagner, who reiterates his musical phrases, his themes as they are called technically, in every key and order to satisfy the demands of the listener. Viewed merely from the standpoint of literature, Science and Health thus displays one of the prime requisites of artistic greatness in this very reiteration of its central theme, that infinite Mind and its infinite manifestation constitute the all of being. A statement of so radical a nature evokes a multitude of queries, and thus leads to accompanying and related themes, all of which are required to meet the insistent needs and the greatly diversified demands of human thought. The resulting whole thus springs from one root with expanding consistency, and effects the correction of the false concepts about God, man, and the universe, latent in human consciousness, while at the same time substituting for them the true ideas which are established in metaphysics as the eternal facts of existence.

It should be borne in mind that every literary work of value has a distinct ethical purpose, and its greatness is best measured by the fulfilment of this purpose. The best proof of the correctness of any literary method is to be found in the depth and character of the impression made upon general thought. The substitution of true ideas for false beliefs results, in this case, in a fact with which the world at large is gradually becoming familiar; namely, that multitudes have been and are being healed of all manner of diseases by reading Science and Health. The healing power, then, is the culminating characteristic of the Christian Science text-book, its distinguishing feature, the mark by which it takes rank as the true "Key to the Scriptures." The writer of this article knows of no other book in the whole realm of literature, outside of the Bible itself, for which this healing power could be claimed; and no book could claim to possess this supreme characteristic if it were not based upon the Bible, and in accord with the Mind that was also in Christ Jesus. A closer study of Christian Science, and especially a more earnest application of its teachings, in practical proof and definite result, will reveal the reasons for that which may seem strange and novel in the grouping of Mrs. Eddy's ideas or in their sequence. The healing task which Science and Health performs requires more than a mere narrative style. In setting forth imperishable statements of Truth and uncovering as well as destroying erroneous beliefs, a new literary order and method of procedure has been found necessary to meet the need; and wise literary critics will do well to withhold any objections which conventional thought may suggest until they are competent to estimate the value of Mrs. Eddy's style by reason of a clearer knowledge of her real motives and achievements.

When this knowledge is gained, even in a measure, the astonishment of the reader grows apace as the vista opens wider and farther into grand possibilities. The wonder is that this book could ever have been written, that any one was found loving enough and brave enough to issue it, or having placed it before the public was enabled to keep it there, unperverted and untarnished by the misunderstandings which its spiritual quality provoked from an unaccustomed world, and profound gratitude to the author of Science and Health rises spontaneously at the thought of the marvelous good which the text-book has accomplished and is accomplishing in behalf of suffering mankind.

"My yoke is easy."

MAY LOUISE JACOBS.

Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.—CHRIST JESUS.

"Ye shall find rest unto your souls,"—the reward is abundant, and day by day, as our spiritual understanding grows clearer through the revelations of Christian Science, does this promise convey a richer meaning and come nearer fulfilment in our experience. In a measure, as we learn of Christ and partake of his meekness and lowliness of heart, we are coming to understand the promise; in a measure, too, we are learning the nature of the burden to be borne. But do we realize the two-fold significance of taking Christ's yoke upon us; what this act implies on our part, what it meant to the Master?

Through centuries of association, the yoke has come to be a sign of servitude and bondage: the oxen at the plow are yoked together; the Israelites in their captivity were under the yoke of their oppressors. Hence, by voluntarily taking Christ's yoke upon us, we signify our intention to labor in the kingdom of God, not, however, as captives, unwillingly, but of our own free choice. From the Scriptures we learn that God "desires mercy, and not sacrifice," and the Master said, "Henceforth I call you not servants; . . . but I have called you friends." The Master who said, "I am the way, the truth, and the life," would not demand submission merely for the sake of submission, nor a sign of servitude as an end in itself. Though the yoke has, in the history of material man and beast, become the symbol of servility, its true object is not to show subjection, but rather that the oxen may the better do the work of their master; may bear their burdens more easily than would be possible without it. So also in its spiritual sense, the yoke is not a burden, but a means of lightening our burdens, and enabling us to perform our duty as children of Him whom we acknowledge as our Father, the creator and Life of all. When we take upon us the yoke of Christ,—that is, when we give our obedience to Truth with the right conception of Life, the right understanding and estimate of all things,—we find our strength increasing through the very act of submitting to this yoke which our wearied senses, in their ignorance, had looked upon as an added burden. Our Master, Christ, relieves us of the heavy weight of the yoke of selfishness and erring judgment; relieves us, in proportion to our willingness and faithfulness, of our burden of sins and diseases, anxieties and perplexities of mortal existence. Instead of these, Truth offers us a share in the labor that is light with hope and satisfying in the certainty and fulness of its fruits,—even the labor of spreading the gospel of Life and Truth and Love; and to help us in this work, we are provided with the easy yoke of obedience to the all-wise and unerring Principle, Love.

The Answer to Prayer.

KITTIE B. WALSH.

THE answer to prayer has been a question of vast importance to Christian people in all ages. Jesus said, "Ask, and it shall be given you," and James, "Ye ask, and receive not, because ye ask amiss." Many testimonies are constantly being given by people who for years prayed to be delivered from the bondage of sickness and sin, and for whom many prayers were offered without apparent results, yet, on coming to Christian Science, a speedy release was found. Does it not follow that they must have ceased, in some degree, to ask amiss, and in that same degree begun to ask aright, since "by their fruits ye shall know them"? The statement in 1 John, 3 : 1-3, which is read at all Christian Science Sunday services, presents a condition attainable by us, when "we shall be like him." What does it mean to be like him? From our present standpoint does it not

mean that we shall possess everything for which we can possibly pray? No one conceives of God as experiencing fear, doubt, discouragement, sickness, sorrow, or sin; or as lacking any good thing. God is Life, Truth, Love, infinite good, and surely, when we find ourselves like Him, in His likeness, the necessity for prayer, as commonly understood, will be done away, for we shall realize the possession of all good things. Is it not equally true that in the degree of our finding ourselves like Him, we shall gain the supply for our present need and the relief from our present bondage,—the answer to our prayer?

Again, a condition is named whereby we may attain to this desired estate. It is, that we see Him as He is. What does it mean to see God as He is, as infinite good, omnipotent and omnipresent? Does it not mean that we must cease to see evil? To know one Mind we must cease to believe in many minds. To see Spirit we can no longer look into matter to find substance and intelligence. To see infinite Love it is necessary to banish malice and hate; thereby fulfilling Paul's injunction to "put off the old man" as a necessary condition to putting on the new.

It follows that when a Christian Science practitioner is called to aid the sick or the sinner, he will gain the answer to his prayer, that is, find the likeness of God for his patient and himself, in just the proportion that he has ceased to see evil and has come to see good. Christian Science reveals the fact that the separation between good and evil can be attained only in daily living. If we are to see good it is necessary to do good and to be good. Jesus' life presents a long series of deeds of unselfishness, loving-kindness, charity, self-sacrifice, and mighty works of healing. Truly he was "A workman that needeth not to be ashamed, rightly dividing the word of truth." It has often been said that Christian Science is a religion of doing rather than talking, hence the vast importance of the closing words in 1 John, 3 : 3. "And every man that hath this hope in him purifieth himself, even as he is pure."

The unceasing toil and loving self-sacrifice, the pure motive and noble purpose of our beloved Leader, have made it possible for this age to gain, in Christian Science, a better understanding of God: to receive in large measure the blessing of answered prayer and to hear the call of eternal Truth,—“Ho, every one that thirsteth, come ye to the waters.”

Peacemakers.

JESSE B. TWISS.

“BLESSED are the peacemakers: for they shall be called the children of God.”

Who are the peacemakers? They who make peace. And what is peace? Peace is more than absence of quarrels among human beings. Peace is harmony; a sense of happiness; a measure of love. It is the content of health and prosperity undisturbed by sickness, poverty, pain, disaster, sorrow, or fear. It is restful occupation; decisive, persistent progress; calm, contented assurance of an abundance, dominion, resource; it is indeed all that makes and keeps man actively, steadfastly, truly happy. Well may they who make such peace for themselves and others be called the children of God!

Blessed, indeed, is it, when even one individual is brought from helpless weakness, racking pains, or torturing fears into such a glorified sense of “on earth peace,” as true peace always is to human experience. And who would not be such a peacemaker? and where can such peace be found?

One such peacemaker there was who, after uttering the words quoted above, went forth giving daily proof that God had indeed placed it in the power of His child to bring this health-giving, life-giving peace into the experience of all who obeyed the rules thereof. His own followers learned how to manifest and impart this peace, and they became truly peacemakers in this larger meaning of the word.

Even the persecutions which they all endured only brought them the greater assurance of the supremacy of their peace; nay, even the very cross whereon his persecutors thought they had ended all earthly peace for Jesus, became the proof he needed to convince an ungrateful, doubting world that neither their sense of an ignominious death nor a rock-hewn grave could overpower, hide, or mar the perfection of his peace on earth.

Thus the Master peacemaker proved the majesty and might of his peace to meet and overcome the seeming reality of human hatred and material disaster. Men did not, however, grasp at once the meaning of this marvelous demonstration, and wars, tribulations, and sins in multiplying forms seemed to hide for a time the grandest lessons of his life-work.

Then came “a still small voice,” whispering with new meaning, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.” Not in drugs and opiates, but “in spirit and in truth” give I peace. A woman heard this voice, and so attuned to spiritual sense was she, so apart from the world's clamoring discords, that she understood the Word and sent out anew to a doubting, suffering, and weary world the glad assurance of a divine and heavenly peace, attainable here and now by all who will heed the call and learn the way of its re-appearing.

To-day Christian Scientists in every land are joyfully unfolding the peace of God to man, wiping the tear-dimmed eyes of mortals that they may see and understand the harmony of divine Love, the sweet healthfulness of the water of Life. From lips unnumbered there goes up a great song of gratitude to him who first taught men the way of the peacemakers, to her who heard the “still, small voice,” and to all the great and growing army of peacemakers in Christian Science, for the fulness of the peace which divine Love, reflected in their consciousness, is pouring out unstintedly upon the children of men.

Thus again, to all who listen, comes the glad angelic song, “Glory to God in the highest, and on earth peace, good will toward men,” and again wise men turn with eager step to follow the light of Truth leading to the place where the idea of divine Love is found.

[Written for the *Sentinel*.]

Song at Sunrise.

MARY J. ELMENDORF.

THE bonny sun is in the east,
And hills and fields are fanes of green
O'erlaid with gold, like solemn chords
With lilting melodies between.

My thirsting heart, elated, waits
'Mid singing birds and shining leaves,
And from the crystal fount on high
A deep, sweet draught of love receives.

Sorrow and pain and sodden care
Fall from me like a garment; free,
With falcon strength, thought takes the blue
On homing wings of ecstasy.

Peace, dew-bright, glistens everywhere;
Light veils the gloom: the rose the clod;
I see the good through all things shine,
And feel the healing touch of God.

The bonny sun is in the east,
And hills and fields are etched with gold;
The sunny truth is in my heart
With benedictions manifold.

Selected Articles.

The improved knowledge of God, whom Jesus declared to be Spirit, is clearly the manifestation of divine Mind or infinite intelligence. This knowing includes the better understanding of the nature and qualities of the creations of this infinite Spirit or Mind, and of man as primarily and eternally a spiritual being in the image and likeness of Spirit, not matter. Christian Scientists plant themselves unreservedly on the teachings and practice of Jesus and Paul, which teachings and practice they are striving day by day to better comprehend and express.

"It is the spirit that quickeneth; the flesh [matter or non-intelligence] profiteth nothing." "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Again, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Is it not now as then? Are not spiritual laws and means to-day regarded as foolishness, and is not the natural man to-day claiming to know the laws and ways of the one infinite Spirit, and to know and discern them materially and as wholly material? Is not this claim an emphatic contradiction of Paul's statement, that spiritual laws and means must be spiritually (mentally) not materially discerned? Is it not a fair deduction that if the spiritual law of life must be spiritually discerned, it must be spiritually, not materially, utilized and applied?

Jesus used this law of Life or God spiritually for the healing of sin and disease. Knowing the spiritual law better than did others, he employed it more effectually. This spiritual law he amply proved did not exalt destructive, material law, but overcame it. This law of God he proved always operated to heal and save, and never to destroy or injure. It had no element of dualism in it. The wave and tempest yielded to the supremacy of this spiritual law. In the degree it is understood, it preserves and protects man from the evil of contagion, the evil of disease, and the evil of every destructive material element, warring against the divine law of Life.

The prayer of spiritual understanding communes with God and reflects the divine nature, which heals the sick and sinful as nothing else can or ever will. This spiritual healing in Christian Science reaches out to the weary sick, who have lost faith in matter as a healing agency, and who at last turn to God and find the truth that makes free. Jesus healed and could only heal those who were in some measure ready to turn from material to spiritual means—from matter to God or Spirit. So only to the sinner who has in some measure found that there is no permanent peace, pleasure, or profit in evil thinking or doing, can the gospel of Christ give out its saving and redeeming power.

JOHN CARVETH.
Flint (Mich.) News.

Christian Science claims that God is everything that the inspired statements of the Bible and the teachings and life of Jesus reveal Him to be; that He is omnipotent, omnipresent, and omniscient Spirit; that He is Love; that He is Life; that He is the source of every good and perfect blessing; that He is "good and very good;" that He is "All in all."

Christian Science teaches that Christ is "God with us," the manifestation of God on the plane of humanity. It teaches that Christ is divine, the Son of God, the Healer of all diseases and the Saviour from all sins. It teaches that it was through the humanity of Jesus that the divinity of the Christ was made manifest; and Christian Scientists believe that it was necessary for Jesus to sacrifice his life in the flesh in order to prove his divine life in God, and thereby reveal and make possible the perfect atonement with the

Father. It makes the atonement of Christ the reconciliation of man to God and the full salvation from every evil to which flesh is heir. While it gives a fuller, deeper, more spiritual meaning to "the blood of Christ" and to "the cross of Christ" than do some of the more popular forms of historical Christianity, it attaches the very deepest and the sublimest significance and importance to everything in the life and experience of Jesus, from his conception to his ascension.

While Christian Science teaches that sin and other evils are neither in, nor of God or His spiritual creation, it also teaches, with the greatest possible emphasis, that all sin must be repented of, forsaken and overcome, before we can be free from the claims of evil. When Christian Science says that sin is unreal, it means that it is an awful lie and deception; that there is no real pleasure or satisfaction in it; that it always ends in pain and death; that, unlike God and His manifestations, it can be overcome, destroyed, and annihilated, and thus proven unreal. Christian Science also recognizes that there is no way to get rid of sin and the evils of existence except through Christ and the Christ-way. In fact, all our denials of sin and evil are to the end that we may love and do that which is good, that which is right, that which is worth while, that which is spiritual, that which is Christly.

In a word, Christian Science, in common with primitive Christianity, teaches that God is, in fact, "All in all," but that His allness will come to light as fast and only as fast as Christ, divine Truth, is seen, lived, and made all in all; as the world, the flesh, and the devil, and all evil are overcome in and through Christ and Christianity.

PROF. J. R. MOSLEY.
Macon (Ga.) News.

A careful examination of Scriptural teaching will be convincing that in their theory Christian Scientists are no farther in advance of their practices than are other Christians who believe the Bible, and who endorse such declarations as the following: "Be ye therefore perfect, even as your Father which is in heaven is perfect." "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Christians who fulfil the demands of these admonitions of our Lord will not fall short of the demands of Christian Science. Jesus said, "The works that I do shall he do also." He made no exception whatever; he did not say,—He that believeth in me shall be able to do in a degree the works that I do, but "The works that I do shall he do also."

A believer, therefore, according to our Master's standard, should be able to heal the sick, cast out evils, raise the dead, and overcome all human woes, all calamities, and even counteract the evil effects of the elements.

Christian Science points to a time when Christians will be able to comply in full with the Divine requirements, but it recognizes that a beginner in the Christian life can no more be expected to perform all the works of our Lord than the child can be expected to do the work of a man. We must place our standard and then work to it.

Because a Christian Scientist sometimes fails he should not be charged with inconsistency, since his lack of success, like that of every Christian, should be credited to the fact of his being an infant in his faith when he ought to be a man. If mortals are faithful in their efforts to practise what they know, each successive generation will improve in understanding and practice, until perfection will be eventually manifested in their practices.

ALFRED FARLOW.
Boston Times.

There is no duty we so much underrate as the duty of being happy. The man who forgets to be thankful has fallen asleep in life.—ROBERT LOUIS STEVENSON.

The Lectures.

Sioux City, Ia.

Before a large audience at the New Grand Theatre last night [April 11], Bicknell Young of Chicago delivered an interesting lecture on Christian Science. Mr. Young was introduced by Congressman Elbert H. Hubbard, who said,—

Some one upon the street to-day asked me whether I was a Christian Scientist. I said, "No." He said, "How comes it that you are introducing the speaker to-night?" I said, "First, as an act of courtesy to a stranger within our gates, and then because he comes as the representative of a great and growing body of earnest and sincere believers, asking only for, and entitled to, a fair hearing." The last words of Goethe were, "Mehr Licht," and as we find ourselves surrounded and enveloped by this mystery of life and death, forever flowing and inflowing, beyond which we can scarcely see, when one comes to us offering light, it is well for us to give attentive ear. From the beginning the race has sought more light, more light. To-night I bespeak for him who shall speak to you an open heart and a candid mind, seeking for the very truth.

The Sioux City Journal.

Riverside, Cal.

Yesterday afternoon [April 23], a large audience greeted Edward A. Kimball, who lectured here on Christian Science under the auspices of Second Church of Christ, Scientist. Prof. A. N. Wheelock presented the speaker to his audience, saying in part,—

In the course of our development we have become a nation of seekers after fact, and though the materialistic side seems at times overdeveloped, we as a people are willing, yes, eager, to know the truth, not only about the forces of the natural world, but also about the forces of Mind and Spirit. We have come to see that the widest and fullest liberty in investigation and discussion is of the utmost value in getting at truth; that intolerance, once thought to be a necessary guardian of truth, is its worst enemy. We have come to know that truth is many-sided and that the receptive mind can get from every honest truth-seeker something that will make its own perception clearer and brighter.

With this broader and more tolerant attitude and with the inquiring mind, partly as cause and partly as effect, has come the scientific spirit, the spirit that questions and probes and tests as never before in human history. A proposition regarding natural forces, a political dogma, or the tenets of a religious faith can no longer rest securely on a mere dictum. They must show to a questioning and sceptical world a reasonable why and how. Reason may transcend faith but the world to-day demands a reasonable faith.

This scientific spirit is another great aid in gaining truth. Sometimes it requires the restatement of old truths and sometimes it demands that ideas that have been held shall be discarded, and for this reason it is feared as the destroyer of truth. But it cannot destroy; it tries, tries as gold is tried.

I hardly know why I am asked to fill this position; I feel somewhat out of place, for I suppose that I am as far from an acceptance of the tenets of Christian Science as any one in this audience; but I try to keep in large measure that receptive mind which would get help to clearer understanding and surer knowledge from every source. And after all, we all of us—humanity itself—are striving for the same goal. We would know the truth; we would have doubt dispelled and rest in the quietude of certainty.

Riverside Enterprise.

Stamford, Conn.

The teaching and the meaning of Christian Science were explained last evening [May 9] in a lecture in the Burlington Music Hall. The lecturer was W. D. McCrackan of New York. Mayor Cummings introduced the speaker, and said in part,—

Whether a person is a believer in Christian Science or not, he cannot fail to be impressed by the rapid growth in the number of its followers, and by the hold which it has taken upon so large a proportion of the intelligence and culture of America. These facts, in themselves, are sufficient warrant for following with attention whatever may be said upon the subject by one who speaks with authority.

I understand that it is the custom, upon occasions like this, to invite some person, not a member of the local organization of Christian Scientists, to preside at the meeting and to introduce the speaker. This custom might not inappropriately be called both delightful and tantalizing. It has its charm in the fact that it recognizes, in this way, the universal brotherhood of man, without regard to differences of opinion concerning doctrines, creeds, or faith. Its difficulties, however, consist in the fact that, under most circumstances, it would be likely to place the presiding officer in an embarrassing situation. For instance, how is it possible for a person who may not be a believer in Christian Science to preside at a Christian Science meeting, and introduce a Christian Science orator to a Christian Science audience, in such a manner as, simultaneously, to glorify the speaker, to gratify the audience, and to satisfy his own conscience? Yet I confess to no such feeling of embarrassment. I am always glad to meet with earnest men and women who are endeavoring to do their work well in this world, and are faithful to the light as they see it. I am always glad to listen to the words of an intelligent man who sincerely feels that he has a message to deliver. I believe that the divine purpose behind the message of an earnest soul is always sufficient to clothe it with a useful measure of truth, and, therefore, to touch it with immortality.

The Advocate.

Lectures at other Places.

- Haverhill, Mass.—Bicknell Young, March 24.
- Nashua, N. H.—Bicknell Young, March 30.
- Seattle, Wash.—Edward A. Kimball, March 30.
- Everett, Wash.—Edward A. Kimball, March 31.
- Montreal, Can. (Second Church).—Bicknell Young, March 31.
- Flint, Mich.—Bicknell Young, April 2.
- Tacoma, Wash.—Edward A. Kimball, April 3.
- Salem, Ore. (Second Church).—Edward A. Kimball, April 4.
- Redfield, S. D.—William D. McCrackan, April 4.
- South Haven, Mich.—Bicknell Young, April 6.
- San Francisco, Cal.—Edward A. Kimball, April 6.
- Ottawa, Ill.—Bicknell Young, April 7.
- Ann Arbor, Mich.—Rev. Arthur R. Vosburgh, April 7.
- Vallejo, Cal.—Edward A. Kimball, April 9.
- La Grange, Ill.—Bicknell Young, April 9.
- Columbus, O.—Mrs. Sue Harper Mims, April 9.
- Aberdeen, S. Dak.—William D. McCrackan, April 9.
- Chillicothe, Ill.—Bicknell Young, April 10.
- San Jose, Cal.—Edward A. Kimball, April 10.
- Passaic, N. J.—Hon. Clarence A. Buskirk, April 10.
- Rice Lake, Wis.—Rev. Arthur R. Vosburgh, April 10.
- Council Bluffs, Ia.—Bicknell Young, April 14.
- Beatrice, Neb.—Bicknell Young, April 16.
- Abilene, Kan.—William D. McCrackan, April 16.
- Petersburg, Ind.—Hon. Clarence A. Buskirk, April 16.
- Chicago, Ill. (Second Church).—Rev. Arthur R. Vosburgh, April 17 and 18.
- McPherson, Kan.—Bicknell Young, April 17.
- Santa Ana, Cal.—Edward A. Kimball, April 21.
- Independence, Kan.—Bicknell Young, April 21.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

The Golden Rule.

It is significant of the divine nature of Jesus' mission that no greater moral precept has been uttered than his words which have since been called the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them."

The following paragraphs from an article which appears on the editorial page of a recent issue of the *Chicago Evening Post* are of especial interest at this time because they point so clearly to the only means by which the industrial and social disorders that have so long seemed to reign in our larger cities may be dispelled. The *Post* says:—

"This is the great need of the world to-day,—men who are righteous and just; men who are a shelter from the wind and tempest of striving mortals; men who are as refreshing as water in dry places; men who are as comforting as the shadow of a great, cool rock in the sun-beaten wastes of the wilderness.

"The man who is as the shadow of a great rock will be a man of peace. He will study to make the Golden Rule his life guide. Being righteous he will take no unfair advantage over his fellows. Being just he will settle speedily any controversy to which he is party. Seeing clearly and hearing plainly he will not misunderstand; scandal and deceit will be foreign to him.

"The surest and most direct road to rest and peace is to give rest and peace to others. The best lodge of refuge from 'rumors of oppression and deceit, of unsuccessful and successful war,' is in one's own mind and heart. Here one may retire at any time; here one may find rest and peace even in the turmoil of the streets, or in the clang and smoke of battle, or in the selfish and sordid rivalries of social and political life.

"To lovers of peace the land is weary enough, in all conscience, just now. Genuine peace does not seem to abide anywhere. The longing for the shadow of a great rock is universal; but the peace and rest which we all hope may follow this world-wide strife and turmoil and fierce conflict will come all the sooner to every man and every woman whose mind is ruled by righteousness and justice and whose heart is as the shadow of a great rock to all who are weary of the hot sands and the blistering sun and the enervating winds of the wilderness."

This is good teaching, and if all mankind were to follow it, the strife and discord which make up so great a part of human experience would soon vanish.

ARCHIBALD McLELLAN.

"In remembrance of me."

WITH the near approach of the annual Communion of The Mother Church many sacred memories gather to remind us of the experiences which have brought us to the present hour,—the paths by which we have been led from the plains of sense to the mount of vision. We may recall some dark days, days when the storm-clouds threatened disaster, when the way was rough and the goal uncertain, and worst of all, when much-needed guidance seemed to be denied us. In the darkest hours, however, an angel of His presence, whose

name is Duty, ever went before us, which, when followed, made our progress not only possible but certain. At times it may have seemed that we were sorely urged, that our strength and purpose would fail, but anon, fresh inspiration came with the Master's words, "This do in remembrance of me." When the lowliest duty was performed with this thought for inspiration, then did it become big with meaning—even "Our common daily life divine." By this ascending way many have been led to those spiritual heights where God is revealed in Christian Science. In the ratio of our faithfulness to duty in the past, and to what some one has named "the sacrament of our daily industry," were gleams of glory vouchsafed us in some of the ordinances of religion, and with these came an ever-increasing desire to trace more clearly the footprints of the great Teacher.

With the healing of disease and sin through Christian Science, has come the sweet assurance of Truth's perpetual presence, and when one who has thus been blessed asks what he may do to express his gratitude to God and to Christ Jesus, the answer is at hand, "Heal the sick." Unless one in this age had heard and heeded this command of the Master, there were thousands still walking in darkness and in the shadow of death, who, through our Leader's obedience and love, are now rejoicing in the liberty wherewith Christ makes free.

In following the Saviour's example we can do no other than heal the sick, the sinful, and the sorrowing at every opportunity which presents itself, and if human sense shrinks from the effort required, perchance from the world's scorn, these touching and tender words come down through the long years, "This do in remembrance of me." Every Christian Scientist who endeavors to heal the sick in accordance with the Christ-teaching, realizes, wherever he may be, that "union and communion" with divine Love which enables him to say, as did the patriarch, "Surely the Lord is in this place." If, in the endeavor to follow Christ, the bitterest trials should come, if absolute self-surrender be the requirement of the hour, the meek and lowly spirit of the Master, manifested by us, will lead to the victory of Soul over sense, for we serve the Cause of Truth not only on behalf of suffering humanity, but also, as he said at the last supper, in remembrance of him.

As we come together for our holy communion, which has no outward sign save that we kneel in silent adoration of the one God, the eternal Spirit who is our Life, the Christ-peace in our hearts should go out to heal the world's sickness, sin, and strife. Shall we not, then, consecrate ourselves anew to the service of the Christ, the service which fills every hour with noble achievements, the overcoming of every form of error, the fulfilment of every duty, in remembrance of that human life which revealed the Divine, and foretold the coming of Christian Science? In Bonar's beautiful communion hymn, he says:

I have no wisdom, save in Him who is
My wisdom and my teacher, both in one;
No wisdom do I lack while Thou art wise,
No teaching do I crave save Thine alone.

And e'en though deadly evils compass me:
Dark perils threaten, yet I would not fear,
Nor poorly shrink, nor feebly turn to flee;
Thou, O my Christ, art buckler, sword, and spear.

ANNIE M. KNOTT.

"Open thy mouth wide."

THE robins had selected the narrow edge of the window-blind for their foundation, and it seemed precarious enough, but it was well protected by a projecting cornice, and when the observing householder noted their sweet neighborliness and trustful plans, he tied the blind securely, and watched with keenest interest the building of their home. Their industry was both cheerful and continuous, and ere many hours the gleanings of the nooks and hedges had been shaped into a soft-lined nest which, though so frail and unpretentious, brought these feathered folk more contentment than ever palace brought its king.

In an astonishingly brief time the little house was peopled, and then the busy season came on. Here, there, and everywhere food was gathered, and however frequent their home-comings, the devoted parents always found a noisy bunch of open mouths awaiting them, and the bugs and worms were dropped into hungry depths with ceaseless round. To the parental call, "Open thy mouth wide," the nestlings were ever obedient, and they grew so fast and so strong that in a little while the freedom of the sunlight and of the sky became their glad possession.

As he followed these simple events, the observer was led to think of that truly Golden Age—an age which has been brought nigh for him and for many, through Christian Science—when the impulse to kill shall be cast out by love; when men shall become so kind, so inoffensive, and so just, as to be worthy the confidence which little birds and beasts would gladly and quickly repose, were they not taught by long and cruel experience to fear. He could but think, too, how much more readily these little brothers learn some lessons than do we, and that their vantage is gained through the quality of their trust and their obedience. They do not worry, and they do not limit a brooding beneficence by profitless questionings. If, like them, we did but open the heart and life "wide,"—if we became so sure of God, so trustful in Him that our first concern was to be entirely responsive to His call,—willing to accept whatever He gives, then would we attain and maintain that ideal attitude toward Truth which is the one contribution we can make to the consummations of the spiritual life.

Our "best gifts" are to be secured only as the limitations imposed by adverse personal preference are removed, through an expanding sense of the infinite wisdom of the Love which is over us. We are all likely to covet health, prosperity, and happiness far more than we do freedom from imperfections of character,—the little expressions of selfishness and unideality of temper which dishonor our Christian profession and mar our influence for good,—and sometimes we pray more sincerely than wisely for blessings whose only possible ground of Divine bestowal is that spiritual-mindedness, humility, and loyalty to right of which we have scarcely thought. We crave a consequent while forgetting its necessary antecedent, and the word to us is, "Open thy mouth wide,"—place no limits upon either the order or the fulness of Love's healing ministry.

The greatest discovery that the average man can make is this, that God's love for him is no fiction; that He is indeed a Father, and, Father-Mother-like, is actively interested in our getting on, our home-coming, our health, happiness, and success. This was the Master's constant teaching, and it has been re-written and re-said in all the centuries; but the birds—how the little things have distanced us in making it practical! and how worthy are they of Jesus' assuring words, when he said, "Your heavenly Father feedeth them!"

Christianity has never suffered a more serious disability than that of contentment with meagre and inadequate spiritual demonstration, upon the part of its representatives. This contentment not only dishonors God by practically denying the fulness of the Divine provision, and the desirability of a perfect healing, but the conscious or unconscious reserve of some part of mortal sense, some detail of its indulgence, preserves and continues that at-one-ment with error which is humanity's disabling weakness. Truth is absolute; this is its greatness and its good. It would illumine every sense, correct every impulse, exalt every desire, purify every motive, redeem every capacity, save unto the uttermost; and there can be no fitting growth, no satisfying peace until we yield ourselves unreservedly to the all-inclusiveness of its transforming presence.

Christian Science reiterates, with splendid insistency, this divine word, "I am the Lord thy God . . . open thy mouth wide and I will fill it." It imparts the realization that God alone is our wisdom, our strength, and our Physician; and it demands a full and unswerving consent that the complete-

ness of the Christ-life appear in us, until in all things—every thought, word, and deed—we are conformed to his image. Then we shall have come to our true Sacrament, and with Elliott we each shall sing, and sing continually,

Thy love unknown
Hath broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

JOHN B. WILLIS.

Letters to our Leader.

Boston, May 8, 1905.

Beloved Leader:—As the fragrance of the blossoming trees comes to me through the open windows this beautiful spring morning, I am reminded of an incident which shows how the fragrance of your noble, loving life is reaching every one whose "windows" are open to receive its message of light and love. When visiting a small town in the north of Ireland, we met a gentleman to whom we had sent a *Christian Science Journal* some time before. He was very anxious to hear more about your teachings and was told how I had been healed by reading *Science and Health*,—made perfectly well. He had known me as a very sickly child, and on my last visit to this town, when I was nineteen, it was not expected that I would survive the winter. My ills were then supposed to have been inherited. My father said for himself that he was better than he had been for thirty years, and his experience was best expressed in the words of Bartimeus, "whereas I was blind [groping in blind faith], now I see,"—am living in conscious understanding of God. This gentleman wondered very much that all our family in America had not accepted Christian Science, and could not understand how any one could entertain any prejudice in regard to your life and motives. He said that to him the fact that you had brought this message to the world, and were proving your word by your deeds, was sufficient proof that you were appointed of God, and no one else could have filled your place; that in his estimation you were following more closely in the footsteps of the Master than even his immediate apostles, for we read in Acts that handkerchiefs or aprons were taken to the sick from the body of Paul, while you do not permit any such thing, teaching rather that it is the Spirit which leadeth into all truth, and is the Healer of mankind.

This loving recognition of God's messenger, from one who had only had a copy of *The Christian Science Journal* to tell him of the message, brought to mind the words of Jesus, "Blessed are they that have not seen, and yet have believed;" also the words of the prophet Elisha, "Fear not: for they that be with us are more than they that be with them;" also these words from *Science and Health*, page 570, "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink." As the eyes of the young man were opened to see the chariots of fire around the prophet Elisha, so were mine opened to see that divine Love was protecting the messenger of Truth to this age, and my fear of prejudice was rebuked. A little later, I found that the *Journal* which this gentleman prized contained an article from your pen,—a letter which you had sent to the Church in Concord, rebuking the human sense that would assume there was healing virtue in the flowers which you sent from Pleasant View, because they came from you. Faithfully and unselfishly you are ever turning our thought to Spirit, God, who clothes the lilies in their glory and is the Giver of all good.

May I now tell you how grateful I am for your teachings and example. Healed by reading *Science and Health*, I was at the point of asking many questions when your announcement in *The Christian Science Journal* of March, 1897, came to me, in which you spoke of "Miscellaneous

Writings" as the best instructor for the student, and that it would help best in the understanding of Science and Health. It was to me the fulfilment of the promise, "Before they call, I will answer." Your wish, expressed in the preface of this book, has become true in my experience, that this volume might be to the reader a graphic guide-book pointing the path. It has indeed been such to me, and words cannot express our gratitude for all it has been to us. In "Voices of Spring," page 330, I find a reference to "the fragrance of being," and thus it is that the fragrance of your consecrated life is going out to all and stirring within them desires for holier living. I thank you more than I can tell for your answer to the question about hell in your address to the Concord Church, and for your definition of "Heaven" given us more recently. Mr. Scott joins me in loving gratitude for all these things. The gentleman before mentioned is still interested. My father and he encourage each other in that little town, so others are uniting with us in the expression of gratitude.

Humbly your follower,

MINNIE A. SCOTT.

Cambridge, Mass., Easter Day, 1905.

Dear and Beloved Teacher:—I have had an experience recently in seeing the nature and method of certain claims of occultism, and by contrast the stainless purity, simplicity, and sublimity of Christian Science has caused me anew to adore. My heart longs to say something to you in better and more humble appreciation of the Christliness of your life and teachings, which exalts them above all that was ever in the world, save only the life and work of our divine Master. When we think of the myriad forms of mesmerism which, in belief, surround us, and remember that you alone, through unspeakable labor and love, have shown us the Christ,—made the way plain,—so that those who are faithful may avoid the snares and escape into purity and God, our hearts are bowed within us, and we pray that we may remember the command, "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life."

With earnest desire to be faithful, your loving student,
DAISETTE D. S. MCKENZIE.

Cripple Creek, Col., May 8, 1905.

Dearly Loved Leader:—I have long desired the privilege of individually thanking you for Christian Science and your loving, tender care to uncover the pitfalls and snares in human thought. From infancy to thirty-six years of age I never knew what it was to be well and strong. I suffered much, and then in one minute to be perfectly well, and my baby to be brought back from the grave, was marvelous. Pride and poverty was the destroyer at that time; but now it all seems nothing in comparison with the truth you have given us, the "rock in a weary land." Now we know in whom we believe. Our love and gratitude grow stronger with each year in the work.

MRS. SARAH M. SMITH.

WE again remind our friends that the Editorial Department has nothing to do with the business affairs of the *Sentinel*, and that orders and remittances should be sent to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us, no such thing as small mercies; all are great because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MACDUFF.

Testimonies of Healing.

My wife had been an invalid for several years and was taking medicine nearly all the time without any perceptible change. About ten months ago a friend who had been healed through Christian Science loaned her a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and she commenced reading it. She gradually improved, and we finally purchased the book. She dispensed with the taking of medicine and improved daily during this time. I was also a great sufferer from indigestion, heart trouble, and rupture, and seeing my wife's improvement I consented to take absent treatment. I improved so that in two weeks' time I could eat with comfort, and my heart trouble ceased. I was, however, fearful that I could not be healed of the rupture, and continued to wear the truss, until one Sunday evening, before going to our service, I left off wearing it. I have not used it for over six months and I am perfectly healed. My wife and I are not only healed of our physical infirmities, but we have begun to see the truth, and we cannot in words adequately thank Mrs. Eddy for bringing it to us. We highly appreciate the inspired words of Science and Health, and we have found in it what we have been looking for these long years. We have sent our application for membership in The Mother Church and we expect to spend our time in the service of divine Love. We desire to thank all the dear Scientists who have helped us to grasp the truth.—ANTON V. SWATY, Mena, Ark.

With a heart full of gratitude to God, and to our loved and revered Leader, I give the following testimony. Last winter I suffered from a form of blood-poisoning caused by albuminuria. Some years ago I had the same trouble, and was under the care of *materia medica*, my husband being an allopathic physician. He was a graduate of, and later a teacher in, the University of Michigan. Although I had the best of care and attention, I was sick for months, and at times suffered intensely. My husband held a consultation of physicians, which resulted in a verdict of one chance out of a hundred for my recovery.

When this disease again came upon me with alarmingly aggravated conditions, I was almost overcome by fear, but with the aid of my son, a boy of fifteen years (we two being the only members of our household), I tried to work out the problem by faithfully reading the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. The subtlety of the disease seemed to be, that the intense suffering came in the night. We lived some little distance from any practitioner, making it hard for my son to go for help. I tried to be considerate of the child, who seemed to need sleep, but many times the only way to lessen the suffering was to go through the Lesson together, or have him read to me. Perhaps he would have to get up two or three times during the night to help me hold to the truth. When the morning light came, the pain would almost leave me, and each time I would think the demonstration made.

Some of the days I was able to work at the decorative work whereby I earned our living; other days I could not leave my bed. My son would lock me in the house while he went away to school. During this time I was able to attend nearly every church service. I made a mistake in not sending earlier for a practitioner, but a sense of straitened circumstances argued that I must not afford that which I could not pay for. This state of affairs continued for nearly four months, when I became very much worse. On a Wednesday evening I was taken with a congestive chill, which lasted for several hours. I seemed to be so near death that I begged my son not to leave me to go for help, for I felt that if I could not hear the spoken words as he read Science and Health, I must pass out. It

is unnecessary for me to speak of the pain and suffering which I then experienced.

When morning came, my son, who had been up nearly all night, went for a practitioner, and very soon harmony was made manifest. In talking with me, the practitioner was able to throw so much light upon the statements of Science and Health and the promises in the Bible, that I felt and experienced a most wonderful uplifting. It was suggested that some one be with us that night, my son having taken the entire care of me for four days and nights. I said, "We can send for a dear Scientist friend in Los Angeles. I am perfectly happy and won't mind being left alone." So about eleven o'clock my son left for Los Angeles, locking the doors, as he had done many times before.

I had been alone hardly an hour, when I was taken very much worse. Never before in my life have I endured such pain and suffering as came upon me then. I faithfully tried to realize the truth and to read Science and Health. Finally I could no longer see, and could only whisper, "O God, leave me not! O God, leave me not!" How material earthly considerations faded away, in those supreme moments of chastening when I met God alone face to face. Even the thought of motherhood was seen in a different light.

I soon became unconscious. My son told me afterward, that upon his return home early in the afternoon, he found me as he supposed quietly sleeping; when he spoke to me I did not answer or move, so he very happily went about attending to other duties in the house. When the practitioner came at 5 P.M., he answered, in reply to the question, "How is your mother?" "Why, she is all right, she has been asleep all the afternoon, and hasn't moved once." The practitioner came into the room where I was lying, and found every indication of death. I do not know how long I lay in this condition, but I became conscious of some one talking. It was the practitioner declaring the truth aloud,—the voice seeming to come from a long distance,—"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." I cannot describe the emphasis which was placed upon the words "My God; in him will I trust." It was laying hold upon the Infinite. The ninety-first Psalm was repeated over and over again, interspersed by statements from Science and Health, which I recognized immediately.

Words fail me to express the illumination which seemed to come to my consciousness as I listened to those life-giving statements. Every word uttered came from the Bible and Science and Health. It was the truth, inscribed there for me, and for every one of God's "children; no mystery but the "mystery of godliness," no hidden, unfathomable doctrine, but the clear crystallized statements of truth, for truly "God is no respecter of persons." At nine o'clock I ate an egg and a piece of toast, the first food in four days which my stomach retained. I then walked without aid to a chair, and sat up while my bed was being made. I rested comfortably during the night, and the next Sabbath morning found me at church.

While I am grateful for the wonderful manifestation of divine Love in bringing me back from the gates of death, I am more grateful for the spiritual uplifting which has come in the working out of many problems. The raising from death was but the beginning of a greater work which is being done for me. My son and I have been blessed beyond measure, and as I write, the sacred memory of that hour comes to me with new significance,—a bugle call to action. I desire to show my gratitude to our beloved Leader by unswerving obedience to the rules given in our text-book, "Science and Health with Key to the Scriptures," and in the Manual. I would like to acknowledge the great good gained from our loved *Sentinel* and *Journal*.

They bring the needed word in season. My heart goes out with love to all our dear workers everywhere.

MRS. WITA J. WRIGHT, Pasadena, Cal.

For the great help, satisfaction, and peace which I have gained through Christian Science, I am very thankful to her whose clear insight of truth has opened the way to the real understanding of God and man. Before studying Christian Science I never realized the utter impossibility of the existence of two powers,—good and evil,—nor had it ever occurred to me that man, as we see him, sinful, sick, poor, and with sorrow and death ever around him, could not be the man created by God. As I look back over the four years since Christian Science was first brought to my notice, I can but wonder how I could ever have been satisfied with beliefs so illogical and contradictory. Now I find an answer to all difficulties, and a remedy for error of every kind, because Christian Science goes to the root of all evil and thus destroys it. The Bible is a new book to me, the passages which have been known since childhood have a new meaning, and the life of Jesus, our great Wayshower, is connected with our own in a way I never understood before. In my own experience I have found latent errors unmasked, but at the same time the way to conquer them is made plain. Fear has seemed a strong enemy to overcome; I find it a foe which meets me at every turn. Criticism is also another enemy, which, through Christian Science, I am learning to face with a better understanding than I ever had before, for I now see that humility is the gateway to harmony, and self-love is the root of condemnation of others. Through the purifying influence of Truth the mental atmosphere has been cleared and the physical troubles have dropped off. Christian Science has enabled me to face troubles which otherwise would have been unbearable; it has kept me in perfect health and strength, because through all the time of strain, I have learned, though only partially as yet, to know that there is no other power but God. The necessity of watching my thoughts is becoming more clear to my consciousness. The seeming attraction of certain phases of thought, and the great care and watchfulness needed to overcome this attraction, is one of the most important lessons to me, for thus I am finding the remedy for one of the most subtle errors in my upward path. Through this higher understanding of Truth, a clearer light has also come respecting the Love which is God and which our Master revealed to the world. Through the teachings of Science and Health, I am beginning to see that Jesus loved because he distinguished between mortal man and the spiritual man, and with this fresh light we, as his followers, may thus reflect Love. For the removal of all these clouds and for the brightness of a religion which can thus be demonstrated, I am very grateful to God, and to our Leader.

MINNIE SYMONDS, Sydney, New South Wales.

It is over four years since I took up the study of this truth. I had just returned home from California and Arkansas, where I had gone three years before, because of nervous prostration. I was somewhat better, but as I had been a cripple from a child two years old, and had worn heavy iron braces on my ankles since having two operations performed on them, the suffering was so intense I would often come home and throw myself down and pray to die. I had taken the Bible to my pastor and read to him about how Christ Jesus healed the sick, and how he said greater things than these would be done; also how we were told if any were sick to call for the elders of the church. I was told, however, that these things were not done now; but I was not satisfied until the book, Science and Health, was put into my hands. Even then I did not know the truth, and the pastor told me that Christian Science was an old, exploded idea of India, but I knew nothing like that could have healed

my eyes; I knew that it was Spirit, God, who did it. I continued to study, and in a few days another of my enemies came up in the form of headache, and I said, Now I am going to see if I cannot put this Science to use. I did so, and although I was never before without some kind of a headache for more than a few days, I have not had one now in four years, and the nervous prostration was healed the first year, with the pain in the back of my head which the doctor said would eventuate in brain fever. I believed that if God could do so much for me, He could also take care of me without my wearing five-pound braces. As I was going to leave my home, I got a practitioner to treat me; and although I could not walk without the braces, I took them off and started on my long trip to the South, my practitioner going one day's travel with me. I only wish I could tell how Truth was with me on this trip. I seemed to be carried in the arms of divine Love. When I did reach my people, and none of them understood Science, I came down, as it were, although the suffering left in a short time, and the sores on my feet were healed.

My limb has lengthened out about an inch and the drawn cords have loosened and are growing. I know that He who has begun this good work in me will complete it, and that nothing can interfere with my progress. I wish to gain an understanding, so that I can not only help myself but others also. I am thankful to God for giving us this truth through Mrs. Eddy, and I know He will reward her.

BELLE D. NEUBANKS, Houston Heights, Tex.

When my daughter turned to Christian Science for treatment, I began to investigate it, and found it a religion that satisfied the whole need. At the time I commenced the study of Christian Science I was a physician of thirty years' practice. I had also been interested in evangelical work, but was never fully satisfied with the results therein obtained. In looking back now over the past, I can count fifty years spent in darkness and gloom, at the end of which time I had become a skeptic, and almost doubted the existence of God. When I found that "Science and Health with Key to the Scriptures" by Mrs. Eddy, was the Christian Science text-book, I purchased a copy, and as I began to understand its teaching, I realized that I was becoming a new creature, as I caught a glimpse of the real, spiritual man. I cannot express as I would, my gratitude to our Leader for the light she has given us through Christian Science, which is one of the greatest blessings that heaven has bestowed upon man. It gives joy and peace to the broken-hearted, raises the fallen, gives strength to the weak; for it teaches that God is all in all and that there is none beside Him.—J. H. LEEMAN, Galena, Kan.

It is with a deep sense of gratitude to God, and to our revered Leader, that I wish to express my love for Christian Science and what it has done for me. Truth has been our family physician for over seventeen years, and has not been found wanting. I have, however, found it very necessary to keep thought firmly fixed on Truth, in order to reap good results. I feel that I owe all I have and all I am to Christian Science. I was healed of many ills when I first came to this wellspring, to drink of the water of Life.

Asthma and female weakness yielded fully to treatment, though I was not healed in a day. My healing was slow and required an effort on my part before I realized I was healed. In later years, even when severely tested, Christian Science has always been a sure remedy. I will speak of two demonstrations which we have had in our family. Our son was healed in three days of a gunshot wound. My husband was thrown from a large load of hay, which caused a very bad dislocation of the elbow and a fracture, but in a very short time the bone was set and he took dinner with the family. Our understanding of

Christian Science did the work, but the healing seemed slow though sure. Can we half realize what Mrs. Eddy has done for us, in pointing out the way for us through Science and Health?—IRENE A. COOPER, Richmond, Kan.

Almost four years ago, faithful and learned physicians of Chicago and New York City said that I could not last long, as there was not a healthy organ in my body; that an operation to stop the constant hemorrhage might postpone the event, but they refused to undertake this task unless I would go to a hospital to be "built up," which I did. The operation was performed, and according to the surgeons it was "as interesting a case as had ever been there." In about a month after I was able to attend to ordinary duties, the same trouble returned, which was most discouraging. I was also suffering from catarrh of the stomach, which was said to be incurable, chronic constipation, great loss of flesh, and extreme pallor. Add to the physical suffering, the loss of mother, husband, baby, and sister, and it will be seen what hopelessness was my constant companion. Many and frequent were the prayers offered—in the only way I then knew how to pray—that I might die too. Just about this time Christian Science was suggested to me, and accepted. In three weeks' treatment all physical trouble was destroyed. I then began to study Christian Science, and in due season there was laid a firm foundation upon which to build health, holiness, and happiness. It was while I was yet young in this study that my sorrow left me as easily as the laying aside of a superfluous wrap, and left instead the peace which passeth all human understanding.

Should it be considered strange that such freedom causes us to love and revere the author of Science and Health, who has shown so clearly by precept and example how to realize the kingdom of heaven within us? Would it not be unnatural if we failed to experience this gratitude?

MRS. M. J. HALLER, San Francisco, Cal.

Many years have elapsed since I was healed of an inherited affliction. From my earliest remembrance until Christian Science came to me, I was under one continued siege of suffering with my eyes. By great care, no unnecessary reading, and comparatively little that was necessary, I succeeded in getting half through my second year in high school, when my sight failed utterly. Twice, for a few moments, as a direct result of prayer and the exercise of will-power, I succeeded in reading a few lines. I could not even distinguish any one whom I knew well, when across the street. My last essay written at school was written with my eyes closed. So determined was I to complete my school work that for some time I attended the recitations to listen only, being excused from study and recitation. My ambition was to gain a thorough education and enter the ministry. I had a Sunday School class of about thirteen scholars, most of whom had never seen the inside of a Sunday School until my untiring efforts brought them there. It was in the midst of all this, and other church work, that my sight began to fail more rapidly. I was compelled to abandon my class, as well as my other church work. The superintendent wrote, urging me to come back and at least sit by my class. I prayed earnestly, then took up the large family Bible to read, but could not see a word of that large print. I said, "If the Lord wanted me to teach this class, He would surely give me the eyesight necessary to do it." Meantime, I had on glasses that a leading oculist of the city had prescribed. I was trusting in glasses, doctors, medicines,—the arm of flesh, one moment, and in the Lord the next. Little did I understand the Scriptural declaration, "I am the Lord. . . my glory will I not give to another."

These thoughts finally presented themselves to me, "Am I really accomplishing any good, after all? If so, it would seem that God is working against His own cause, here on

earth." To smite and hinder those who are working in His vineyard, would not be reasonable. I called on many ministers, who all informed me that it was God's will. My attempt to harmonize this thought with the Biblical statement, "He doth not afflict," proved a failure. Both could not be true.

I questioned further, "But did I not hear you read at church, 'God is no respecter of persons'? How, then, could He afflict me and not others?" How I did long to be able to read the Bible for myself and not have to take it, or rather fragments of it, at second-hand!

My questions were answered, and the blessing of reading the Bible was granted me through Christian Science. I went to a Christian Science service for the sole purpose of obtaining consolation over my disappointment with my heavenly Father, whom I did not then understand. Paul said to the Athenians, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." It is quite evident that Paul did not approve of the belief in an unknown God. Christian Science made known to me the true God of whom the Scripture saith, "He doth not afflict." How could I believe consistently that God would heal me, if I also believed it was His will for the affliction to exist?

The oculist had said, "These glasses will relieve, but never heal you." The Scripture said, "I [God] will heal thee." "I will take sickness away from the midst of thee." Which should I believe, God or the doctor? The very day that I learned whom to trust, I was healed. That very day my belief in the law of heredity was shattered; it was absolutely proven to be no law, and in its place this Scriptural statement was proven true: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge." That the law of heredity is not a law of justice is unquestionable. How, then, could it be a law of God, inasmuch as God is just? My healing was instantaneous! there could be no mistaking it; and so thorough that one doctor was alarmed to hear of a severe test which my eyes endured. He said, "She will go blind yet, and that within five years." It is now nearly thirteen years since my healing, and during that time there has been scarcely a day which has not been spent partly or wholly in reading, writing, embroidering, or in some work which tried my eyes severely.

Never can our all-wise, all-loving, heavenly Father—as revealed in Christian Science—withhold any blessing; but a lack of understanding does withhold many blessings. To Mrs. Eddy, as God's faithful servant, belong unbounded honor and love—the love that we should not merely profess but endeavor to prove by noble lives.

MAGGIE M. HAPER, Cincinnati, O.

I send this testimony with loving gratitude to our dear Leader, for the text-book, *Science and Health*. For twenty years I was sick, and at times suffered indescribable agony. I was treated by physicians at home and abroad, no two agreeing as to the nature of the malady. Drugging was thoroughly tried, also electric treatment, but without avail. Finally, an operation was considered necessary, but I came out no better physically and much worse mentally; indeed the physical suffering was so great, and the mental darkness so dense, that death seemed to be the only way out of it. In the year 1894, I left the church of my fathers, disheartened and discouraged, determined to search for God in my own way. I then attended spiritualist meetings for a year, and failing to find God there, I read and searched the writings of several well-known agnostics without finding what I needed. I then turned to Ruskin and Emerson, and from the latter received the only ray of light I had found thus far. For three years the burden of the cry within me had been to know what God is. The physicians had told me that operations might relieve, but could

not cure me, therefore I felt that my stay on earth was short, for to undergo another operation seemed impossible, and suicide appeared to be the only alternative; but first I must know what God is. While under a physician's treatment in 1898, the following remark was made to me by a friend: "I have found the first person I ever saw who *lives* her religion; she never thinks or speaks ill of any one, and she goes to God for healing when she is sick. She calls herself a Christian Scientist." These words sank deep down in my thought, and for the first time in twenty years hope and faith began to dawn.

As soon as I could I called upon the one of whom such a good account had been given. I thought it strange that she did not talk her religion; however, the next time I called the subject was mentioned, and very wonderful but very far away it seemed to be. As I left the house she said, "I have a book here, called *Science and Health*, that I would like you to read." When I reached home I glanced through the book, and my attention was arrested by the statement that all is Mind. I thought, as I laid down the book, "It is like the Bible,—a good book,—but it is not for me." However, the statement that all is Mind stayed with me, and seemed to repeat itself over and over again. I was awakened in the night by the thought, and in the afternoon of the third day the longing to know what God is became so intense as to be almost overpowering. Gradually, such a deep, sweet sense of calm and peace and quietness seemed to go all through me, and clear and distinct as a voice came the words, "All is Mind;" "Be still, and know that I am God." Everything within and without was light; it seemed that I was lifted completely out of the sense of a material body. A few hours later, when the thought of my body returned, O joy unspeakable! I found I was completely healed; all sense of swelling, pain, and weight had disappeared; but far more wonderful was the fact that at last I knew what God is.

In a few hours all drugs of every name and nature were thrown away. We did not tell the physician not to call again, but he did not come. I stood forth transformed and reformed. When I again took up *Science and Health*, every sentence, every word was illumined. This was six years ago, and since that time the understanding gained from the study of the book has been our remedy for every woe.

It was my privilege to attend the dedication of First Church of Christ, Scientist, of Concord, N. H. Words are inadequate to express my gratitude for this blessing, for the spiritual uplifting, for the desire to walk more meekly in the path our Leader has pointed out, and for a faint glimpse of the utter nothingness of materiality, for a brief glorious glimpse of the allness of Love,—for this, and far more, I am deeply and humbly grateful.

MRS. SUSIE CORFIELD, Salt Lake City, Utah.

Whatever we may think of Christian Science or Christian Scientists, we are forced to admire their devotion to Principle. It is too late to rate these people fools. We fool ourselves if we do that. They come from the most intelligent and most respectable and the most orderly classes. We shall not all follow them; but we may find we can learn something from them. And we should be careful to know ere we judge them. What in all their gatherings they seem to emphasize more than even Mind-healing is the duty to love your enemies, do good to them that hate you, and pray for them that spitefully use you and persecute you. There is no harm in that. We may possibly learn from them that it is "up to us" to walk a little more closely with God and His Christ than we have thought practicable. Surely, if ever people when reviled, reviled not again, these are they. How patiently they take every criticism.

Granite State Free Press (Lebanon, N. H.).

From our Exchanges.

The "kingdom" was the social ideal of Jesus Christ. It was a divine human commonwealth, a moral, spiritual order to be erected upon this earth. It was "light" that by radiation and reflection would illumine every morally dark place; it was "salt" that would prevent degeneracy and decay; it was spiritual ozone that would interpenetrate every soul with its inspiring, life-giving potencies. This divine order began with Jesus' own life. Of those who shared his ideals, motives, purposes, life, he said, "The kingdom of God is within you;" it is a spiritual contagion that spreads from soul to soul. The individual is the "seed" that, by incorporating others, becomes a "tree." The individual is the "leaven" by which the whole "mass" of humanity is to be changed. It is in the individual. Christ's true followers have been constantly enlarging the borders of this kingdom. Jesus had no doubt that it would become universal.

REV. ANTHONY BILKOVSKY.

The Universalist Leader.

When we read the words, "Ye shall receive power, after that the Holy Ghost is come upon you," it is surely pertinent to inquire when were these words spoken? Has the promise which they contain been fulfilled? The advent of the Spirit is here, as always, referred to as a distinct event. Has it taken place? Has the Spirit come upon the church? Need we answer? The Spirit is here, and here forever to abide. His presence is therefore to be always assumed. Instead of tarrying for his coming, we are to rejoice in his presence; instead of waiting for his endowment of power, we are to go to work believing that all the power we need has been made over to us; instead of waiting through weary years of deferred hope for him to come and take possession of us, we are to yield ourselves at once to His influence, doing the work that He bids us in the strength He gives us.

REV. JAMES M. CAMPBELL.

The Homiletic Review.

The crying need of the Church to-day is for enthusiasm—a manifested sense not merely of the importance, but of the immediate and urgent importance, of the life of Christ. We have so large a work to do, and the difficulties and doubts of our time are so pressing, that nothing less than this enthusiasm will afford the motive power for effective and persevering action. The world will not trouble itself to put a value on our message larger than our own clear estimate of its worth. It is far more likely to be impressed by our zeal than by our reasons. For the fire of the Christian faith kindles from heart to heart rather than from mind to mind. And lukewarm hearts have little power of passing on the flame.

The Congregationalist.

What must it have meant to the disciples, after the disappointment of all their hopes in the death of the Master, to realize that he was alive! It mattered not that the new life was not the same as the old, that all their plans must be rebuilt and their hopes reshaped. They were raised with their risen Lord into a new and greater joy.

The Universalist Leader.

The minister is a craven who has a vision of truth, feels its force, but is afraid to utter it lest he be called a heretic, lose caste with his Church, call down the censure of ecclesiastics, or the criticism of the press, be thrown out of his living.—*Western Christian Advocate.*

It is wiser and happier to dwell on merits than on defects. It is better to think of the light in other men's souls than to measure the length of their shadows.

REV. SAMUEL A. ELIOT.

The Christian Register.

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Items of Interest.

National.

Attorney General Moody has written a letter to Secretary Taft of the War Department, giving his views on the general subject of peonage and its bearing on the employment of "coolies" in digging the Panama Canal. He finds that "coolieism," so-called, is a condition of involuntary servitude, and says: "In the employment of labor upon the Canal the utmost care should be taken to exclude the conditions which have been indicated as those of involuntary servitude, or any other conditions of like effect or tendency. This care should be exercised not only in making the contracts to which the United States is a party, but in scrutinizing the contracts, usages, and practices between those who agree to furnish contract labor to the United States and the laborers themselves. What rules, regulations, officers, and inspectors may be needed, in order that the employment of labor may not be violative of the thirteenth amendment, may well be left to the discretion of the Commission."

The opinion of Attorney General Moody regarding the application of the eight-hour law on the Isthmus of Panama has been made public. He holds that the act of August 1, 1892, which limits and restricts to eight hours the daily service of laborers and mechanics employed by the Government of the United States or by any contractor or subcontractor upon the public works of the United States, applies to the employment of laborers and mechanics in the construction of the Panama Canal.

The Albright Art Gallery, Buffalo, N. Y., was dedicated May 31, in the presence of ten thousand people. Work on the structure was begun in 1900. The gallery cost \$750,000 and a maintenance fund of \$10,000 has also been provided by the donor. The structure is of clear white marble, of the pure Ionic type, 250 feet long and 150 feet deep. The portico is a reproduction of the north porch of the Erechtheum on the Acropolis at Athens.

Charles J. Bonaparte, a grand-nephew of Emperor Napoleon, is to succeed Secre-

tary Morton in the Navy Department, who has asked to be relieved July 1. At the time of the investigation into the Post-Office frauds Mr. Bonaparte was retained by the President to assist the Government attorneys and later was detailed to make an investigation into Indian affairs. He is known as a staunch civil service reformer.

Of the American yachts recently competing in the ocean race for the Emperor's Cup, the Ailsa, Thistle, Hildegard, Fleur de Lys, and Endymion are entered for the Heligoland Cup race as racing yachts; and the Apache, Utowanda, and Atlantic in the race for auxiliaries. The race starts June 17 off Dover and finishes at Heligoland. It is a handicap race.

President Roosevelt has proclaimed the entire Wichita forest reserve a game preserve. The reserve is in Oklahoma and contains 57,120 acres. He has also proclaimed a new forest reserve in California to be known as the Lassen Peak reserve, which covers part of the northern Sierra Nevada range and contains a fraction under 900,000 acres.

President Roosevelt last week addressed identical notes to Russia and Japan, suggesting, in view of the good of the world, the desirability of peace negotiations being entertained by the two Powers in question and offering the good offices of the United States. Both Powers have accepted the note and replied favorably.

Of 2,860 voting graduates and non-graduates of the Massachusetts Institute of Technology, 2,035 opposed the proposed alliance with Harvard and 834 favored it. The percentage of those favoring the alliance was higher among the non-graduates than among the graduates.

Canadian and American surveying parties, which were sent some months ago to Alaska to determine the Alaskan boundary, have established the fact that Kate's Needle and Devil's Thumb, two of the highest mountains in the world, are in the territory of the United States.

After observations covering a period of several years, the astronomical observatory of Harvard University announces that the star technically known as 174406, R. S. Ophiuchi, is to be classed as a new star rather than as a variable, as formerly supposed.

Many influential citizens of Oregon, including both State representatives and the senior senator, are under indictment before the Federal Court in connection with the Oregon land frauds.

Foreign.

The *Scientific American*, commenting on the Russo-Japanese naval battle, says: "The explanation of the result is to be found first and last in the Japanese people themselves—in certain excellent traits of their character, many of which are due to a system of ethics that is older than our western civilization. Among these may be mentioned: Intense patriotism; self-denial; scrupulous honor in all matters affecting the welfare of the State; a keen sense of duty; strict discipline; unquestioning obedience to authority; absolute unity of purpose; a firm belief in the destiny of their race; patience and endurance; an absence of self-consciousness and posing, that may well put our 'white' civilization to the blush; a close attention to detail; and lastly, a combination of great prudence and forethought with a marked ability to adapt themselves quickly to the circumstances of the hour."

The Norwegian Storthing, on June 7, declared the union between Norway and Sweden under one King to be dissolved, and that the King had ceased to act as King of Norway. The Storthing further empowered the present State Council to act as a Government of Norway until further notice and to exercise the power heretofore appertaining to the King. An address to King Oscar was adopted, declaring that no ill-feeling was en-

tained against him, his dynasty, or the Swedish nation. There is some feeling that the State may become a republic instead of a monarchy. On the 9th the new Norwegian flag was hoisted in place of the old one on all the fortresses and warships. Sweden thus far has not recognized the revolt.

It is said that no doubt is entertained in diplomatic circles that the proposal in behalf of Morocco to submit the French proposals to a conference of the Powers signatory of the Madrid convention, will be categorically declined by the British, French, Spanish, and Russian Governments. It is thought in some quarters that Germany may utilize the Moorish proposals as a pretext to enter into direct negotiations with France, in which case the Moroccan question may possibly be settled in Paris or Berlin.

King Alfonso XIII. passed from France last week to England and was received there with great cordiality. King Edward himself supervised the details of the elaborate ceremonies. He is the first Spanish King to visit England.

M. Delcasse, Minister of Foreign Affairs, recognizing that differences of view had arisen between himself and his colleagues relative to the execution of the foreign policy of France, particularly concerning the direction of the negotiations with Morocco, has resigned.

The Government of Chile has presented to Congress a motion to raise a loan of \$20,000,000 for the construction of railroads throughout the entire country. These railroads will form a part of the Pan-American Railroad.

To commemorate the victory of Admiral Togo an immense lighthouse, capable of flashing a light eighty miles, is to be erected on Okino Island in the Japan Sea.

Three Russian cruisers, which escaped from the Japanese in the Korean Straits, reached Manila and have there finally been interned.

Industrial and Commercial.

Practically \$1,000,000 worth of automobiles and parts thereof have been exported from the United States since the beginning of the present calendar year. In 1901 twenty-six automobiles, valued at \$43,126, were imported into the United States from France. During the last fiscal year France supplied 368 automobiles valued at \$1,117,494, while from all other countries the total number was 55, valued at \$176,666.

The Mexican Light and Power Company, a Canadian concern operating in Mexico City, has purchased all the light and power plants of the city. This is believed to be the largest individual deal in the commercial history of Mexico.

General.

On the occasion of the recent outing of the Boston Commercial Club at Lynn, Professor Elihu Thomson of the General Electric Company, just to demonstrate how little danger lay in electrical force when properly and scientifically handled, permitted over a half-million volts to pass through his body without displaying the slightest tremor or experiencing the slightest physical discomfort from the test. Two thousand volts, administered or sustained under different conditions, is considered fatal.

In a recent run from Chicago to Pittsburg, a test passenger train made 62 miles in the first hour, 73 the second, 71 the third, 68 the fourth, 62 the fifth, 51 the sixth, 62 the seventh. The train covered 468 miles in 440 minutes and ran mile after mile at the rate of 42 to 44 seconds. The run from Chicago to New York was made in 17 hours flat. The Pennsylvania has since established a regular 18-hour train.

The production of all kinds of rails in the United States in 1904 amounted to 2,284,711 gross tons.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

An Interview with Rev. Mary Baker G. Eddy.

(Copyright, 1905, by The Boston Herald Co.)

BY SIBYL WILBUR.

A CARD.

My recent interview of a few moments with Sibyl Wilbur of *The Boston Herald* was prolific. I confess to having yielded reluctantly to meet the occasion for quieting the billows of public opinion, while constantly signalling it as to my course and hoped-for haven. But what a grand, calm call was hers, what a short time it took for us to talk when touched by the truth of an honest purpose! By speaking less and feeling more we parted reciprocally blest. Will Miss Wilbur accept my thanks for her kind courtesy, for leaving me with not one hour less in which to put my mite with hers into the vast treasure-troves of eternity, to draw the interest on deposits gained from minutes, till we receive the principal whereof God keeps account? May she, because of her goodness, broaden her wide range of usefulness; and I, work on to widen mine into paths of peace; till the burden and heat of the day are done, the eventide is past, and bird and blossom wake in the sunshine.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., May 24, 1905.

I have seen Mrs. Mary Baker G. Eddy. I have conversed with her and secured her answers to a number of questions concerning Christian Science. I have held her hand in mine, felt the touch of her thought, listened to her kindly blessing, and received from her lips a message to the world.

Mrs. Eddy is alive and well, she is in full possession of her mental and physical powers. She has no visible physical malady; she is a beautifully poised, physically etherealized, exquisitely fashioned woman of advanced years. Her mind is clear and energetic, marvelously alert and delicately attuned. Her eyes are radiant, her voice like a bell. In a word, Mrs. Eddy seems to have reached an adjustment between her physical and spiritual powers which promises to carry her existence through many years to come.

The secret which the world has been trying to wrest from the closely guarded home at Pleasant View, the secret which for several years has been construed by suspicion to mean illness, physical or mental collapse, and even, by the extremists of worldly-mindedness, the actual dissolution of Mrs. Eddy and the substitution in her place of a representative—this secret has been disclosed, and in its disclosure is a rebuke for all the petty suspicions which have been heaped against a blameless life.

The secret of Pleasant View is no secret at all. It is the plain and simple truth, which any well-ordered mind might readily have fathomed without the necessity of painful intrusion upon the well-earned seclusion of a woman who gave the full measure of her services to humanity before retiring from the theatre of human activities.

At Pleasant View, in Concord, N. H., lives a remarkable woman, over eighty years of age, who is going through the gradual process of completing the spiritualization of her faculties. She is performing the miracle of human life which may be witnessed in any home where dwells a grand

old father or mother. She is performing the miracle which the saint-like Leo, the late father of the Catholic Church, performed, when he prolonged his life to a grand old age by isolation from the world, when he had opportunity for the spiritualization of his life by reading, prayer, and contemplation, uttering annually a vigorous and spiritually visioned encyclical.

There is no great palace at Pleasant View, such as is the Vatican at Rome; no house with its hundreds of corridors, its doors opening upon doors, its every passageway guarded with soldiers, to insure quiet and sanctity from intrusion; there is no walled garden extending for miles in which one may walk alone with nature and God, sheltered from the prying eye of vulgar curiosity. There is only a simple cottage home set in a few acres of low-fenced ground. A ring of the front door-bell means that every member of the house is disturbed, and the entrance of a visitor into the cottage hallway means an actual intrusion upon a family whose chief member is the ~~most~~ influential woman living in the world to-day.

TRADITIONS SHATTERED BY THE TRUTH.

The writer is not a Christian Scientist. It is necessary to confess at the outset that the interview with Mrs. Eddy was desired, because Mrs. Eddy had become the object of the most intense curiosity of the public press in America. Every great newspaper in the country has striven within the past few years to get an audience with the head of the Christian Science Church, and, failing in this quest universally, they have built up an office tradition which is as monstrous as it is silly when touched with the dissolvent of truth.

The story which has gradually been built up since Mrs. Eddy retired from active life, over ten years ago, has been that the Christian Science Church was founded on the doctrine of everlasting life on earth; that it has declared that death shall be overcome; that it has not the courage to face the inevitable physical dissolution of its Founder. Therefore, as the world no longer had the privilege of seeing Mrs. Eddy, it was likely, nay, probable, that Mrs. Eddy had fallen into physical disability, or had become weak-minded, if indeed she had not already passed away.

There were other stories to the effect that Mrs. Eddy was alive, but that she was daily treated by masseurs and beauty doctors; that the dignity of years was travestied by applications to her person; in a word, that she was tricked out by artificial means to keep up a semblance of youth for the bolstering of the impossible dogma of everlasting youth. A woman's instinct naturally made this point one of especial interest, and, besides, I was determined to be able to give to the world the exact facts.

That the Christian Science Church will not be placed in any predicament for its philosophical teachings in the ultimate demise of its Leader, is made clear by the explanation of the real teaching of Christian Science on this subject of everlasting life, which has been given the writer by an authoritative statement from a member of the Publication Committee. This statement shows the absurdity of the popular misconception of the doctrine.

"We do not claim," said this Christian Scientist, "that it is possible for one to live eternally in the flesh. We accept the Scriptural prophecy that eventually mankind will have

attained to such a high degree of spirituality that death will cease to be a phenomenon of human experience. But centuries may pass before such an exalted state is attained by any mortal. Christian Scientists believe, however, that already longevity has increased through their religious teachings, and that it will continue to increase in each successive generation."

This explanation answers effectually the critic who delighted in imagining that the Christian Scientists had got themselves into a corner; and as to the more flippant comment on the artificiality of Mrs. Eddy's personal appearance, it is possible for the writer to assure the loving followers of Mrs. Eddy, that no indignities have been perpetrated against their Leader; that she is surrounded by loving and devoted friends; that she is the mistress of her own house in an undeniable way; that she is growing old as beautifully as any woman ever did.

And after meeting her and her family, I believe that when, in the fulness of time, the curtain of everlasting life is lifted higher, the world will know of it, and that she will pass on to the greater glory with the triumph of Christian faith, and all Christians the world around will be ready to acknowledge that a useful life has closed as fall the cadences of music, as comes the winter solstice after the long glories of autumn closing in upon the harvest of the year. There will be no greater miracle advocated in her behalf by her million of followers than the one great miracle of a good life which comes to each human being out of the womb of time.

SECURING AN INTERVIEW WITH MRS. EDDY.

The interview with Mrs. Eddy was not secured without considerable delay, without a long series of arguments with various members of the Governing Board of the Church, without eventually overcoming the opposition of the manager of the Publication Committee, Alfred Farlow, whose offices are in Huntington Chambers, Boston. The attempt to have an interview with Mrs. Eddy was begun in February by *The Boston Herald*, and culminated successfully on Sunday, May 21.

The objection which Mr. Farlow made to giving a letter of introduction to Mrs. Eddy, or her secretaries at Pleasant View, was a very natural one. He said that he had not the authority to make demands on Mrs. Eddy's time, and that he did not like to disturb her with requests which she had repeatedly refused to consider. He said that her days were fully occupied, and that it was his duty to assist in protecting her from intrusion. Nevertheless, Mr. Farlow eventually consented to refer *The Herald's* request to Mrs. Eddy, and endeavor to win her permission for the visit.

The kindly offices of Mr. Farlow resulted in a letter from Mrs. Eddy to *The Herald's* representative. The letter was written on her note-paper, under the embossed seal of her crest, the motto of which is "Vincere aut Mori." The date was March 25, and the letter read:—

"My Dear Madam—You will excuse me, since I must be uniform in declining the honor of calls from newspaper reporters. Christian Science cannot be carried on in certain worldly ways. Accept my thanks and this book. Please read page 464, paragraph 1. Sincerely yours,
MARY BAKER EDDY."

The letter was written on a typewriter, but the signature was in the clear handwriting of Mrs. Eddy. It is a noticeable fact that it is quite modern in style, and remarkably steady for one of her years. The letter was accompanied by a copy of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and the paragraph indicated read as follows:—

"It has been said to the author: 'The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?' Could her friends know how little time the author has had in which to make herself outwardly known, except through her labori-

ous publications,—and how much time and toil are still required to establish the stately operations of Christian Science,—they would understand why she is so secluded. Others could not take her place, even if willing to do so. She has therefore remained unseen at her post, working for the generations to come, never looking for a present reward."

The message was entirely courteous, but the refusal seemed complete. Yet *The Herald* was not willing to give up its purpose of obtaining some data of interest about Mrs. Eddy.

The proposal was therefore made to Mr. Farlow that *The Herald's* representative be allowed to visit Pleasant View under the guidance of one of the secretaries, go over the house and grounds during Mrs. Eddy's absence on her drives, and, if possible, obtain a glimpse of Mrs. Eddy as she entered or left the carriage.

All during the month of April this request was held in abeyance, and finally it was conditionally denied. The time was not favorable, the secretaries declared, and if a more opportune time did present itself later the request might be granted. Not until the close of May was the matter brought up again, when a reconsideration of certain flippant reports about Mrs. Eddy, and the incomplete and unsatisfactory descriptions of her which had heretofore appeared in print, renewed the interest in *The Herald's* proposed interview on the part of the Publication Committee, while it also increased my own determination in the matter.

When *The Herald's* representative asserted the intention of going to Concord, and seeking what information was obtainable, finding what welcome there might be, the manager of the Publication Committee wrote letters to the secretaries at Pleasant View, and gave the writer of this story a letter of introduction, begging the courtesies of the house and all that the time might warrant, but not including a request for an interview with Mrs. Eddy. With this the writer had to be content.

I have stated the full particulars of these proceedings to show with what jealous care Mrs. Eddy's representatives guard her seclusion, and I now feel that this jealous care is warrantable, and that, even in the face of misunderstandings and false accusations, these representatives do well in so performing their duty and standing to their guns, as it were, in the face of suspicions of unworthy motives. The life of Mrs. Eddy is very precious to the Christian Science Church.

PLEASANT VIEW BUILDINGS AND GROUNDS.

The trip to Concord, N. H., from Boston is a pleasant one. The two hours' ride up the valley of the Merrimac river, through the low hills which are as the foothills of the White Mountains, carries one through a rugged farming country and many factory towns to the sober little capital city, with its wide, shaded streets, old-fashioned homes, and many churches. The city lies, as it were, in a basin, the rim of which is encircling hills. Old elm-trees make roofs of green over the streets, and there is a quiet, sleepy atmosphere about the town.

The public buildings are grouped together in the centre of the city, the capitol, the state library, the postoffice, and the city building, with six or eight churches grouped around them. Most of the buildings are of New Hampshire granite, and none are more beautiful than the Christian Science church, which was the gift of Mrs. Eddy to her followers in Concord. This building is built of the virgin stone of a freshly opened quarry, and it is almost as fair as marble in color. It has a great tower, which is plain and four-faced, and recedes from its broad base to a lofty belfry, in which are placed tubular chimes on which old hymns are rung out to the city every Sunday morning.

I arrived in the city Saturday afternoon, and was driven almost immediately out Pleasant Street, past the State Asylum, with its beautiful grounds, past the Odd Fellows'

Home, past numerous handsome private homes, until, perhaps a mile from the centre of the city, I reached the grounds of Pleasant View.

The place is to the south and west of the city. One hundred acres slope from the hill road down to the blue river. There is a low granite curbing, surmounted by an ornamental iron fencing. The grounds are laid off like a park, with very careful landscape gardening. There is a sweep of lawn, in the centre of which stands the modest three-storied frame cottage, with its balconies, verandas, and tower effects, giving large window views to the chambers.

There is an ornamental fountain in the foreground, and a circular drive sweeps up to the door from a granite gateway, in which is set a little iron wicket. Beyond the house the lawn slopes to the river, and in various parts of the grounds are large beds of tulips, pansies, hyacinths. Beyond the garden are orchards, which were in full flower at the time of the visit.

From the house a pathway leads toward a miniature lake, on which is built an ornamental boat-house, and here is kept the small skiff in which Mrs. Eddy has sometimes enjoyed drifting about this placid little body of water. The view across the river is beautiful from the windows of Mrs. Eddy's room, and, in fact, from all the rooms on that side of the house. Monadnock rears its purple head some miles away, and directly opposite are the hills of Mrs. Eddy's birthplace.

MR. FRYE, THE FIRST SECRETARY.

I dismissed my carriage at the gate and walked across the pebbly walk to the vestibuled entrance, over which are stained-glass windows, which give a brightly ornamental effect in the pale green color-scheme of the house. My ring was answered by an elderly lady, who greeted me with a smile, and took my card and letter of introduction to Calvin A. Frye, who is Mrs. Eddy's first secretary. She admitted me and directed me to the parlor, where she left me.

I have spoken of the modest dimensions of the house, but the double parlors, which occupy the eastern half of it on the ground floor, are so arranged as to give an effect of stateliness. They are hung in rose-pink silk brocade, carpeted with white velvet, and curtained with filmy lace at the windows. They are full of sunlight, and contain several handsome paintings, one of which is a three-quarters length portrait of Mrs. Eddy, representing her as standing in the pulpit of her church in Boston.

I had but a moment to observe the exquisite daintiness of the rooms, when Mr. Frye came down stairs and invited me into the library, across the hall. This is a small, square room, full of books shut up behind glass doors, with several handsome steel engravings hanging over the cases. The furniture is of leather upholstery, and it is a comfortable, livable, old-fashioned sort of room. Mr. Frye seated himself opposite me, and looked at me thoughtfully for some minutes without speaking. Then he said:—

"I don't want to seem inhospitable to you after your making this trip to Concord, but I cannot do more for you than to let you see our living-rooms, and talk to you for a few minutes. I am busy every day with important work with Mrs. Eddy, and she, of course, cannot be disturbed."

I looked at Mr. Frye in turn, and also remained silent for some time. He is a man of clerical appearance, with hair slightly tinged with gray. He was distinctly disturbed, and perhaps a little annoyed by my visit. He seemed about to frustrate the work of three months by interposing his personal refusal to my quest.

"I want to see the house and the grounds, certainly; all of your home that you can conveniently show me," I replied. "But I also want to see Mrs. Eddy."

"I am not able to command Mrs. Eddy's time. I have told her of your request, and she has not seen fit to grant you an audience," said Mr. Frye. "She is engaged, and does not care to be interrupted."

"Is she engaged with the affairs of the Christian Science Church?"

"She is at present engaged on her own personal affairs, and her secretaries are at work assisting her."

"It was not my intention to inquire as to the exact nature of her business at this moment," I explained. "I merely wished to suggest that the affair upon which I come is of relative importance. I am willing to wait in Concord until such time as Mrs. Eddy will be at leisure to see me. If Mrs. Eddy is ill I will not wait; if Mrs. Eddy is not ill I shall wait with what patience I can find, knowing that you will eventually understand that my business is serious."

Mr. Frye reflected. Presently he said: "As I have told you, I cannot persuade Mrs. Eddy to do anything which she does not wish to do. I will tell her what you say. In the mean time I will have you shown about the place, and I will send you word what Mrs. Eddy decides. I hope the news will be favorable."

At this moment an electric bell rang in the rooms above, and some one came to summon Mr. Frye. I heard a pleasant voice speaking with him, and then the doors closed, and I was left alone to inspect the library if I desired.

After I had looked at two most interesting pictures, the one "Christ or Diana?" the other "Daniel in the Den of Lions," another lady came to me, a lady whom I afterward found was Mrs. Laura E. Sargent. She had a very pleasant face, and she looked at me with a slightly quizzical smile, as though she were in a mood to tease me about the persistence of all news writers. But she said:—

"If you will come with me I will introduce you to our steward, and he will show you about the grounds and stables."

We passed through the dining-room and kitchen, giving me the opportunity to see that, to the last corner of this house, order, simplicity, and absolute daintiness prevailed. The steward, August Mann, was waiting for us, and he took me in charge.

"Show her all about, everything she wishes to see," said Mrs. Sargent, kindly, and Mr. Mann smiled on me in a large, wholesome way,—a smile to dispel the doubts of a Thomas, for he has an open, friendly countenance.

TOUR MADE WITH THE STEWARD.

The stables include a carriage house, horse stables, and cow barns. I was first shown the carriages. Mrs. Eddy's rockaway had just been washed after her daily outing, and I was permitted to sit in it to see how comfortable it was. It is a coupe, hung on especially easy riding springs. It is upholstered in dark green, has silver-mounted lamps, and bears Mrs. Eddy's monogram on the door.

Mrs. Eddy's parasol and a light wrap still lay on the seat. There was a lavender silk knitted handkerchief-bag hanging from the card-case in the front of the carriage, a little clock fixed in the centre of this case, and two crystal bottles set in the wall pockets. These small bottles may have been intended by the makers of the carriage for smelling-salts, perfume, or tiny confectionery, but when I saw them they were empty, and appeared to be merely ornamental fixtures.

The seat of the carriage was especially comfortable, being upholstered with air cushions, and providing a most luxurious and easy resting-place for the back.

"Do you think you could enjoy that in comfort for a long ride?" asked Mr. Mann.

There were several other carriages in the different rooms, an old rockaway which is used on runners in the winter time, but which is far from being a shabby vehicle; a large double-seated surrey for the use of the family, a small run-about, and a top buggy.

On the door leading to the stables there is printed: "Always speak to the horses before entering the stalls."

We entered the stalls, and Mr. Mann duly spoke to each animal, calling each by name. Dolly and Princess are Mrs. Eddy's own carriage horses. They are large, fine-looking

animals of seal brown color, but not of any particularly blooded stock. There are two other horses,—Jerry and Bess, I believe,—just ordinary well-fed creatures.

But down at the cow barns we saw two of the daintiest little Jersey heifers that ever browsed on tender grass. They looked like little deer in color and shapeliness, and in beauty of eyes, and came at the call of the steward as though they were great pets.

After fondling the wet noses of the little cows we went up to the greenhouse, and looked at the plants which are being prepared for the gardens, looked at the hotbeds of salads and early garden truck, and then came up across the lawn, which had attained a plushy softness, to investigate a century plant, with its long blue swordlike leaves.

Two or three men were at work grubbing out dandelions from the lawn, and caring for the turf edges of the walks. I had seen two men in the stables, and judge there were several men servants employed about the place. Its careful gardening shows the effects of their work, for the whole place is kept with exquisite care. At a small summer-house in the grounds we stopped, and the steward invited me to pick all the pansies I wanted. Mr. Frye came down to me there, and told the steward to send the carriage to the door to drive me back to the hotel.

"Mrs. Eddy will send you word to-morrow when you may come to see her," he said, and shook me cordially by the hand.

A MESSAGE COMES FROM MRS. EDDY.

On Sunday morning I attended service in First Church of Christ, Scientist, in Concord, and after the services, which are unusually brief to one used to a long ritualistic service, I went for a stroll, not yet having received any message.

I was walking in a general way in the direction of Pleasant View, when I saw Mr. Mann driving toward me. He drew up at the curb, and said he was coming to fetch me. Mrs. Eddy had decided to see me for a few minutes at one o'clock. We drove back to the little villa, and this time, as I walked up the driveway, I heard the piano, which some one was playing on softly, and just before my ring a ripple of laughter.

All the foolish fears of a great secret at Pleasant View suddenly dropped from me like a hateful cloak. I perceived the beauty of a happy home life, being lived naturally and agreeably here in this well-ordered, well-kept country residence.

The housekeeper answered my ring on this occasion, and said she would take my card to Mrs. Eddy. I went to the parlor, and there met Mrs. Sargent again, and a young man, an under secretary, who has recently gone to Pleasant View. It was he who had been striking the piano keys.

The maid came back to fetch me, and said: "Mrs. Eddy will see you now."

"You are going up with me, are you not?" I asked Mrs. Sargent.

"I will go to the door with you, if you wish it," she replied. "But Mrs. Eddy wishes to see you alone."

"And may I talk with her?"

"Certainly. That is what you are here for," smiled Mrs. Sargent again, with her bit of quizzical playfulness.

We went up-stairs to Mrs. Eddy's study, which is in the tower room with the balcony running around the window. Mrs. Sargent left me at the door, and, to my surprise, closed the door after her as she left me. I saw a lady with white hair standing in the window with her back to me. She stood there quietly for a few seconds, and then turned and came toward me. She held out her hand cordially and spoke my name.

She was the rarefied image of that painting in the room below which I had studied so carefully, and every feature was the feature of the photograph which all the world is familiar with as the picture of the Founder of Christian Science. She wore a gown of black silk, with a piece of

rare old lace arranged in fichu fashion about her neck. Her hair was perfectly white, and rippled softly away from her face. Her skin had the delicate bloom of a dear old lady's, and, though it was fine and almost transparent, it was in no way artificially touched. The hand which she gave me in greeting was very small and well formed. In stature she must be about five feet, five inches.

"All this fuss to see poor little me," said Mrs. Eddy, looking at me with radiant eyes, and smiling upon me benignantly.

"I feel greatly honored at the privilege granted."

"But why should you, my dear child? Why do so many people wish to see me?"

I could not answer. I felt some way overwhelmed.

"All that I ask of the world now," continued Mrs. Eddy, in a voice which had the sweetness of a silver chime about it, "is that it grant me time, time to assimilate myself to God."

Again I was silent, for there was force and decision in every word so gently uttered. The force was like a command from a mind accustomed to be obeyed.

"Are you satisfied, now that you have met me personally, and now that I have acceded to all your requests?"

"I am satisfied," I replied.

"I would that I could satisfy every one who wishes to see me," went on Mrs. Eddy. "I would that I could entertain them all, take them all to my heart. But I cannot do it. I can only say to those who cherish this ambition, 'Look on Truth and forget my personality.' All that I ask of the world is time."

I lifted Mrs. Eddy's delicate hand to my lips, and bowed in assent to her apparent desire to terminate the interview. She touched my forehead with her fingers, and lifted her hand as though to bless me as I withdrew from the room. My last glimpse of her was as she stood there, erect as youth, dominating in expression, and yet gentle, flowerlike, and very lovable. Her last gesture was a wave of her up-lifted hand.

TREASURES IN THE HOUSE.

Mr. Frye was waiting down the hall for me, and he took me to the parlor. There I met the assembled family, Mrs. Pamela J. Leonard, of New York, Mrs. Sargent, and the assistant secretary. Mrs. Eddy had asked them to show me certain of the treasures in the house, and they were waiting to carry out her wishes.

Among these was the gold scroll on which was inscribed the invitation from The Mother Church in Boston for Mrs. Eddy to visit and accept the edifice as a testimonial from the loving hands of four thousand members. This scroll rests in a case upon a table which is covered by a silk embroidered cover, brought from Pekin by Mrs. Conger, wife of the former minister to China, who, as is well known, is a devout Christian Scientist, and who practised her faith among the frightened prisoners at the siege of Pekin during the uprising of the Boxers.

Under this table is a large rug of ostrich tips sent from South America. On another table lies a copy of "Bohemia," done in white vellum, beautifully printed and illuminated, being the second impress of an imperial edition of fifty copies of this work, this number being especially printed for Mrs. Eddy. There is a large tapestry painting on one of the walls, of Jesus as the Good Shepherd, with the inscription, "His banner over me is Love." Another painting which is particularly prized by Mrs. Eddy, having been given her by a student, is "The Angel of the Resurrection."

On the table in the back parlor lie the two silver trowels which were used in laying the corner-stones of the churches of Concord and Boston. The trowel used for the Concord church was given Mrs. Eddy by Lady Victoria Murray, daughter of Lord Dunmore.

In the library is a loving-cup presented by the Executive Members of the Boston Church. This is a beautifully em-

bossed silver urn, in the rim of which are set twelve large pearls. There are also some miniatures in this room of great value and beauty. There are portraits of King Edward and Queen Alexandra of England, and paintings of "The Madonna and Child," and "The Holy Family," done by a pupil of Raphael, and presented to Mrs. Eddy by Lord Abinger. His crest is on the back of the frames, and under this is written, "From Abinger, an admirer, to the Rev. Mary Baker Eddy."

On the wall hangs a Persian rug which was wrought for an empress, and which is valued at \$5,000; but no one could quite tell its history. The rug was woven by hand, and required eighteen years in the making. There was an old Bible in this room printed in 1551, and a quaint old clock which seemed to have a history hid away somewhere. There is also a beautiful old clock in the hall, whose silver chimes ring out the quarter hours. It was presented by her Church. Of its kind there are but few in existence.

DAILY LIFE AT "PLEASANT VIEW."

We walked for a few minutes on the rear veranda, while Mrs. Sargent related something of the daily life at "Pleasant View."

"Mrs. Eddy is an early riser," she said. "She has all her meals with great punctuality, coming down stairs for most of them. She is not faddish about her food in any way, has never given up the eating of meat, nor in any way does she show a peculiarity about what she takes for nourishment, though, of course, she has always been very moderate in her appetite. She would like to take more exercise than she does, but there is little seclusion for us in these grounds, as you can see. She can walk here on the veranda, and she takes her daily ride, which is always an hour in length.

"She loves order and regularity above all things, and she likes to have the household affairs move with precision. She also likes to have a family around her, as you see. She sometimes throws aside all other work and writes poetry. Her writing is excellent, and she punctuates each sentence with great care.

"She takes a personal interest in her daily mail, which is voluminous. She answers a great many letters entirely in her own writing, writing rapidly and apparently without effort; but a large number of letters are disposed of by dictation to her secretaries.

"She superintends all the business which is carried on here, supervising all business of her secretaries. Sometimes she spends long periods in contemplation, and she likes to look across the river there to Bow Hill, where she was born. She told a member of the household the other day that she knew every bit of that territory over there, and that she could see seven counties from her window.

"Our life here is very simple, though quite busy. But it is a life consecrated to God, and every day seems to bring a renewed blessing from association with this beautiful life of Mrs. Eddy. She is always gentle, always self-effacing, and only interested in the living of a holy life. We who are spending our days at 'Pleasant View' have the opportunity of growing wonderfully in the tenets of the Christian Science faith."

The carriage was brought around to the door again, and I was driven back to the hotel. The personal interview with Mrs. Eddy has been faithfully described. I left with her secretaries the outline of an interview which Mrs. Eddy agreed to look over at her leisure, and dictate the replies. This included questions which would involve too long a conversation to be held at one time. The questions were later considered, and given to *The Herald* with Mrs. Eddy's comments, as follows:—

QUESTIONS ANSWERED BY MRS. EDDY.

Is Christian Science a new religion? Yes, a new old religion and Christianity.

Does it stand in relation to Christianity as Christianity did to Judaism? Somewhat.

Are you, Mrs. Eddy, an interpreter of Jesus' teaching, or have you presented that which is new to his teaching? An interpreter thereof.

Is the text-book of Christian Science the Word of God in the same sense as the Bible is? All Truth is of God, and Christian Science is eternal Truth, demonstrable, based on fixed Principle and rules susceptible of proof.

Is "Science and Health with Key to the Scriptures" a fulfilment of the New Testament promises of a latter-day revelation? It is.

Is Christian Science in antagonism to natural science? No, not to natural Spiritual Science. There is no material Science.

Does it (Christian Science) discourage the study of it, or any portion of it? It is gained by study and rightness.

Does it (Christian Science) discourage the study of anatomy, physiology, and hygiene? Not of spiritual hygiene.

Does it (Christian Science) deny the existence of disease germs, or merely assert man's superiority over such forces? Denies the existence thereof.

Does Christian Science expect its followers to live immediately as though entirely spiritualized beings? No.

Is it proper for the Christian Scientist to disregard the laws of hygiene, or merely to disregard them if circumstances make it necessary? To disregard all that denies the Allness of God, Spirit, and His laws.

May the Christian Scientist make use of physical culture, use especially nutritive foods, or make use of the fresh-air treatment as aids to physical well-being? No, not necessarily.

Under any conceivable circumstances would the Christian Scientist make use of surgery? Yes, and no.

In case of infectious disease would the Christian Scientist yield himself to the customary treatment of isolation and disinfection? If the law demands it, yes.

Does Christian Science regard poverty as a manifestation of disease? No.

Is poverty a disease of society or the individual? Of both.

Can the individual, by use of Christian Science, overcome worldly defeat? Yes.

Is there a doctrine taught by Christian Science that evil can be willed against another as well as good? This doctrine is Hypnotism. Christian Science can only produce good effects.

Has an evil mind power against a spiritual life? Evil works against all good, if it works at all.

Do you regard death as the great world fear which the human race wills against itself? Yes.

If the world would abandon the study of disease and crime, and devote itself to the study of wealth, health, and love, would criminals, cripples, and poverty cease to exist? They would.

Does Christian Science advocate the abolishment of philanthropic institutions as well as hospitals? No.

Could society exist without jails and almshouses? Not at present.

Nota Bene.

MISS WILBUR's courteous and correct explanation of the so-called secret of my isolation from the world leaves one feature, and the main one, to be mentioned.

My seclusion is not at all on account of my age, but solely from lack of time in which to accomplish what I do for humanity, and have the moments left in which to regale myself with the sweet intercourse of society.

My first and forever message is one and eternal, and I shall reiterate it this year, *next year*, and so forth.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., June 16, 1905.

Selected Articles.

A Canadian jury has brought in a verdict of criminal conspiracy against four Christian Scientists who conspired to deprive one William Goodfellow of "the necessities of life, to wit: proper medicine and nursing, whereby death was caused."

Let us see. Fifteen years ago a doctor and a wife who should deprive the husband of shelter from the night air would have been held guilty of conspiracy to deprive him of one of the necessities of life, because nothing is more deadly than the night air. In the year of grace 1905 a doctor and a wife who keeps the invalid indoors where the air can't reach him at night is similarly held guilty of criminal conspiracy to deprive him of one of the necessities of life.

Yesterday the night air was not only not a necessary of life, but was positively deadly. To-day, or to-night, rather, the night air is not only harmless, it is positively life-giving; so that consumptives are made to sleep in the open air. It is necessary to save them.

So of medicine. Yesterday blue mass in large masses was one of the necessities of life. To-day nobody needs blue mass. Yesterday X-rays were necessary to save patients suffering from some diseases. To-day the word is, beware of X-rays. It is a wise jury that brings in anything but a Scotch verdict. What is the test? The wisdom of yesterday, or that of to-day? But what of the morrow?

Of course no sensible man will condemn science, but before being sworn on the jury every such man should make sure what science is to guide him—the science of to-day, or yesterday, or to-morrow, or Christian Science.

St. Louis Post-Dispatch.

When Copernicus departed from the old lines in astronomy, and began to regard the heavenly bodies from the standpoint of the sun as the centre of the solar system, the practical results which he obtained were an evidence that he had found the right basis from which to calculate in astronomy. The results stood as proof that the starting-point was correct. In like manner Christian Scientists contend that the practical results or fruits of Christian Science teaching and practice establish the proof that they have found the right basis from which to work out righteousness and health.

Those who have studied the workings of Christian Science in their entirety see therein a spiritual movement making for the well-being of society. No description is adequate which does not recognize the fact that Christian Science transforms the lives of men and women. From every quarter comes the story of pride, obstinacy, selfishness, anger, jealousy, and fear destroyed. Drunkenness, profanity, and sensuality are overcome. Business is conducted upon a more honorable basis, feuds are broken up, children are reared in an atmosphere of greater harmony and love, while husbands, wives, and neighbors are re-united. Christian Scientists testify that, great as has been the physical healing which many of them have received, it is the smallest part of their gain.

The world is welcoming the fruits, and it will also accept the premise from which these fruits are logically derived. In the face of facts, mere personal or theoretical objections are of no avail and need revision.

REV. CHARLES D. REYNOLDS.
Granite State News.

Christ was the first Scientist to preach and practise healing without medicines, and the first healer to give absent treatment. His reiterated injunction to the disciples was to heal bodies as well as save souls. "He gave them power . . . to heal all manner of sickness and disease," and he explicitly instructed them to "Heal the sick, . . . raise the dead, cast out devils." His first act, after announcing his mission in the Sermon on the Mount, was to cleanse a leper

by a touch of the hand. Then he gave the first example of absent treatment. A captain in the Roman legion said, "My servant lieth at home sick of the palsy, grievously tormented." Christ replied, "I will come and heal him." The Roman courteously protested, saying: I am not worthy to receive you in my house, nor is your visit necessary. I say to my soldiers, Go! and they obey me. "Speak the word only, and my servant shall be healed." Christ was surprised at this apt faith, and answered, "As thou hast believed, so be it done." "His servant," added Matthew, "was healed in the selfsame hour." They who do not credit such so-called miracles do not believe the Christian religion. Mrs. Eddy has invented no new thing; she has simply summoned Christians to return to the original teachings and practices of Christ.—*Town Topics.*

Many of the best thinkers of the day are turning to Christian Science, and it numbers among its adherents tens of thousands of men and women in every walk of life. Its growth has been phenomenal. Its work for humanity is far-reaching, and one cannot afford to lightly criticise a religion that numbers among its followers men of high literary, social, diplomatic, theological, educational, medicinal, scientific, and religious standing.

It is no "fad." Life-long invalids—chronic, nervous, mental, organic, and every known disease to which flesh is heir—have been cured, drunkards reformed, morphine fiends lifted out of despair, sinners reformed, and one is most ignorant of facts, and misjudgingly or intentionally deceives the public and himself, who does not recognize the good that is being done by this great truth of the ages.

Editorial in *Wyandotte (Mich.) Record.*

The fundamental teaching of Christian Science that God is All in all, is Scriptural; hence all that really exists is God and His infinite manifestation. This Scriptural view exalts one's idea of God far above the former sense of Him, and enables one to contemplate infinity. From this elevated point of view he clearly perceives that the belief of evil as entity involves the limitation of God as infinite good. Therefore, the manifest phenomenon of evil, known as sin, sickness, disease, and death, must be seen for just what it is; namely, the belief in something apart from the infinite, the belief that there is something opposite and contrary to God, notwithstanding the Scripture declaration that God is All in all.

JAMES D. SHERWOOD.
El Paso (Tex.) Herald.

The establishment of Christian Science in the household does not lessen the loving parental care, or produce indifference or neglect of home responsibilities; but, on the contrary, increases that affection, consideration, and watchfulness which has heretofore been present by removing many of the needless fears and anxieties through giving an understanding trust in the present power of that ever-loving heavenly Father, of whom the Psalmist wrote, "Because thou hast made the Lord, . . . thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

DAVID B. OGDEN.
Oregon Mist.

Glasgow entertains many quaint sects of believers, but only within the past year has it been invaded by the devotees of the religion familiarly known in America as Christian Science. Although branches of The Mother Church in America have existed for some time in the principal towns of England, and there is a branch in Edinburgh, it was only about nine months ago that the first Glasgow meeting of Christian Scientists was held. It numbered but one or two. Now every week a gathering of between thirty and forty may be seen on Sunday morning at their place of meeting in the Masonic Halls, West Regent Street.

Glasgow (Scotland) Record.

From the Field.

A Victory in Colorado.

The Christian Scientists of Colorado are grateful over the outcome of the agitation for medical legislation which has been before the State legislature for several successive sessions. The new medical law enacted by the recent legislature, and signed by Gov. Jesse F. McDonald, contains the following clause, exempting Christian Scientists from the examination prescribed by the measure: "Nothing in this act shall be construed to prohibit the practice of the religious tenets, or general beliefs of any church whatsoever, not prescribing medicine or administering drugs."

The insertion of this clause is clearly indicative of the growth of a more friendly attitude of public sentiment toward Christian Science in the Centennial State in the past two years. In 1901 a medical bill adverse to Christian Science passed the legislature with scarce a dissenting vote, but was vetoed by Gov. Charles S. Thomas. A similar bill passed the legislature in 1903, but met a like fate at the hands of Gov. James A. Peabody, on the ground that the measure was in violation of the bill of rights of the State constitution.

We recognize in this victory the guiding hand of the Father of whom the Psalmist said, "Behold, he that keepeth Israel shall neither slumber nor sleep." A higher step in the emancipation of the race has been won. Our faith in the loving protection of divine Principle has been more firmly established, and our gratitude goes out to our beloved Leader, who has led us thus to prove our right to freedom as sons and daughters of God.—EZRA W. PALMER.

Legislation in North Dakota.

In their legislative work this year, the medical fraternity did not slight North Dakota. At two previous successive sessions a bill was presented, containing a clause to which the Scientists objected on the ground that it might be construed to exclude Christian Science practice. In 1901 the bill was defeated; in 1903 it was "indefinitely postponed," and at the late session of 1905, through the persistent work of the Christian Scientists, who are specially indebted to Senator J. D. Bacon for his personal interest, this third attempt was frustrated. The bill provided for a certain course of study and an examination before a Medical Board authorized to issue certificates or licenses, before beginning the practice of medicine. The physician introducing the bill, and his friends, insisted there was nothing in it that was meant to affect, or that would affect, Christian Scientists, yet they refused to insert the word "medical" before the word "physician," or to make it read "a physician using material remedies, drugs, and surgical appliances." Then an amendment was offered to the effect that the law should not apply to Christian Scientists. The vote on amendment was a tie, and President Bartlett voted for the first time during his office as president of the Senate for two sessions, casting his vote in favor of the amendment. And now, the physicians, who claimed they were not after Scientists, worked with might and defeated the bill as amended. Recalling it, they threw out the entire definition of medicine, and it passed; being practically similar to the one already upon the statutes. This leaves open the opportunity for a definition of the practice of medicine at the next session, convening in 1907. But the chances are narrowing. The people are awakening to the fact that not only is this an attempt to prohibit Christian Science healing, but that it will deny to all citizens the privilege of employing any cure save that of *materia medica*.

J. W. THOMPSON, Publication Committee for No. Dak.

The Lectures.

Los Angeles, Cal.

Between three and four thousand people filled the Temple Auditorium, April 25, to listen to a lecture on Christian Science delivered by Edward A. Kimball of Chicago. The lecturer was introduced by Judge John D. Works, formerly of the Supreme Court of California, who spoke in part as follows:—

My Friends:—All good people are, or should be, endeavoring to better the condition of the human race, spiritually and physically. This endeavor involves a continued and unrelenting warfare of good against evil, of truth against error, in all its forms. Millions of dollars are expended every year, in this country alone, in this humane and beneficent effort. The various Church organizations are regarded as the most fitting, the most potent instruments for the elevation and regeneration of man, spiritually. But thoughtful people are beginning to inquire whether this is the whole duty of the Church. Christian Scientists believe and teach that it is not. Jesus not only preached the gospel to the poor, but healed the sick and all manner of diseases. He commanded his disciples not only to "Preach, saying, The kingdom of heaven is at hand," but to heal the sick.

We believe that the command to heal the sick was as binding and imperative as the command to preach. We believe that a Church that only preaches the gospel, is not doing its whole duty to God or man. We believe that sickness and disease are evils to be overcome, the same as sin, and that they are healed by the same power, as Jesus demonstrated over and over again. We believe that one of the most practical and efficient means of regeneration from sin is to heal from sickness and disease, of mind and body, and make man healthy and happy. And these beliefs are no longer confined to Christian Scientists. Even the old Churches are beginning to say, as one of the foremost preachers of Los Angeles said to me, only a short time ago, "Why cannot the work of physical healing be done in the old Churches? Why was it necessary to organize a new Church for that purpose?" The answer is simple enough. It is because the old Churches have failed in that sacred duty, and it was left for Mrs. Eddy, the Founder and Leader of Christian Science, to revive the teaching of Jesus in its fulness, and demonstrate to the world that God's arm is not shortened since Jesus' time, but that physical disease can and will be healed by divine power now as it was then, if we pray not amiss.

Religious thought is being stirred to its depths on this subject, so important to humanity. So strongly has the duty of healing been impressed on the minds of men, as the result of the teachings of Mrs. Eddy, and the practice of Christian Science, that the great Established Church of England has commenced to form "health guilds," so-called, for the purpose of physical healing. Surely the good people by whom Christian Science was scoffed at and ridiculed, only a few years ago, are learning wisdom.

To-day the teachings and practice of Christian Science are challenging the respectful and kindly attention of all broad-minded, intelligent people, in the other Churches and out of them, and the Church is growing with a rapidity that is the wonder of all careful observers. It has enrolled in its membership thousands who have, through its influence, been brought up from the degradation of sinful habits, disease, discontent, and unhappiness to be moral, upright, healthy, and happy people. It is bringing about a religious revolution which is making the Bible an inspiration and help never realized before.—*Correspondence.*

Lectures at Other Places.

Moline, Ill.—Hon. Clarence A. Buskirk, April 23.

Needham, Mass.—Mrs. Sue Harper Mims, April 23.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

To My Church.

Dearly Beloved:—I request that every member of The Mother Church in Boston pray each day for the amicable settlement of the war between Russia and Japan; and that God bless this great nation, and those islands of the sea, with peace and prosperity.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 13, 1905.

To the Executive Members.

Committee of Executive Members of The Mother Church.
Beloved Brethren:—In response to your greeting, I thank you. I rejoice with you. I love you. Have one Mind, and love thy neighbor as thyself.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 10, 1905.

The Readers of The Mother Church.

THE newly elected Readers of The Mother Church for the ensuing term of three years are:—

First Reader, MR. WILLIAM D. McCrackan, M.A., C.S.B.

Second Reader, MRS. LAURA CAREY CONANT.

Mr. McCrackan is a graduate of St. Paul's School, Concord, N. H., and of Trinity College, Hartford, Conn. He is the author of several works on history and travel, and for a number of years was a lecturer on these subjects in various cities, especially in New York City, for the Board of Education. He is a graduate of the Massachusetts Metaphysical College in Boston, and for three years served as Publication Committee for the State of New York. He has been a member of the Board of Lectureship during the past year.

Mrs. Conant received her early education in New Jersey. For three years she was a teacher of literature and oratory in the Burrit Institute, Baton Rouge, La. Later she taught for a like period in Pensacola, Fla., in which place she became interested in Christian Science through the healing of her sister. After coming to Boston, she continued the study of oratory under the instruction of Dr. Charles Wesley Emerson, of the Emerson College of Oratory, from which institution she graduated in 1893, and for the next three years she gave public readings and taught oratory.

Both the Readers have been practitioners of Christian Science for a number of years, and are spiritually qualified for their new duties.

"The bread of life."

THE Communion of The Mother Church is over, so far as the outward event is concerned, but the wave of spiritual aspiration awakened by this simple, yet profoundly impressive service will go out into human consciousness, and circle the globe with a message of peace and good-will, of "faith, hope, and charity." The lesson for the members seemed to be this,—that he who would enter into the "holy place," must enter by the door of righteousness, while "the

holiest of all" can only be reached through love,—love for God, and for our fellow-man.

All questions as to how people are to be drawn to the church and interested while there, were clearly answered for every unprejudiced thinker who attended The Mother Church last Sunday. In spite of the fact that many had to stand during the entire service, the closest attention was given throughout, and the blending of the voices in the Lord's Prayer and in the singing witnessed to the depth and intensity of feeling experienced by all who were present. No one need wonder that the members of this Church should be stirred to the depths of their being on such an occasion. It is no light thing for one who had been an hungry and athirst in the desert of mortal existence, perchance sick and hopeless, to find the doors of the Father's house opened wide by Christian Science, the blessed revelation of Truth, to learn what it means to partake of the "bread which cometh down from heaven and giveth life unto the world," and of which Jesus said, "If any man eat of this bread, he shall live forever." "Live," said he; not merely exist in the dream of materiality, but be awake to divine reality; "live forever" in gaining with each passing hour a higher, holier, clearer sense of the divine purpose which would be unfulfilled did man not know that he lives because God is his Life.

While loving thoughts went out to our brethren in many lands, our tenderest thoughts accompanied the loyal greeting sent to our revered Leader, whose faithfulness to her high calling may well command the respect of all true Christians.

At our Communion we come together to gain a clearer realization of the life-sustaining power of Truth, and to return thanks for all it is to us from day to day. None can have gone away unfed from this spiritual feast, and like the disciples, we all may pray, "Lord, evermore give us this bread."

ANNIE M. KNOTT.

The Communion Service.

THE annual Communion service of The Mother Church was held in its edifice, June 11. No special arrangements had been made for visiting Scientists, except that one extra service was held. The services were conducted in the usual manner. Edward A. Kimball of Chicago read the following dispatch, which was unanimously endorsed by a rising vote and forwarded to our Leader.

Boston, Mass., June 11, 1905.

Rev. Mary Baker G. Eddy.

Pleasant View, Concord, N. H.

Pastor Emeritus of The First Church of Christ, Scientist, in Boston. Beloved Teacher and Leader:—At this fateful time, when the nations wage murderous war; when the inordinate greed and contentions of society threaten the peace of mankind, and when sin and disease are rampant, we, the members of The Mother Church, with a sacred hope and purpose, have assembled together in His name to commune with our heavenly Father, to consecrate ourselves anew to the service of God, and to pray that we may receive more of the divine Spirit which alone will save the world from sin and strife. We glory in every good thing that has been accomplished through Christianity and the Christian churches for the overthrow of evil, and for the reign of Christ on earth; but we especially rejoice that, through Christian Science, the full, saving efficacy of true Christianity has not only been discovered, but is actually releasing mortals from the enthrallment of disease as well as sin.

Since the day when you first published Christian Science to the world, and asserted the sufficiency of salvation from every ill through our divine Saviour, thousands of weary travelers on earth, struggling against unspeakable adversity, have learned that they can indeed do all things through Christ, and that in the crusade against sickness

they may be victors instead of victims. Christian Science is dispelling the mysteries which unenlightened centuries have devised and imposed upon the race. It supplants the superstition, ignorance, and sin which have made helpless cowards of mankind. It discloses the naturalness of man's dominion over evil, and tenderly reconciles mortals to the abandonment of sin. In revealing the supremacy of Spirit it reveals also the rule which makes that supremacy available. It declares the law of God to be the law of life and health, which abolishes the law of sin and death. It arouses the hope of the despairing, fulfils its promise to the sick, and subdues the torment of fear. For a generation it has thus ministered to the broken-hearted, the sinful, and the sick; and now a million people, radiant with the glow of a new-found peace, proclaim that through its means they have been rescued from the extremes of woe. Not all the enmity of sinuous evil can stay the penitential tears, nor stifle the gratitude of these people. The tongue of slander, of bigotry, and falsehood will plead in vain with them to waver in their supreme devotion to our good God and His irresistible Christ, and to the Christianity which promises to heal and does heal.

To you, the wise, patient Teacher and Leader; to you, the tender, compassionate friend; to you, who have stood as the lone sentinel stands through long, dark nights when storms beat and threaten, we send this simple tribute of our enduring love. Your unceasing labor for humanity, your honesty, your many sacrifices, your fidelity to a sacred trust, the ever-growing kindness of your ministry, the innocent rectitude of your daily living,—all these things and more have endeared you to us and gently compel our gratitude, our friendship, and our affection. Divine love alone can compensate the minister of God who entreates the world to turn from sinful living and yield to the Mind which was in Christ. The ruthless sting which humanity bestows on the prophet of God is a warning to him that the things of earth afford no heavenly reward, and that his consolation must be from on high. But as the modest flower may brighten the pathway of him who climbs the mountain's steep ascent, so may the offering of our cherished esteem comfort you on your heavenly way, and be some small recompense for your loving service to mankind.

WILLIAM B. JOHNSON, *Clerk*.

The subject of the Lesson-Sermon, especially prepared for the occasion, was, "All things whatsoever ye would that men should do to you, do ye." In extending to all a loving invitation to unite in silent, spiritual communion with our heavenly Father-Mother, God, the First Reader appropriately quoted from Science and Health, page 35, lines 19 to 29, and said, "I now invite all present to kneel with us and partake of this spiritual sacrament." After a deeply impressive silence the kneeling worshipers united in the audible repetition of the Lord's Prayer, which closed this solemn and sacred communion.

The three services were well attended, many being obliged to stand, and the reverential and profound interest manifested by all was another proof of the power of Truth in its appeal through Christian Science. The day was fine, and gave all present an opportunity to survey the new edifice, and "tell the towers thereof," while the thought of future worship therein, with the brethren from all the fields, gladdened every heart.

The Annual Meeting of The Mother Church.

THE Annual Meeting of the members of The First Church of Christ, Scientist, was held in The Mother Church on Tuesday afternoon, June 13.

The auditorium was filled, and the meeting was opened by devotional exercises, led by the retiring president, Mr. Alfred Farlow.

The Secretary announced that a message (which appears on page 674) had been received from Mrs. Eddy, and the

following telegram was presented by Mr. Edward A. Kimball, unanimously approved, and forwarded her in reply:—

Boston, June 13, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We acknowledge with rejoicing the receipt of your message, which again gives assurance of your watchful care and guidance in our behalf, and of your loving solicitude for the welfare of the nations and the peaceful tranquillity of the race. We rejoice also in this new reminder from you that all the things that make for the establishment of a universal, loving brotherhood on earth may be accomplished through the righteous prayer which availeth much.

WILLIAM B. JOHNSON, *Clerk*.

The next item of business was the announcement of the officers of the Church for the ensuing year, as follows: President, Prof. Hermann S. Hering; Clerk, Wm. D. Johnson; Treasurer, Stephen A. Chase; First Reader, Wm. D. McCrackan; Second Reader, Mrs. Laura Carey Conant.

Professor Hering was then called to the chair and briefly addressed the meeting. He said in part,—

"Our Leader, Mrs. Eddy, through her discovery, her teaching, and her leadership, has made it possible for ideal conditions to be manifested on earth,—perfection in every direction, in all the departments of human life, in all the faculties and activities of man. Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is now possible of fulfilment,—not suddenly, but in proportion to our fidelity to Truth and our spiritual growth. Therefore, whatever good we may accomplish along this line of endeavor, whatever achievements we may make through the application of this teaching, whether it be secular or religious work, whatever success we may attain in approaching this ideal, even if we actually attain the ideal, we are only doing what Mrs. Eddy has already outlined and made possible for us,—only reaching the standard her teachings have set for us."

The following address to our Leader was then presented by Mr. McKenzie, and having been approved by a unanimous vote, it was sent to her by telegraph.

Boston, June 13, 1905.

To the Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—The members of your Church, The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, in annual business meeting assembled, send their loyal and loving greetings to you, the Discoverer and Founder of Christian Science, and author of its text-book. At this stage in the progress of our Cause, we return heartfelt thanks to Almighty God, and rejoice with you not only in the numerical increase of its adherents, but in the great change in the world's thought regarding it, shown during the past year in the disappearance of much prejudice and intolerance before an advancing perception of the wholesome and redemptive effects of Christian Science.

We rejoice greatly that the walls of our new edifice are rising, not only to faith but also to sight; that this temple which represents the worship of Spirit, with its inseparable accompaniment—the Christ-healing—is being built in our day; and that we should have the privilege of participating in the work of its erection. As the stately structure grows, and stone is laid upon stone, those who pass by are impelled to ask, What means this edifice? and they learn that the truth which Christ Jesus revealed—the truth which makes free—is to-day being proven and is ready to heal all who accept its divine ministry. We congratulate you that the building is to express in its ample auditorium something of the vastness of the truth it represents, and also to symbolize your unmeasured love for humanity, which inspires you to welcome all mankind to the privileges of this healing and

saving gospel. As the walls are builded by the prayers and offerings of the thousands who have been healed through Christian Science, we know that you rejoice in the unity of thought and purpose which is thus expressed, showing that The Mother Church "fitly framed together groweth unto an holy temple in the Lord."

We know how intently you long for the welfare and peace of the world, and for the time when "nation shall not lift up sword against nation, neither shall they learn war any more." The deep peace which has come to us in Christian Science we regard as a promise and prophecy of the universal peace which will bless all men when this Science, which you have discovered and your life has exemplified, gains universal acceptance. We rejoice that the value to humanity of your work—its contributions to science and philosophy, and above all to religion—is being recognized and appreciated more and more by thinkers of all classes.

We desire to assure you of our ever-deepening sense of confidence in your leadership, a confidence which rests upon the proofs you have given us that in all your labor as our Leader you are divinely guided. We are thankful that with greater spiritual growth we are better able to understand what you characterize as the spirit of your life-purpose; namely, "to impress humanity with the genuine recognition of practical, operative Christian Science." That we may faithfully and adequately sustain you in the carrying forward of this purpose, is our sincere prayer.

WILLIAM B. JOHNSON, *Clerk*.

The following reports were then called for and read:—

THE CLERK'S REPORT.

Beloved Brethren:—A brief retrospection of the history of The Mother Church since its Annual Meeting in 1893 is of startling interest, and an inspiration for the continuance and the earnestness of steps taken in Christly paths. The strength of numbers, whose thoughts blend together in loving activity, is always a source of encouragement; but because our number is already large and constantly increasing, the members of this Church should not become dormant in their work, but should be actuated to labor more faithfully and to pray more devoutly for a deeper consecration and a higher demonstration of Christian Science.

The membership of The Mother Church at its first Annual Meeting in 1893 was 1,512; the membership to-day is 34,063, of which number 3,628 were admitted during the past year. Reports from 625 branch churches give them a membership of 38,216, which is a gain of 11.04 per cent. during the past year.

As children that go from one stage to another of advancement, and each year reach higher problems to surmount, so we, as students and demonstrators of what we profess, have problems constantly disclosing themselves to tax our energy, demand our effort, test our sincerity, and prove our love for our work. The problems of Christian Science are so lofty and far-reaching in their scope for the betterment of mankind, that their full purpose may not be perceived by the student while he is endeavoring to prove partially the rule that solves them.

The achievements already attained by this Church have done inestimable good through lessening humanity's weight of woe. By dispelling gloom, dissipating fears, dissolving mental darkness, and breaking the bondage imposed by erroneous beliefs of sin, sickness, and death, they have given liberty, light, health, and happiness.

That Christian Science obeys the commands of the Master is obvious, when the testimony from nearly every part of the world, given by those who have been healed of disease and those who have been redeemed from sin, utters this great fact in the language of the Psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. For he is our God: and we are the people of his pasture, and the sheep of his hand."

In the year 1902 our Leader saw the need of a larger edifice for the home of The Mother Church, one that would accommodate the constantly increasing attendance at all the services, and the large gatherings at the Annual Meeting; and, at the Annual Meeting in June, 1902, a sum of money adequate to erect such a building was pledged. Christian Scientists have contributed already for this grand and noble purpose, but let us not be unconsciously blind to the further needs of the Building Fund, in order to complete this great work, nor wait to be urged, or to be shown the absolute necessity of giving.

Since 1866, almost forty years ago,—almost forty years in the wilderness,—our beloved Leader and Teacher, Mrs. Eddy, the Founder of Christian Science, has labored for the regeneration of mankind, and time has put its seal of affirmation upon every purpose she has set in motion, and the justification of her labors is the fruit. In these years of work she has shown wisdom, faith, and spiritual discernment of the needs of the present, and of the future, that are nothing less than God-bestowed.

At the earnest request of our Leader, and with the money that she gave to make up the requisite fund therefor, the present church edifice was erected in 1894. Many pages of the history of this church are dramatic in their suggestions, but through all the enveloping hindrances there can plainly be discerned the directing hand of God. Guided by His hand, our Leader led the way, and encouraged her workers by word, deed, and prayer, and by her daily example of faith, hope, and courage.

The erection of The Mother Church was carried out under her direction. Hers was the vision that saw beyond the present moment, and her great purpose was borne to a conclusion so triumphant that a most memorable epoch was made in the history of Christian Science.

In the history of every nation there have been periods, both in the political and the religious life of the people, in which some great and lasting benefit has been promulgated, of the scope and magnitude of which the multitude had but little realization, for the very greatness of the good was too much for their vision. Not until years had passed did this epoch-making event obtain its proper perspective, and not until then was it possible for the beneficiaries to feel and to appreciate what the genius of a fearless and prophetic person had done for them.

In years to come the moral and the physical effects produced by The Mother Church, and by the advanced position taken by our Pastor Emeritus and Leader, will appear in their proper perspective. Therefore is it not the duty of all who have touched the healing hem of Christian Science, to get immediately into the proper perspective of the meaning of the erection of the new edifice of The First Church of Christ, Scientist, in Boston?

It is not necessary for us to delay our contributions in order to find out how much our neighbor has given, or to compute by the total membership of The Mother Church what amount each shall send the Treasurer. The divine Love that prompted the desire, and supplied the means to consummate the erection of the present edifice in 1894, is still with us, and will bless us so long as we follow His commands.

For nineteen hundred years Christendom has sought for a revival of the revelation of the Word of God; sought for one who, following Christ's command, "The works that I do shall he do also," should deliver mortals from the torturing pangs of evil, disease, and death.

The manifestations of the faithful practice of Christian Science teachings prove, beyond mere assumption or contravention, that Christian Science is the Science of Christ's teachings, and that Mrs. Eddy is the Revelator.

As followers of Christ in word and deed, we are naturally grateful to the Revelator of Christian Science, who has shown us that the marvelous works of the Master violated no law, and were in absolute accordance with the law of

God. Her revelation has brought to us health, happiness, holiness, and the meaning of the true brotherhood in Christ; so that to-day we realize to a glorious degree the meaning of the words of the Apostle:—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

WILLIAM B. JOHNSON, *Clerk*.

THE TREASURER'S REPORT.

General Fund: Amount on hand June 1, 1905, \$92,187.52; expenditures June 1, 1904, to May 31, 1905, \$118,865.25; included in the expenditures is the sum of \$58,403.17 invested in real estate.

Building Fund: Amount on hand June 1, 1905, \$303,189.41; expenditures June 1, 1904, to May 31, 1905, \$388,663.15; total receipts June 19, 1902, to June 1, 1905, \$891,460.49.

Amount necessary to complete the sum of \$2,000,000 pledged at the Annual Meeting, 1902, \$1,108,539.51.

STEPHEN A. CHASE, *Treasurer*.

A number of telegrams and letters were then read, bearing loving greetings and giving expression to loyal and very practical devotion to the work of completing the building for The Mother Church. On motion, a vote of hearty thanks and reciprocation of love and good-will to all, was unanimously passed.

A vote of appreciation of the faithful labors of the Christian Science Board of Directors was passed, and the meeting closed with a sense of gratitude and love abiding in all hearts.

Meeting of the Executive Members.

THE Annual Meeting of the Executive Members of The Mother Church was held in the church edifice, at nine o'clock, June 10th.

There were present about fifty members from Boston, New York, Pennsylvania, Rhode Island, New Hampshire, Connecticut, and other near-by States.

Matters concerning the interests of the Christian Science movement were discussed, and the meeting was inspiring and helpful. The following dispatch was sent to the Rev. Mary Baker G. Eddy:—

Boston, Mass., June 10, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher—Assembled in Annual Meeting within the walls of The First Church of Christ, Scientist, founded by you, we, the Executive Members of this Church, desire to share with you the gladness and promise of this Communion season. At the very beginning of our greeting we place the word "gratitude," as best becoming the spirit in which we convene after another year of love and labor. We rejoice with you over every evil vanquished, every temptation turned to naught, every inducement to disease robbed of power, every disappointment converted into joy, and every suggestion of separation between God and man proven false. We know that such proofs of Christian Science gladden your heart, and make easier your loving work in behalf of all mankind.

We find that, as our experience broadens and deepens, we are better able to appreciate the meaning of your life-motive. The Scriptures say, "For the law was given by Moses, but grace and truth came by Jesus Christ." Moreover, Jesus prophesied, "When he, the Spirit of truth, is come, he will guide you into all truth." We believe that this prophecy is fulfilled. There are unmistakable signs that the world at large is rapidly learning to apprehend the meaning of your mission and is recognizing the marvelous mental, moral, and physical regeneration resulting therefrom.

The example of your daily living is kindling in us a livelier sense of brotherly love and charity toward all men, and a glimpse of the brotherhood of man is being vouchsafed to us as we learn to have one God and to discard idolatry.

We welcome the new building of The Mother Church as evidence of a clearer understanding of man's at-onement with God and of the Scriptural words, "On earth peace, good will toward men."

With ever-increasing certainty we find in your great work, the Christian Science text-book, "Science and Health with Key to the Scriptures," the rule for the solution of every difficulty which can confront us, and we are greatly solaced and invigorated by the thought that good is eternal and "fadeth not away."

Thus united in the solidarity of a common effort, we greet you to whom we are bound by the indestructible bonds of love and gratitude.

In behalf of the Executive Members we subscribe ourselves,

Your loyal and faithful students,

WILLIAM D. MCCrackAN,

EFFIE ANDREWS,

EUGENE H. GREENE,

Committee.

An Interview with Mrs. Eddy.

THE *Patriot* prints with pleasure to-day [June 12] the entire story told in *The Boston Herald* yesterday by Sibyl Wilbur, entitled, "An Interview with Mrs. Mary Baker Eddy."

The pen picture of Pleasant View and the surroundings, and of the respected and revered Leader of Christian Science, Mary Baker Eddy, and those associated with her in her home, is so beautifully and graphically painted that a lasting and desirable impression cannot fail of being left by it on all who read the description and interview, and cannot fail of a place in Christian Science literature, and the value of it will increase as the years go by.

As one who recently had the pleasure of visiting Pleasant View, and of talking with Mrs. Eddy, we wish to verify in every particular the recital of facts and impressions given expression to by Miss Wilbur in the article as it appeared in the *Herald* yesterday, and as it appears in this paper to-day.

In its perusal, and on account of the personal experience had, doubtless the candid, unadorned, straightforward truthfulness of it, and withal its unstudied simplicity, are what appeal to us most and impress us most vividly.

By entering into the spirit of Miss Wilbur's article, those who have had the pleasure of visiting Pleasant View, of being blessed with the spirit of the place, of having seen its honored occupant, touched her hand, and talked with her, face to face, in that room where she has labored so long and lovingly and arduously for the betterment of mankind, since time with its softening and mellowing and sanctifying influences has contributed so liberally to the perfect rounding of a beautiful life, get in perspective a picture that is false in no particular and exaggerated in no outline.

Editorial in *The Daily Patriot*, Concord, N. H.

Letters to our Leader.

Kansas City, Mo., June 7, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

In response to the reminder from the Directors of The Mother Church, appearing in the *Sentinel* of May 27, and in recognition of the need of the hour, and the great blessing to be derived by all mankind through the completion of The Mother Church, a special business meeting of the members of First Church of Christ, Scientist, of Kansas

City, Mo., was held June 2. As a result of this meeting the sum of \$2,000 has been forwarded to Mr. Chase. At another meeting, held to-night, June 7, it was unanimously decided to postpone much-needed repairs on our local church edifice, and to forward to The Mother Church the amount of \$1,352.00, which had been especially raised for these repairs. A surplus of \$300.00 from our general fund was added to this amount, making a total of \$18,212.00 forwarded to date. We firmly believe that the need of this hour demands a loving sacrifice from every Christian Scientist, and in this we are endeavoring to follow your example of self-sacrifice and love for mankind. We feel assured that as a branch of The Mother Church our every need will be supplied through the fulfilment of this, our present and paramount duty.

ADAM H. DICKEY, C.S.B.,
JACOB H. LANDIS,
JOHN H. WHEELER, C.S.B.,
MRS. EMMA D. BEHAN, C.S.D.,
MISS DORA M. KNAPP, C.S.B.,
MRS. D. G. SAUNDERS,

Committee.

Curran, Ill., February 27, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—I feel that my first expression of gratitude and thanks for deliverance from the "last enemy" must be to you, who have revealed to this age the new-old Christ-truth, that the recognition of God as ever-present Life can and does dispel the illusion of death.

Every material condition indicated death, and this sentence had been pronounced audibly upon me. All the members of the household believed it true but one, who, standing by my side, reiterated again and again the statement, God is Life, until thought responded to the word of Truth,—the word which "shall not return unto me void;" and consciousness dwelt in the "secret place of the most High," in the knowledge that "in Him we live, and move, and have our being."

How can I thank you, dear Leader and friend, for your self-sacrifice, toil, and love which have made such an understanding of God possible, except to walk each day, each hour, more closely in the strait and narrow way? This I shall strive to do.

Lovingly yours,

MRS. BESSIE MERRICK.

Jamestown, N. Y., April 6, 1905.

Beloved Leader:—It will be a pleasure to you to know of the favorable comment made upon Christian Science from the pulpit of the First Congregational Church of this city. Rev. Dr. W. H. Hickman, president of Chautauqua, the Methodist assembly, while filling the vacancy during the absence of the regular pastor of this church, preached many interesting sermons, one being on "The Touch of the Power." He took for his text Matthew, 9:20-22, the healing of the woman who had an issue of blood. I here give the points which may interest you, but not in exact quotation.

There are a class of people to-day who firmly believe they are healing as Jesus did. I am convinced we have not attained our full inheritance as sons and daughters of God. Mrs. Eddy is bringing the healing to her Church. Let her continue her discoveries. Let those who believe in her continue to believe in her, it may benefit us all.

He also told of three cases of healing which had come under his personal observation, and while firmly believing in the skill of the physician, he vaguely implied that should all else fail him in his extremity he would not be opposed to trying Christian Science. Lovingly,

MARTIN F. JACKSON.

Testimonies of Healing.

I have often wished to tell how grateful I am for Christian Science, and for the many blessings it has brought into my life. It came to me at a time of great mental depression, adverse circumstances, loss of dear friends, and months of ill health, wherein I could see life only as a burden. About this time a kind friend sent me as a Christmas gift, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was then suffering from a severe attack of peritonitis and was too weak even to hold the book in my hands. I had heard of Christian Science, but thought it of no practical use to me; however, if I got better I would read the book for the giver's sake. I improved slowly and began the study of the book, and in it I found a medicine that heals all sorrow, sickness, and sin. A bright star of hope appeared, lighting up the dim future and leading me to the ever-present Christ. It has given me a sure trust in God, comfort in sorrow, health and strength to work and to help others. There have been dark days, opposition and prejudice to overcome, but through all these things I never doubted the saving and healing power of Christ, Truth, as revealed in Science and Health. The little star still shines on as a beacon light, leading unto the perfect day. There is still much to overcome, but I can say with Paul, "He which hath begun a good work . . . will perform it until the day of Jesus Christ."

I was deeply impressed by a testimony that appeared in the *Sentinel*, August 20, 1904, the healing of a tiny baby, also the letter written by the father of the child. The testimony brought to me a feeling of great joy and thankfulness; joy to know that infinite Love is reaching us here and now, supplying all human needs, releasing the sin-laden from bondage, giving hope and comfort to the sorrowful, health and rest to the weak and weary. May God bless all the workers who are sowing the good seed. May He water the soil with the dew of divine Love and give them fruits an hundred-fold. I take this opportunity to express my sincere gratitude for the Christian Science literature. The Lesson-Sermons are a continual feast. For all these blessings I give God thanks, and the greatest blessing of all is the victory over self.—E. HOBBS, London, England.

I was healed by Christian Science in February, 1887. While studying at the Conservatory of Music in Leipzig, I was stricken with paralysis during one of my lessons. I was playing a concerto through with my teacher, preparatory to a rehearsal with the orchestra, when I suddenly lost control of my hands, which were on the piano keys. My teacher advised me to rest the remainder of the day, thinking that the trouble was due to fatigue. The most intense pain set in, described by physicians later as being like the pain attending gunshot wounds. I grew steadily worse, and left Leipzig for rest and travel. I consulted a physician in Munich, after a few weeks, who said that I had had two strokes of paralysis, and had lost the sense of touch. I was sent to Switzerland and spent two months under the care of a celebrated physician. The pain continued, but I would not give up, and I returned to Leipzig, determined to play in spite of all that had been said by the physicians. The first attempt to practise, however, convinced me that I could not play, and although the nerves in my hands had been traced with needles until the blood dripped from the ends of my fingers, without causing pain, I did not realize the loss of the sense of touch. I then consulted another physician, and he said that I would never be able to play again, but that something should be done to try to relieve the excruciating pain I endured; that it was not a case for one man, but for the medical faculty of the University.

Being a student in a royal institution under the same authority as the University, the case had to be given to the medical faculty of the University of Leipzig to determine

whether I was able to continue five weeks of study in order to complete a course entitling me to a diploma or certificate. After one week's consultation, the case was pronounced hopeless and incurable. They said that half my brain was gone and the spinal cord worn out in spots; the extensor muscles and nerves in my hands were destroyed and the nerve cells nothing but dead tissues; and that there was no relief for the pain. They hoped that death might release me within three months, otherwise, I should have to live out my life in an insane asylum. I was advised to return to my home, as nothing could be done for me, and to avoid all intellectual work. One of the worst features of the case was my youth. The condition easily became chronic, as I was not full-grown. My home was in Texas, at that time three weeks' journey from Germany.

For six years and eight months I battled with that disease known to *materia medica* as professional *neurosis*. I never ceased to try to recover,—was without medical treatment but two months during the whole time, and studied and read medical works to try to get an intelligent understanding of my own condition. All the physicians consulted agreed with the first diagnosis, but were willing to experiment; hoping to prolong my days outside of an asylum. For some unaccountable reason I could not die, but lived right on without some of the conditions considered necessary to human life. Right here I wish to pay tribute to the American physicians who tried to help me: more loyal and unselfish devotion to the cause of relieving suffering humanity I have never seen.

I had been raised in an orthodox church, but received no help in my misery from its teachings. To be told that God was afflicting or punishing me was poor consolation, and I left the church and devoted sleepless nights to the study of German philosophy, deciding finally that there was no God.

The strain became too great to bear, and I realized that I was breaking under it and losing my memory. Having tried all kinds of treatment, including Swedish movement-cure, baths, spiritualism, and mesmerism, and feeling that all resources had been exhausted, I decided to commit suicide rather than go to an asylum. Just at that time there was something in the papers about Christian Science having healed some cases of disease. Five years before I had taken forty treatments from a so-called mental scientist, without any benefit. As a last resort I decided to spend ten dollars on Christian Science in Chicago, and to let that end all,—expecting no help. Oblivion was all that I longed for. I went to a practitioner and gave a brief outline of the case. Although I refused to hear one word about God, Jesus, the Bible, or Science and Health, I was perfectly healed in two treatments—two days—so that I could play the piano. Three years later I returned to Europe, and for two years studied from five to ten hours daily, always growing stronger mentally and physically.

The experience of so much suffering was sad, but that grave truly was swallowed up in victory, as hundreds have been led to Christian Science and healed through this one case alone. Mortal mind uninstructed in Christian Science resorts to many reasons for trying to evade admitting the truth of its teaching. Where the healing cannot be denied, it is often said that the chief objection to Christian Science is the fact that its followers love Mrs. Eddy too much.

The Bible teaches that if we do not love our brother whom we have seen, we cannot love God whom we have not seen. It therefore follows that if we are not grateful to her through whom this healing truth has come, we are ungrateful to "God from whom all blessings flow."

STELLA H. SISSON, Chicago, Ill.

By what seemed to be an unjust force of circumstances I went to a far distant city to make my own way in the world. It was some time after I arrived in this strange place before I secured a paying situation. I therefore spent

my leisure time among my friends whom I had formerly known in the East. They had all become Christian Scientists after coming West to live. Not being prejudiced against any belief which seemed to help my brother-man, I became interested. As time passed, and the contents of my pocket-book diminished, the words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," became impressed upon my thought, and I found myself seeking the kingdom through the study of Science and Health, by that grand and courageous apostle of Truth to this age, Mrs. Eddy. I received treatment, and long before I felt that I had any scientific knowledge of the kingdom, a good situation was "added unto" me. It is now over two years since I first began studying, and only lately have I felt that I was attaining an understanding, but blessings have poured upon me all that time. It is in gratitude to God that I write this testimonial of the care of divine Love which has so fully met my need.—HARRIET E. SWETT, San Francisco, Cal.

[Translation.]

It is now a year since I heard of Christian Science. About three years ago I suffered much with backache. One day I came home suffering so intensely that I could hardly move. We sent for a doctor, who prescribed two kinds of medicine for me, which I took. In about three weeks an abscess formed on the abdomen which was afterwards lanced, and a short time later it had to be lanced again. I was under the physician's treatment for three months, at which time I had much bladder trouble. We sent for another physician, who, after an examination, ordered me to be taken to a hospital immediately, where an operation was at once performed. Twelve days after the first operation a second one was performed. The physician said that I had consumption of the bladder. For four months I was treated daily, when another operation was performed. I spent seven months and two weeks in the hospital, but the wound in the bladder would not heal. At that time my wife had me taken home in a carriage. I was so weak that I could not walk a block. The wound had to be dressed daily. I had been home for three weeks when rheumatism set in, which affected the nerves of my back. I could no longer walk upright, and every step caused me great suffering. This lasted for two months, when one day my wife on returning home told me of Christian Science. I took treatment, and though the healing was slow, one trouble after another disappeared. Right here I wish to say that the doctor had given me no hope of recovery; but God be praised for what He has done for me.

I wish to express my sincere gratitude to Mrs. Eddy. To-day I can testify to the fact that I am a well man. I have now been working for four months and feel better than ever before, and I am more contented than I have ever been before, in all my life.—JOHN RAUTZKE, Chicago, Ill.

I wish to bear witness to what Christian Science has done for me. When in the depths of despair from great sorrow, I turned, as a last resort, to Christian Science for help. I not only gained relief mentally, physical ailments the meanwhile disappearing, but I experienced a great spiritual uplift. After a while error tried to assert its seeming power through scholastic theology and other channels; but divine Love held me fast and brought me out into the light again. In course of time I was required to give up my home. It was a long, hard struggle, but in this Truth was again the victor, and a most harmonious, happy home was provided for me.

For the many blessings received and for the great joy of ministering to others, I am deeply thankful to God, to our beloved Leader, and to all who have so kindly assisted me.—JOSEPHINE C. WORK, Medford Hillside, Mass.

I am glad to express my gratitude for the innumerable benefits I have received from the knowledge of Christian Science. It has been, and is daily, a help and a remedy in every trouble. The understanding I have obtained from the teachings of Mrs. Eddy in Science and Health, and her other writings,—that God is Love, omnipotent and omnipresent good,—in whom is no pain, sorrow, or sin,—has enabled me to lose the old beliefs which had brought to me very great sickness and despair. The more faithfully I study and try to follow the rules of Christian Science the more I gain in health, happiness, and prosperity. I am very grateful for many experiences of physical healing, but far more so for mental healing. Christian Science totally destroys the wish to sin, and it reveals the joy and the beauty of holiness. All students of Mrs. Eddy's teachings must feel with me that we owe her a very great debt of gratitude for being found worthy to receive this wonderful revelation of our Father's love and of His kingdom. It is so sweet to know that He has *not* placed us in this world a prey to any mischance or adverse circumstance, but has given us, as His children, the power to overcome all things, whether sin, sickness, or death. To the beginner in Christian Science the Wednesday evening meetings are a great help. We learn, from the experiences of others, to have patience when we seem to fail in our demonstrations, and we are refreshed with the spirit of love and hope, remembering the many benefits already received. I feel most thankful to the workers in England, who by their devotion and example are encouraging and helping onward the faltering steps of those who would fain go faster.

K. H. H. FERGUSON, London, England.

I think it is sometimes encouraging to hear testimonies of slow healing in Christian Science, and I shall be very glad if my experiences prove helpful to others. Before I heard of Christian Science I had been suffering for years from dyspepsia, and, although I tried almost every remedy I could hear of, saw many doctors, and took long voyages, still I grew steadily worse, and the last doctor I saw, said frankly that he could not cure me, and that I was never likely to get well. I have been studying and trying to practise Christian Science now for nearly four years, and during that time I have been slowly and almost imperceptibly healed. I now feel better than I ever did in my life. As soon as I began to read Science and Health by Mrs. Eddy, I knew it was a revelation of Truth, and for weeks I read it all day and for part of each night. I got a foretaste of spiritual realization, and felt then so good and happy that I thought I should never be troubled with an unkind or irritable thought again, but, like many others, I had to descend from the "mount" and begin to work out my salvation. I asked for treatment and, I am thankful to say, I saw at once that the slowness of my healing was caused by errors in my own consciousness. I did not, therefore, waste time in wondering whether circumstances or the practitioner was to blame, but I did honestly begin, and I have continued to face each claim of self-love or any other error, as it came up, and by declaring the nothingness of evil and the allness of good, I have been enabled to cast out many ills. My experience in Christian Science has not been a "bed of roses." I have had many struggles, and sometimes I have seemed to be enveloped in dark clouds, but I have always looked to divine Love for help and He has never failed me, and I know He never will. I know that the clouds may become God's chariots, by which we are carried up to Him. I have always emerged from the gloom to a higher plane of thought. I have often found encouragement in Bible texts which exhort to patience, and when I have seemed to be beset by many foes, I comforted myself in the assurance that there is only one power—*infinite wisdom and Love*—guiding all; and that all things do work together for good to those who honestly desire

good. I have lately passed through the greatest trial of my life, the loss of my mother, but I was able to prove that the knowledge of God in Christian Science takes away the sting of death; and I have felt no sense of separation. The text, "I am the resurrection, and the life," came to me instead of any thought of death, and my consciousness was filled with a sense of ever-present Life and Love.

The greatest joy which Christian Science has brought is the spiritual awakening; it has indeed brought "beauty for ashes" and the "oil of joy for mourning." To me the sun shines more brightly, the birds sing more sweetly, the flowers are more fragrant, friends more true and loving. I know also that, as I am able, in God's strength, to overcome more and more of the beliefs of material sense, and as my spiritual understanding grows through the unfolding of truth in my consciousness, my perception of beauty and of good will become more and more clear, until I awake in His likeness, and then I know "I shall be satisfied," for I shall see divine Love and His manifestation in all the glorious beauty of divine reality.

I am very grateful to Mrs. Eddy for her steadfast courage and unselfish life.

MISS RITA CURRIE, London, England.

After many ills and trials, God's omnipotent care led me to Christian Science, and now, notwithstanding the fact that I was instantaneously healed of a disease which, to sense, required surgical treatment,—an ailment of five years' standing, due to childbirth,—it is the spiritual uplifting to which I attach the most importance. It is gratifying to see how many Hebrews, my former co-religionists, are coming into this saving truth, and this fact recalls those words of the prophet, "O house of Jacob, come ye, and let us walk in the light of the Lord." Our beloved Leader, the most unselfish of women, has certainly been called in this age by our Father in heaven to unite the nations, and surely Christian Science is the only means by which the unity of good can be established. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," explains so clearly the Christ-idea that, through its study, all race prejudice disappears; the Jew becomes reconciled to the truth of Christ's sonship with God. Her explanations bring to the Jews spiritual enlightenment and an understanding which cannot be refuted. Thank God for our inspired Leader, for it is only by spiritual intuition that such truth could be discerned. God—the one Mind, the only intelligence—will continue to bless her noble work; and the day is not far off when "nation shall not lift up sword against nation, neither shall they learn war any more."

NETTYE NACHMAN, New York, N. Y.

For one to be transported into blissful freedom from a sense of excruciating pain, through the healing power of Truth, and that instantaneously, is surely convincing proof of the ever-present help which Christian Science has to offer a suffering world. This was my experience when I was suffering recently the most intense agony from an injured eye. For a period of three days and nights I had suffered from it, and to undertake to describe fully the suffering attending the incident, would bring it to mind too vividly. While the work of healing did not reach completion until three days after the injury, it was so decidedly accomplished that I arose from what had been a couch of suffering, after a night of untold agony, to exclaim, "I am healed!" Error had fought its final battle all through the night; my brain had seemed to be on fire. My sufferings had been so much in evidence as to call forth the sympathies of my wife, who is not a Christian Scientist, but who had respected my wishes and had not interfered with my dependence on Science on previous occasions. When the evidence of my suffering was so manifest in me, she was led

to suggest a material remedy, the application of warm water. While I recognized her good intentions, I saw the danger of yielding at the most trying period of my suffering. I declared against the healing power of matter, knowing that there is no compromise in Christian Science.

The first intimation of my healing was just before retiring, after the departure of some friends who had witnessed my trying condition. I felt the impulse to speak of it then. The suffering that followed after retiring, plainly told me, from previous experiences, that it was the final struggle of error. So filled was I with the truth of Christian Science, reaped from a constant study of our text-book for many years, that an abiding sense of Truth did not desert me in the face of the most tenacious suffering and pain. Truth maintained its supremacy as I willingly gave up to its healing influence. Many times during the period of suffering the words of Mrs. Eddy in *Science and Health*, page 393, line 13, came to me, and I was led to "Hold fast that which is good." The sense of victory was as clear as the sunlight that seemed to lend its brightness to the freedom which came to me on that morning after a night of pain. The experience was a bitter one, and could I have averted it I most surely would have done so, but the lesson that has been gained, like many another during my new life in Christian Science, has wrought for me an understanding, the value of which can be measured only by one who has wrestled with error and overcome it by the truth. I would say to others who may have a slight understanding of the healing power of Christian Science: Error cries the loudest when the victory of Truth is at hand. This was my lesson.—EUGENE A. VAUGHN, Warren, R. I.

I have long felt the promptings of divine Love to express my gratitude for the many blessings I have received from the study and application of the truth as taught in *Science and Health*. In my wanderings through the wilderness of materiality, when my way seemed hedged in on either side by mountains, and the enemy behind, my pathway has been opened through the Red Sea of difficulty, and by the power of Truth, as revealed in Christian Science, I have been enabled to pass through dry-shod. "Science and Health with Key to the Scriptures" has so opened my understanding of the Bible that these two books have become my pillar of fire by night and cloud by day, leading me safely through every difficulty which has confronted me on my journey toward the promised land of perfect harmony.

I was led to investigate Christian Science by the need of physical healing, and this was granted me in a most beautiful manner through the reflection of Love by the practitioner on whom I called for help. It destroyed a severely cankered condition of the throat in one night. From that time I began thirsting for the water of Life which heals sin as it heals sickness. My progress has been what might seem slow, but I know how the old bottle is filled with false beliefs in the power of medicine and in a corporeal God, but the new wine of Spirit is surely transforming me, and the filling of a new bottle with new wine inspires me with courage to go on. From a life in which medicine appeared to be a daily necessity for chronic ailments, Christian Science has enabled me to live the last six years without the use of one drop. All the sickness which has come to us in that time has been overcome by the understanding we have gained of the Christ-cure. Among some of the diseases which have been thus overcome for different members of our family, I will mention dysentery, scarlatina, the grip, chicken-pox, sprains, croup, etc. As we do not live near a practitioner, the power of Truth alone to heal was proven to us on many occasions in a very wonderful manner, and words are inadequate to express our gratitude to God for this deliverance. Only a parent can fully realize the situation I was placed in when on a visit, miles from any Christian Scientist, among friends who did not comprehend this truth, and whose thought was not in sympathy

with what they understood Christian Science to be. I had to meet an attack of croup for our only child, to see his eyes fill with tears as he struggled to breathe; to know that his fear was trying to master his childish faith in God's power to help him at once; and to refuse the material aid of the dear relatives who did not understand how we could trust God to heal such a case. This showed us that we must prove our faith by our works. We used our understanding and the word of Truth, declaring that God is a present help in trouble, that He was present and was able to heal and overcome anything and everything which seemed to oppose His power.

To see my boy lie down, his fear destroyed, to see him go peacefully to sleep, his breathing normal, was a demonstration of the allness of God that I shall never forget. Here let me ask any one who thinks that we love our text-book and its author too much: Is it a marvel that one who has had so much forgiven (destroyed) should love much? Did space allow I should like to tell of other wonderful evidences of God's power and willingness to heal, which it has been my blessing to receive. For the healing of sickness I humbly acknowledge myself debtor, and shall utterly fail to express in words my gratitude, knowing that deeds not words are the truest prayer of thanksgiving.

For the enlarged sense of love toward God, and man as my brother; for a broadened conception of life and its possibilities as taught by Jesus the Christ; for a light which never before shone on the sacred pages; for aspirations which know no looking backward and no self as sense; for all these great blessings which have come into my life as the direct result of Christian Science, I am filled with a sense of gratitude which can only find expression in a loving effort to pass on to other thirsty ones the "cup of cold water" in the name of Christ.

MRS. CARRIE HALL ARCHER, Hannibal, N. Y.

As my thought goes back to the time when my trouble seemed so real, and my heart was so sad; when I had lost all faith that any power could lift me above the sense of discouragement;—when I compare that time with the present, my heart overflows with gratitude and love to God, and to all those who have helped me to find the truth. I belonged to an orthodox church for thirty-five years and took an active part in its work. I received a great deal of good through my belief, and thought I was learning much about God, but there was one thing I did not learn, and that was, how to pray so that my prayers would be answered. I have found, through the study of *Science and Health*, that God is a present help in every time of need, and every day I find cause for thankfulness that one in this age has been so pure, so near to God, as to be able to grasp the truth and know how to impart it to others. My daily prayer is that I may so live as to grow in grace and in the knowledge of the truth. I desire to thank Mrs. Eddy for what she has done and is still doing for mankind.

MRS. SUE FLOWERREE, Cherry Dell, Mo.

Thus was beauty sent from heaven,
The lovely mistress of truth and good
In this dark world; for truth and good are one,
And beauty dwells in them and they in her
With like participation; wherefore, then,
O sons of earth, would ye dissolve the tie?
"Orators of the Revolution."

Forget not all the sunshine of the way
By which the Lord hath led thee,—answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus each page shall be
A record of God's love and faithfulness to thee.

FRANCES RIDLEY HAVERGAL.

From our Exchanges.

The Churches are sick; the ministry is on the decline; but to rightly diagnose the case is to discover the remedy. In this decline I find inspiring encouragement. I am glad that young men and women shun the dogmatic spirit and distrust the professions menaced by it; I am glad that our colleges teach history so well that their students cannot bide the thought of miraculous interventions with the benignant order of special revelations and divine partialities; I am glad that the law of equity is so well understood, justice so well understood as a fundamental attribute of being, that the student refuses to believe in eternal torments as a reward of mortal sins, or an infinite beatitude being won through finite credulity or a lack-luster obedience to ecclesiastical traditions and mandates. I greatly rejoice that the community is getting so coherent, so conscious of a communal life, that it has lost relish for sectarian pretensions and all patience with creedal barriers. I am glad that life is assuming such significance everywhere and always that it grows indifferent to the special sanctities of particular dates and places.

All this is proof that out of this decadence must come the more adequate expression of religion. We see on every hand a ripening for this larger thing, a church based on the central and common needs of the community; a church that will abolish denominational and race consciousness, make Sabatical the seven days in the week, Scriptural all high prophecy and lasting poesy, and companionable the widest reaches of society.

JENKIN LLOYD JONES.
The Outlook.

In the present revival can be discerned the features of a great and protracted awakening. . . . It has the character of a long reformation. The Churches are breaking away from the coldness and worldliness of the past. The spontaneous element of the revival is an indication of the revolutionary character of the present outpouring of the Spirit. It will require time for the accomplishment of its mission. . . . The result of the present revival will be the re-establishment of the Holy Spirit as the administrative officer of the Church. To fully consummate this great result the special manifestations of the presence of the Lord may be expected to continue through years of joy and blessing.

The Watchman.

Personal acquaintance with God has been the sustaining and inspiring element with Christians ever since the beginning. We are not orphans and we are not left without a sense of our Father's presence. This sense cannot, however, be in the realm of sight, touch, and hearing. God is a Spirit, and can only respond to the spiritual in us. And Christ has told us that his own passing out of the world into the spiritual realm was an uplift for our relations and a means of increase for our power.—*The Congregationalist.*

If the Church would only go forward to the method of Andrew and Philip there would soon be a revival, not of the masses, perhaps, but of the individual. Those men brought their friends to Jesus. Their work was permanent and constant. The age is ever talking about going back to Christ. Let us rather go forward. We are in some respects two thousand years behind the apostolic methods.

The Westminster.

The conviction is gaining ground that mere belief, unvitalized by spirituality and high moral purpose, is not of the first importance, as it was once thought to be. Belief is often temperamental, or due to accident and inheritance; but character is integral, vital, and supreme.

The Christian Register.

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National.

The *Boston Herald*, in a timely editorial concerning President Roosevelt and his appeal to the warring nations, and touching incidentally upon the cry for a larger navy, says,—

"Another matter to which it is timely to call attention now, is that the President of the United States has accomplished the delicate task he undertook, of giving calm counsel to two mighty nations, one flushed by great victories in war and the other sore on account of great misfortunes, without any show of controlling naval power to support his reasonable suggestions. The only authority seeming necessary and effective was their conformity to the world's sense of justice and humanity. If his interference (if the action may be called an interference) had been backed by twice as many battleships as are now aloft displaying the flag of the Union, does any one presume that the famous identical letter sent to the Czar and to the Mikado would have been received with greater courtesy or commanded more immediate attention? Is it not made apparent that in order to conserve the peace of the world by good counsel, clear of selfish motive, there is no need to possess great military power? The refusal of Congress to comply fully with the President's request for four new battleships did not at all weaken his influence for peace in this exigency.

"The case would have been different, no doubt, if he had attempted to 'butt in' with an aggressive, commanding temper to dictate what Russia and Japan must do. That sort of thing requires the backing of a threatening military force to compel submission. It was Japan's physical weakness, in comparison with the combined European Powers, that forced her to forego the legitimate fruit of her victory over China in her last war. Such compulsion did not make for peace because it did not make for justice. It is not unreasonable to say that the terms then enforced were one influential cause of the war now being waged. That experiment will not be repeated this time. There was no profit in it. The wisdom of respecting nationality has received a powerful re-enforcement. The consequences of the aggressive

disposition of Russia may well be received as a lesson for ourselves in respect of any ambition cherished in the direction of world-power."

Professor George T. Ladd, who recently resigned the chair of Moral Philosophy and Metaphysics at Yale, will, at the close of the war between Russia and Japan, go to Japan for one or two years and under the auspices of the Imperial Education Society of Japan, aid in the development of the system of education of the country.

Although the United States Attorney General has decided that Japanese cannot become naturalized citizens, the preparations for Japanese colonies in Texas continue. The experiments already made have been successful. Their skill as expert growers of rice is expected to add much to the wealth of the State.

Mr. Paul Morton, who retires from the Cabinet July 1, as Secretary of the Navy Department, has accepted the position of chairman of the Board of Directors of the Equitable Assurance Company.

Foreign.

Great Britain has categorically declined to accept the Sultan's invitation for an international conference on the Moroccan situation, which has been brought about by a speech of the Kaiser in Tangier on his recent visit to that country. Germany, it is said, is contending only for the "open door" policy for herself in Morocco.

The French Government has authorized the construction in Indo-China of an extension of the Saigon Railway to Khan-Hod, to cost \$5,840,000. Also a line from Phanrang to Danhim at a cost of \$2,300,000; and of another from Hue to Kwangtri at an expense of \$1,460,000.

The driving of piles for the foundation of the new campanile of St. Mark's has been finished. The work of surrounding the foundation by a stone wall ten feet thick is now progressing and next spring the building of the campanile itself will be begun.

The Spanish Premier has presented the budget figures for 1906, which call for an expenditure of \$202,147,000 from an indicated revenue of \$206,340,000. The final accounts for the past year leave a surplus of \$9,000,000.

Industrial and Commercial.

Paper made from corn stalks at one-third the cost of making it from wood fibre and rags is the latest announcement in paper-making by a company organized to utilize the waste products of the corn fields. Samples of the new paper, it is said, show it to be the equal of the fine goods made from linen. One sample resembles Japanese vellum very closely. In producing this fine paper common, ordinary corn stalks, of which 35,000,000 tons rot yearly in the corn fields of the western States, was used. The cost of manufacturing a ton of this paper ranges from \$22 to \$25. The manufacturing cost of a ton of rags or pulp runs from \$60 to \$75. When received at the paper-mill the stalks are depithed. The pith is rolled into a fine paper. The hard outer covering is macerated and digested and used to make coarse wrapping paper and box board. The company will utilize every vestige of the corn stalk, as certain portions are used in the manufacture of cellulose, gun-cotton, powder, varnish, lubricants, papier-mache, etc.

Officers of the Lithographic Artists, Engravers and Designers' league of America, recently in convention at New York, have made an agreement with the employing lithographers to raise the standard of the trade in this country by forming an apprenticeship board. The highest class of lithograph work is now done in Europe. It is hoped that under the new scheme this country can produce men capable of doing any grade of work. The board will be composed of employers and employees. Boys who desire to

become apprentices will be tested as to their ability, will be put on probation for six months and will then be examined again. If then they show real ability they will become full apprentices.

The Hungarian chemist Brunn, of the University of the same name, has described his alleged discovery of a liquid chemical compound which renders certain kinds of matter proof against the effects of time. He asserts that it doubles the density of nearly every kind of stone and renders it waterproof. It imparts to all metals qualities which prevent oxidation. The professor says that while traveling in Greece some twenty-five years ago he noticed that the mortar in stones of ruins which were known to be over two thousand years old was as hard, fresh, and tenacious as if it had been made only a year. He claims he has discovered its secret.

It is announced that the details are being worked out for consolidating the Kanawah and Hocking Coal and Coke Company, the Continental Coal Company, and the Sunday Creek Coal Company. The new company will control 90,000 acres of coal lands, wharves, and docks, and its own railroad cars. The capital stock will be \$40,000,000. This company will rank next to the Pittsburgh Coal Company in its producing capacity.

More than \$1,000,000 and 100,000 acres of coal land were involved in a deal which has been closed at Louisville recently, whereby J. Pierpont Morgan, John W. Gates, P. A. B. Widener, and other capitalists interested in the North American Company, came into possession of the best coal properties in Union County, Kentucky, extending into Webster and Crittenden counties.

The United States Geological Survey has compiled statistics of the clay-working industry of the United States in 1904, from which it appears that the value of the clay products was \$1,311,023,248, made up as follows: Brick and tile and the coarser products, \$105,864,978; pottery and the finer products, \$25,158,270.

The Lake Shore established a new record between Chicago and Buffalo last week, covering the 526 miles in exactly 453 minutes. The train was made up of four Pullmans and was drawn by one of the usual large prairie-type locomotives. The average speed, deducting stops, was 70.9 miles an hour.

Crawford, Washington, and Benton counties of Arkansas shipped this season 650 cars of strawberries totaling \$350,000 in value.

General.

During a recent trip of a fruit steamer northward, while about fifty miles from Havana, a waterspout of immense size was passed. "It is no unusual thing to pass waterspouts in these waters," the captain is reported to have said, "but this one was so extraordinary that it attracted my particular attention and created quite a stir among the passengers. We sighted it early Sunday morning, about a mile off our course on the port bow and about fifteen miles ahead. At that distance it looked like an immense snow peak topping the clouds, white and shimmering in the morning sun, but as we drew nearer it changed in color to a dull gray as it rose from a foam-lashed bed and fell like a gigantic geyser, with a thundering noise. Knowing from experience the strange and dangerous antics these waterspouts sometimes cut, I kept my vessel on her course and passed the monster about a mile to windward. It was an awe-inspiring spectacle. I should judge this one must have risen to a height of five hundred feet, and was fully seventy-five feet in diameter. I have seen waterspouts before rise to a great height, but nothing approaching this one in diameter. Passengers and crew watched the strange sight for several hours, and it was still dancing and boiling and frothing and howling in its fury, and presenting to the view a marvel of glittering beauty as we left it behind the horizon."

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, WATCH." Jesus.

From our Contributors.

"Prepare to meet thy God."

C. W. CHADWICK.

THE common acceptance of the Scriptural injunction, "Prepare to meet thy God, O Israel," which is found in the fourth chapter of Amos, is crowned with anything but a halo of light. Rather does it suggest some harrowing death-bed scene, where a poor mortal is being coerced into tardy repentance, or tortured with the assurance of merited future punishment because he has not repented or perhaps subscribed to some particular creed or faith. It has been a weapon of fear in the hands of priest and layman to intimidate many a poor sinner who had not measured up to their standard of profession and piety. It has likewise been a popular slogan during revival seasons, where the same fear and dread of coming face to face with God has been instilled into the hearts of hungering mortals. So intimately associated with the thought of death has it been that most people have very naturally interpreted it, Prepare to die.

But why the fear and dread which it invariably occasions? Because one and all have united in the thought that this meeting with God is to take place only after death; more than this, they have been led to accept the awful uncertainty that perhaps the individual has not lived up to such a standard of righteousness here as to ever make possible his meeting with God in peace. What has been the result of such teaching? Fear, fear,—a shrinking from the thought of meeting God! No assurance of present reward, but much wonderment as to what the future may have in store for him. In this state of fear and ignorance the poor mortal opens his door to the invasion of every disease and discord known to earth, until the schoolmaster of experience finally causes him to question the soundness of a doctrine that would drive people into heaven through fear and death.

At this point Christian Science comes to the rescue of suffering humanity and practically interprets this all-important command of Scripture, "Prepare to meet thy God." It begins according to the natural order of things, to define the nature of this God they are to become acquainted with, and as the truth of His infinite love, goodness, and mercy, of His omnipotence and omnipresence unfolds, men begin to look to Him as an ever-present help in trouble; as the great Physician, who healeth all their diseases; as the loving Father, who is not willing that any of His children should perish, but that all should repent. They no longer think of death as a stepping-stone to heaven, but that God is "the God of the living," a God who is all Life, with whom they should acquaint themselves here and now and "be at peace." The Christ comes to them with a message of life, not of death; of love, not of hate, and this destroys fear and heals disease. They find the God of Jesus Christ to be a God of Life instead of death, and they no longer dread to meet Him; in other words, they have found the way to heaven now, which naturally relieves them of all anxiety concerning heaven

hereafter. Instead of preparing to die a noble death, the fear of which keeps them "all their lifetime subject to bondage," they begin to live a noble life here and now, by walking in the footsteps of Christ Jesus, and thus becoming stimulating and helpful to their fellow-men. They also learn the truth about man, which reveals him as the child of Spirit and therefore wholly spiritual, and in no sense identified with the king of terrors, "the last enemy that shall be destroyed."

Christian Science is a religion of the present, revealing and demonstrating an ever-present God who is all Life and Love, and man His image and likeness or ever-present reflection. The secret of its wonderful growth is this, that it teaches humanity how to know God, and how to live, now. It says to slumbering mortals, dreaming of an uncertain future life, "Awake to righteousness." No longer sin by believing that man has a dual nature, part mortal and part divine, and that the divine is an unobserved inhabitant of the mortal, which can escape from its supposed embodiment only through death; no longer sin by believing that man is unlike his Creator and therefore separated from Him by an iron-clad decree which cannot be annulled in this present life; no longer sin by believing that disease is sent by God to hasten a future-world reconciliation between man and his Maker; no longer sin by believing evil to be real and natural, while God, good, is unnatural and unknowable in this present world. It says, "Arise from the dead, and Christ shall give thee light" to-day. This light brings healing to mind and body, and human consciousness becomes obedient to the divine. God is found to be a present God, and not a God of the future. It becomes a pleasure to meet this God, and the closer we get to Him the happier we are and the more we know of the great ever-present to-day. Could we but learn to live in the present (this means a dying daily to sin) with a realizing sense of that Life which knows no death, everything unnatural would be eliminated from consciousness, and man's reconciliation with God would be proven a present possibility.

Learning the truth about God and man is the passport to heaven on earth; it is the secret of Christian healing, and individual experience proves it to be the teaching of Christ Jesus as recorded in Holy Writ. "Prepare to meet thy God" strikes no terror to the heart of the Christian Scientist. His God is good and he knows that he need not go somewhere to find Him. He has awakened sufficiently to realize that a belief in death has conspired more than anything else to separate him from a right understanding of God as being ever-present and all-powerful, and he knows now that God never placed such a barrier between Himself and His child. This scientific knowledge of man's true relationship to God displaces disease and mortality in human consciousness, and the result is a well and happy man, who strives to think only as God thinks. This man learns to live in the present by constantly overcoming every suggestion of sin, disease, and death that would separate him from a true sense of Life and its ever-harmonious expression. All the beauty and grandeur of earth and heaven are at hand, and God is in

the midst of them, a living, tangible presence. Then let us acquaint ourselves now with Him and prepare to live and love in the present. The poet Whittier has said,—

The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing.

Escape from Delusion.

EMILY H. REEVES.

A MINISTER said the other day, in speaking of Christian Science, "Our religion is exactly the same as the Christian Science religion, with the exception of the healing part." He also said, "I believe in mind-cure, but God does not do the healing." We may well ask, If God does not heal, who does then? Surely mortal man has no power of his own, apart from God, to heal the sick. We have been taught from childhood that God has all power, all knowledge or science, and is present everywhere. The word "all" certainly means complete, perfect, or whole, and must exclude everything unlike God. If we cannot accept this central fact of the Scriptures, we may as well reject the whole. If we do accept it, we must also accept the logical conclusion, which is taught in Christian Science, that if God is all, there can be no evil in reality, for if there were it would be a part of God. "Yes, but," says one, "we see evil all about us every day." Yes, and you will continue to see it, so long as you look for it and believe in its reality. As a man thinketh so is he, and "Evil be to him that evil thinks." It is not the physical body that is evil, for one could not do an evil deed without an evil thought to prompt it. The hand could not strike unless the mind prompted the action, as the body has no independent power, therefore all evil is a product of mortal mind. Mrs. Eddy teaches this in "Science and Health with Key to the Scriptures," and we have proved it to be true, and yet she is censured for declaring the truth. If our minds produced only good thoughts, how could we do evil deeds? Christ said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." There is no evil to the purely spiritual thought; but how many of us have reached the spiritual state wherein we may realize this truth? Evil seems very real indeed to the man who thinks it, but if we turn from evil and deny it, we grow more spiritual, and realize more and more the reality of good and the unreality of evil. When we turn from every evil thought, angels come and minister unto us. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace."

Christian Science teaches that sickness is no more a part of God's creation than is sin. We sometimes hear a person say, "It is God's will that I should be an invalid, and I must submit to His will," yet all the time that person is taking drugs in order to cure himself, and believing that there is a power, apart from God, in material things which will annul a law of God. If God sends sickness to us, it is decidedly wrong for us to try to get rid of it. God is infinite goodness; He made all that was made and pronounced it good—we all know this, therefore there can be nothing real and eternal but God and His creation. God being Spirit, His creation must be spiritual, not material, but those who are lost or asleep in materialism, cannot see the grandeur of Spirit or of spiritual creation. "The natural man receiveth not the things of the Spirit of God: for they are foolish unto him; neither can he know them, because they are spiritually discerned." As a man seeks spiritual joys he loses his false, material concept of the universe. Christ Jesus condemns materiality at every point and teaches us to turn from it. He said, "The flesh profiteth nothing."

Scholastic theology holds that we can find a scientific

cause for everything in material existence, yet teaches that God has no scientific law of eternal life. Does man live in accordance with law and order, and God in disorder? He who is omniscient would not be likely to make of eternal life a haphazard existence. The Bible says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." We are further told that we shall awake in His likeness. Does not this show us plainly that our material life has been a dream or delusion, in which everything is false and inharmonious because it is without God? Our mortal sense of life is only a dream, but it will seem real to us until we awaken. Adam ate the fruits of the tree of false knowledge which made him believe that there was a power, opposed to God, called evil. His descendants will awaken only as they grow weary of material beliefs, which bring no real pleasure. In our dreams, we see a friend, hear his voice, and feel the touch of his hand, when in reality he is not with us, but we do not realize our delusion until we awaken. We dream sometimes of a terrible monster in pursuit of us, we feel sensations of pain, and suddenly awaken to find ourselves safe and unharmed. Does not this prove how mortal mind may be misled? Even in our waking hours the senses deceive us,—they tell us that sky and ocean meet, that the sun revolves around the earth, and that the earth is flat, until the understanding corrects these errors and illusions. Here are cases, right in our every-day life, where we prove that what we see with our own eyes is not true.

He who is more willing to give good gifts to His children than is any earthly parent, surely has not forsaken His offspring. Christ is with us alway, even unto the end, ready to help us at any time if we but trust him. "The same yesterday, and to-day, and forever," but mortals have turned from God and are looking in the opposite direction for harmony. They are looking to material things for happiness and will never find it until thought turns to God, the real Life. "The kingdom of God is within you." It is not a place but a state of mind.

It has been asked, "Why must we study a science in order to be saved? are we not told to become as little children that we may enter the kingdom of heaven?" We are indeed told to become as little children,—that is, in humility and meekness; but Paul says, "Brethren, be not children in understanding." In Proverbs we read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding," and Jesus said, "Be ye therefore wise as serpents, and harmless as doves." In the Bible particular stress is laid on the word understanding. We must be wise, and we must also have understanding.

The critics of Christian Science should remember the injunction, "Prove all things; hold fast that which is good." In closing our eyes and heart to Christian Science, we close the door to the Christ who has come "in spirit and in truth" when we least expected him. Let us not be hasty in our condemnation, for it is written, "With what judgment ye judge, ye shall be judged."

Sincerity.

ALBERT ROE.

WE have the promise that God will withhold no good thing "from them that walk uprightly," but it is essential that we analyze our thought and be sure that we are sincerely striving to fulfil the prescribed conditions. The writer had an experience recently which, to him, was proof of the fulfilment of this great promise. A business enterprise had been entered upon which involved a comparatively large sum of money. The conditions had been fulfilled, but it had not been passed upon by those financing the enterprise and the payment was not made in the stipulated period. I dwelt upon the thought of the aforementioned text for a whole week, but without any seeming result.

On the following Monday the thought came, "If you were to receive this payment, and everything were not satisfactory, are you absolutely sure that you would stand any required expense to make it so?" I promptly replied, "Yes;" but the same thought came back continually, and this showed me where the trouble lay. After battling with this thought until Wednesday afternoon, Truth conquered, and my prayer for strength to do right was answered. Upon arrival at the office, Thursday morning, the check was there with the following note, "Although we have been unable to go into this matter we send you a check in full, thinking that perhaps you would like to have it, and knowing that you will make everything satisfactory to us." This showed me that if we are sincere in searching for the error in our thought and in overcoming it, not letting self-righteousness prevent us from acknowledging our shortcomings, but conquering them and thus proving their nothingness, we shall receive a divine reward. All forms of error are a temptation until overcome. In our consecration to follow in the footsteps of our Master with honesty of purpose, we express our gratitude and love to our Leader for her perseverance, self-sacrifice, and labor in giving to the world this practical truth, which is a veritable Science.

The Wednesday Evening Meeting.

LLOYD B. COATE.

WHAT can we say at the Wednesday evening meeting that will be of the greatest benefit? This simple question is of the utmost importance. Oftentimes, in listening to remarks made at these meetings by professing Christian Scientists, it would almost seem that they had lost sight of the real object of the meeting. It is not a place for people to create laughter by amusing stories or witty statements; it is not a place to speak disrespectfully of other church teachings, or of *materia medica*. If reference be made thereto, such remarks should always breathe a kind spirit, showing due consideration toward all who have done the best they knew, according to their light. It is not a place for one or two persons to monopolize the time, for every one who has been benefited by Christian Science should have opportunity and be prepared to speak a word of truth; it is not a place to speak of demonstrations which, however beautiful they may have been to us, are likely to be offensive to non-Scientists. It is a place to tell of practical benefits received through Christian Science in physical healing,—our restoration from sickness to health; it is a place to speak of the great reformatory work wrought in all our lives through Truth; it is a place to tell of the new birth, the awakening to a more spiritual life; it is a place to tell of the greater trust established in God, of the new opening of the Scriptures and our great joy in reading the same as interpreted by our text-book.

Surely we need wisdom to know what to say and how to say it. In the larger churches there are strangers present for the first time at almost every service, those who come to hear of instances of healing. The meeting is not for our selfish interest; but rather for those who have come seeking the truth, who want to find a way of escape from sickness and from sin. Jesus said, "What man is there of you, whom if his son ask bread, will he give him a stone?" This is a sacred place, and let us seriously, prayerfully consider how we are going to feed and comfort the needy stranger within our gates who may be in bondage to some form of sin or suffering. Before Jesus commanded the sheep to be fed, he said, "Feed my lambs."

I have heard of people who went away from these meetings unfavorably impressed because some had talked of being healed of such and such a "claim." "According to belief," they would say. "I had liver trouble," or some other trouble: they talk too much at random and at length of "mortal mind." These terms are proper, with the accom-

panying explanation given in our text-book, and we would do well to let each individual find the right use of such words and phrases therein. In speaking of our healing, would it not be better to talk in a plain, simple way which the stranger can comprehend? When we speak of things not appropriate we are not feeding the lambs.

Our text-book does not speak of diseases as purely imaginary, and for us to do so is not a correct presentation of Christian Science regarding sickness. It is not Christian Science to talk as though our healing was accomplished through will-power. Christian Science teaches that God is the great Physician, and that it is through Christ's plan of salvation that the healing is accomplished, and we should never forget to mention the spiritual as well as the physical betterment.

It is well known that a great deal of the work to be done by Publication Committees is in correcting misconceptions due to the indiscretion and mistakes of professing Christian Scientists. It therefore behooves all Christian Scientists to consider how they shall speak and act, both at the services and elsewhere.

No one needs a scholarly education, or to be an orator, in order to talk effectively at our meetings, for any one of fair intelligence can give simple, plain statements of benefits received. If our words express honesty, sincerity, and love, they will bring forth fruit in both health and righteousness.

Let us come prepared to tell of some blessing received, of some new, helpful sense of Truth attained, so that there may be no protracted silence, and each meeting will then prove interesting and profitable to all. If the true worth of the Wednesday evening meeting were appreciated, loyal Christian Scientists would not listen to the subtle argument to remain at home. They would awaken to the duty to be performed, and by their presence and with their words of encouragement would assist in making the meeting a blessing to all.

Hospitality.

L. E. D.

Use hospitality one to another without grudging.—1 PETER, 4:9.

THIS passage of Scripture has often helped me in regard to our Wednesday evening meetings. We all know what it means to be hospitable in a social way. We take pleasure in bringing out the best we have for our guests, and we would not think it was hospitality to do it grudgingly. Can we, then, do less with the spiritual food that is ours through the teachings of Christian Science? All who come to the experience meetings are the guests of the members. We want them to come, and should we not set before them our very best when they do so? None should go empty away; whatever their need, physically or spiritually, in our church there is enough to give if we do not allow error in any way to hinder us from giving it. We should earnestly strive to overcome the error that keeps us from making due preparation to supply this need.

There is another way in which we can be hospitable. All who present themselves to us, whether in person or only in our thought, are for the time the guests of our mentality, and we have the privilege of giving them the most loving thought we have. Our beloved Leader is constantly and freely giving to us all; surely we can follow her loving example.

To men with God all things are possible, man plus God is to all practical purposes of the Divine will and requirements, of the Divine life—omnipotent as God Himself. This means, that with God all that a man ought to be, he can be, and all a man ought to do, he can do. This is the gospel that I bring to you.—SAMUEL CHADWICK.

Selected Articles.

The "Secret of Christian Science."

One of the distinguishing features of Christian Science is the fact that therein are to be found no secrets or mysteries, as is evidenced by the breadth of its individual application to the needs of all classes, and its intelligent employment—to the exclusion of sickness and sin—by the children as well as by their fathers and mothers.

No fair-minded person could possibly affirm that those interested in Christian Science are happy only because they expect relief and health at some indefinite future time, since a large majority of the acknowledged happy people professing Christian Science are so by reason of a complete recovery from the ravages of disease and sin, in which bondage many had been held for years, and with no earthly prospect of relief. The fact of such healing being accompanied by moral and spiritual regeneration shows in a degree the nature of this Christ-cure.

Subscribing to the tenets of the Christian Science church and attending its meetings does not constitute freedom from all the ills and worriments which attend upon the lives of those living in this day and age, but it is proved that conscientious observance and application of the teachings of Christ Jesus, as understood in Christian Science through the study of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, does provide a successful means of overcoming these difficulties, and gives to mankind promise of an ultimate freedom from all that is unlike good; a realization of the truth of Jesus' words, "the kingdom of God is within you."

H. CORNELL WILSON.
The Globe, New York.

The Optimism of Christian Science.

There is much comment upon the optimism, courage, and happiness of Christian Scientists, and for that reason it may be worth our while to consider the cause of these manifestations.

Fear is based upon a consciousness of imminent danger or prospective trouble. Said Paul, "Set your affection on things above, not on things on the earth." If our hope is placed on material things it is sure to be limited, for we are all well aware of their instability and mutability. Indeed, happiness does not depend upon the things of this world, and a little consideration will reveal the fact that there is quite as much sorrow among the wealthy and well-to-do classes as there is among those in more limited circumstances. Some of those who are rich in this world's goods are quite as unhappy in their anxiety concerning their investments as are the poorer classes on account of their destitution.

While it is thought by some that faith is quite out of the fashion now-a-days, and the more philosophical may scout the idea that confidence in the divine power has aught to do with the arrangement of our present affairs as well as our future destiny, Christian Scientists are demonstrating that one can be contented day by day,—be relieved in a large measure of the strain and anxiety which characterize the lives of most men.

If one is calm, fearless, and wise, he is quite capable of making his way in the world, for he knows how to proceed, and has the strength and courage needed therefor. However much mortal man may claim for himself, it is true that "Every good gift and every perfect gift is from above," that every intelligent idea emanates from the divine Mind, and that man is properly guided and sustained only in proportion as he relies understandingly upon God. Thanks to Christian Science, we are learning what the Prophet meant when he declared, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

A deep, comprehensive, and definite spiritual conscious-

ness of God, an understanding of what He is to man, why and how He upholds all things, why it is possible and probable that He will care for us under all circumstances,—an understanding of His very nature and essence as we are taught in Christian Science, convinces us of the absolute certainty of what we actually need, dispels all fear and anxiety and effects a sense of peace and harmony which the world cannot possibly give, and this is the secret of the happiness of Christian Scientists.

ALFRED FARLOW.
Boston Times.

There seems no just reason why the term Science may not most aptly be applied to that "knowledge" which can "verify" its claim to "exact observation and correct thinking" by the visible proof of healing the sick and reforming the sinner. This, however, is not the result of emotional supplication, nor of fanatical, blind faith, but rather the mental and spiritual application of divine law specifically applied to the need at hand, and the happy results of health and righteousness therefrom may be expected with the same reasonable assurance that the experienced mariner anticipates the safety of his distant harbor by reason of the careful nautical reckoning of his course and distance.

DAVID B. OGDEN.
Portland (Ore.) Telegram.

The great Master while on earth may have foreseen the possibilities of future sectarian conflict, and, as if to guard against the misunderstanding of his teachings, he established a standard by which all true Christians should be measured. He said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

These remarkable words are quite too plainly stated to be misunderstood. Uttered as they were, just prior to his final ascension, they would seem to represent a last rich legacy, bequeathed to the human race as the result of his earthly experience.

RICHARD P. VERRALL.
Glens Falls (N. Y.) Times.

In one place in his sermon the preacher [whose remarks are reported in the *Journal*] has said that drug physicians may learn some useful things from Christian Science. In another place he says that Christian Science may be good "for persons who are not very sick," and in yet another he says, "The power of mind over body is almost unlimited." He claims that God may cure diseases in answer to prayer, with or without medicine, according to "His gracious will." Here is a medley of self-contradictions. If drug physicians can learn anything useful from Christian Science, it is not to help "persons who are not very sick." If it be God's gracious will that a patient shall get well without medicine, in answer to prayer, can it make any difference to God whether the patient is or is not "very sick"? Does the preacher really think that God diagnoses the cases and then decides that some cases can be cured by prayer only, some even by Christian Science prayers; that some of them are so bad that drugs must be called in to aid Deity, and that some are so hopelessly bad that both Deity and drugs must abandon them as incurable? In view of this medley, surely it is just to inquire of our critic which he depends upon as the safest and surest, pill or prayer, drug or Deity.

CLARENCE A. BUSKIRK.
Fort Wayne (Ind.) Journal.

Truth we both of us seek; those in life's strenuous action,
I in the heart, and so each his desire attains.
From without, the eye, if healthy, regards the Creator,
And beholds within, as in a mirror, the heart.—SCHILLER.

Communion Lesson-Sermon of The Mother Church.

In response to many requests we publish the special Lesson-Sermon prepared for The Mother Church and used June 11. The Lesson-Sermon for the Communion service in the branch churches will be found in the *Christian Science Quarterly* under date of July 9.—Ed.

Subject: "ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE."

Golden Text: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Romans, 13 : 10.

Responsive Reading:—Matthew, 5 : 38-48.

- 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
- 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- 40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.
- 41 And whosoever shall compel thee to go a mile, go with him twain.
- 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- 43 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.
- 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- 46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
- 47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?
- 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

The following Citations comprise the Sermon.

I.	
The Bible,	Science and Health,
Deuteronomy, 6 : 4, 5;	496-5;
Leviticus, 19 : 18;	88-17 to 19;
Malachi, 4 : 4;	205-22 to 31;
Galatians, 5 : 13, 14;	449-8 to 12;
Matthew, 5 : 17, 18.	276-1 to 10.
II.	
Matthew, 18 : 23-33.	41-27 to 29;
	54-1;
	365-8, 27.
III.	
Luke, 6 : 27, 28, 37, 38;	447-1 to 10;
Philippians, 4 : 8.	259-6;
	149-29 to 32;
	407-25;
	248-29.
IV.	
Matthew, 9 : 27-30, 35;	454-17 to 21;
Matthew, 10 : 1, 5-8.	455-28;
	192-28 to 30 (second sentence);
	366-13 to 20, 31, 32;
	367-18.

The Bible,

Exodus, 20 : 16;
Leviticus, 19 : 15, 36;
Deuteronomy, 24 : 14,
15;
Zechariah, 7 : 9, 10;
Ephesians, 4 : 25.

V.

Science and Health,
448-28 to 30;
64-1;
359-18 to 20;
8-1 to 4, 9 to 11, 20;
9-3 to 8;
41-10.

VI.

Luke, 6 : 31, 32;
John, 13 : 35;
Hebrews, 13 : 3;
James, 2 : 15, 16;
1 John, 3 : 17, 18;
Colossians, 3 : 17.
467-8 to 12;
518-17 to 21;
234-4;
570-14 to 18;
444-13 to 19, 21 to 26;
340-12.

The Lectures.

Horton, Kan.

A lecture on Christian Science was delivered here by Judge Septimus J. Hanna, April 27. The lecturer was introduced by Hon. W. E. Archer, President of the Kansas Conferences, of the Epworth League, Atchison District. He said in part,—

We do not all come as Christian Scientists, but we do come, I trust, lifting ourselves above our creeds, to join as one great band for the advancement, enlightenment, and spiritual progress of our community. The Church, and not the creed, is the anchor of our race, and we welcome with delight all persons who contribute to its influence and success, and who endeavor to impress upon the hearts of men the measures of Divine truth regardless of forms and prescriptions. In all the avocations of life there have been those who have achieved renown and pressed the cup of self-satisfaction to their lips again and again, but he who never administered to the ills of humanity, or carried the light of hope into the gloom of a soul's despair, has never drunk at the fountains of true joy.

As the rain from heaven waters the forest,—giant oak and shrub alike,—so those engaged in this service have something of value to give to both the strong and the weak.

The great business world of to-day is searching for captains of industry but the Church is looking for captains of Christianity, captains of faith, captains of hope. We have such a person with us at this time, whose fame has preceded him, and I have the pleasure of presenting to you the speaker of the evening.—*Correspondence.*

Dallas, Tex.

Edward A. Kimball of Chicago delivered a lecture last night [May 4] at the Dallas Opera House and the parquet was comfortably filled. The lecturer was introduced by Judge J. J. Eckford, who said in part,—

New England, the home of the Discoverer and Founder of Christian Science, has much in her past achievements and history of which to be proud, but in future years her greatest pride and joy will be that her rock-ribbed shores cradled one with thought so pure as to give to the world Christian Science. The progress of Christian Science is the marvel and wonder of our age, for it is not quite forty years since Mrs. Eddy published it to the world, and to-day it has spread to every land, its churches are filled with a happy and contented people and are vocal with thanksgiving and praise. Why this rapid growth? The explanation is simple. It answers the Scriptural test, "By their fruits ye shall know them," as well as the critical demands of these intellectual times, for with its indisputable proofs it silences the skeptic's sneer and tears from the agnostic's brow the specious mask, "I don't know."

Dallas Times Herald.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Another Point of View.

ACCORDING to the report of the recent annual meeting of the Louisiana State Medical Society, considerable time was devoted to plans for securing restrictive legislation designed to place the healing of the sick under the exclusive control of the medical profession. The discussion of the subject was from a purely partisan standpoint, and this was to be expected; but it seems inconceivable that any one should have the hardihood to publicly advocate a descent to the low plane of "practical politics," in order to secure legislation upon this or any other subject.

The following is the New Orleans *Picayune's* report of the remarks of one of the members of the Society:—

"Dr. J. M. Barrier thought the thing to do would be to bring this down to an issue and make it a practical question, so the average politician can get hold of it. Say to the legislator, while at home: 'We want certain things; you want certain things; if not right now, later. Give us what we want; you can have what you want.' Tell him that if he don't do it, that we'll do him a plenty the next time he runs for the Legislature. That is the way to handle them. You will find them very amenable to treatment."

As Doctor Barrier was not rebuked by his fellow-members, we must assume that the plan proposed by him met with their approval, and it therefore becomes legitimate to analyze this method of securing legislation, and to point to its possible results. In the first place, his assumption is that the candidates, one and all, are so eager for office that they will promise anything necessary to secure votes. On the other hand, there is the intimation that the physicians of the State are willing to support any candidate who will agree to give them the monopoly they covet, no matter what his views on other subjects may be.

If such bargains are to be made between legislators and those who wish to secure legislation which will give them a business monopoly, what safety is there for the rights of the public, and are not those who advocate such methods enemies of the State. We cannot believe that the laws of Louisiana are made by such men as this doctor has in mind, therefore his words can be understood only as a gratuitous insult to the members of the Legislature.

ARCHIBALD McLELLAN.

The Ideal Ministry.

SAID a clergyman who had recently been retired from the active ministry: "I never felt so competent to preach the gospel as I do now. In my apprehension of spiritual truth, my faith in its saving power, my knowledge of human needs, my experience in ministering to them, and my singleness of desire to do this work, I am better equipped than ever before; and yet, having reached that time of life when it is generally thought that a man's attracting power begins to wane, I find that the churches prefer a younger man, and I am laid aside with nothing to do but look forward to old age."

This pathetic case might be cited by some in confirmation of the much-discussed theory of Doctor Osler, that men

have exhausted their effective resources at forty; but in fact it illustrates not the correctness of this theory, but the lamentable outcome of an erroneous sense of the true functions of the Christian ministry. It indicates that strenuousness and personal magnetism are taking an unwarranted part in settling the question of clerical fitness, and that the Greek saying, "The gods do not endow men with wisdom until their youth has been withdrawn," is fading from mortal memory.

All the world knows that the price of ripened experience is above rubies, and it would not be undervalued in ministers were it not for the emasculation of their office and influence which has resulted from centuries of educated indifference to one of the two great duties assigned them by the Master when he said to his disciples, "Preach the gospel, heal the sick." Failure to accept the full privileges and meet the full responsibilities of discipleship always conduces to failure of success. In this instance, it has not only reduced the usefulness of the ministry to a minimum, but it has led the people into the habit of allowing the question of culture and personal attractiveness, rather than that of spiritual efficiency, to determine their choice.—a habit which is degrading to the individual and demoralizing to the Church.

It is apparent that if all ministers looked upon spiritual healing as a distinctive and essential part of their work, and were endeavoring to attain that spiritual mindedness which alone can equip them for it, they would be far more highly honored before men, while the good they might do would be increased a thousand-fold. They would no longer be compelled, as they are now, even in the early years of their ministry, to look forward to the speedy approach of an enforced desuetude. Both the requirements of their service and the expectation of those who look to them for aid would ever impel to the acquisition of richer gifts for a life-long ministry, and they would thus secure that nobler stimulus which their humanity surely needs, and of which they have been most unjustly deprived. They would, moreover, recover and constantly apply the only reliable test of the correctness of their understanding of the Master's teaching, and reach that scientific basis of assurance which saves from the distracting fallacies and profitless confusions of human opinion. Further, they would escape from their present discouraging difficulties in reaching the people. Their value would no longer be determined by their youth, oratorical power, conventional culture, or personal address, but by their ability to help in times of need. The sick of body and of mind long for a man who is after God's fashioning, not the world's. The universal need of healing became for our Lord, as it becomes for all who follow his example, the one ever-open door of approach to humanity, and the history of the Christian Science movement has abundantly demonstrated the fact that spiritual truth is never received so readily, nor held so tenaciously, as it is by those for whom its healing power has been demonstrated in their own experience or that of their immediate friends. As in past times, so to-day, the "knowing in whom they have believed" enables men to be true, to stand for conviction, and patiently to return kindness for ridicule and injury, and it is this staying quality of the faith that is grounded on demonstrated truth, which insures satisfying results in religious work.

These are some of the many advantages which would accrue to ministers of the gospel were they to learn also the Christ-method of healing the sick, and the gains for the people would be no less blessed and abundant. The preacher's practical proof of the truth of his teaching gives it an authority which commands the respect of all who hear, the obedience of all who are truly longing for the spiritual life. Further, as the people learn that the Christ-truth is practically available, and adequate to every demand of human experience, they begin to utilize it, and thus enter into an entirely new sense of freedom. Spiritual consciousness begins to assert its sovereignty, and in time of need they turn with sweet naturalness and confident expectancy to God

and to their spiritual adviser. Their sense of the compass and significance of Christian ministry has been very greatly enlarged and exalted, and they steadily grow into that conscious dependence upon Truth which begets intelligent and continuous self-assertion against error and for good. The result is a blessed multiplication of the number of those who are "workers together with God." The parent becomes for his children and neighbors what his minister has become to him, a prophet and a physician, and the true Christian propaganda is thus advanced.

Christian Science declares for this higher, more practical concept of Christian ministry. It insists that every preacher of the gospel shall repeat the Master's works and enter into his continuing joy. Recognizing that all efficiency is of God, Truth, alone, it would sweep away conventional limitations, and secure for every disciple that larger liberty and that ever-increasing usefulness which is in keeping with his progressive awakening to the nature, the freedom, and the power of the sons of God.

JOHN B. WILLIS.

Scientific Accuracy.

THERE are few who question that physical science, so-called, has rendered its best service to the world in encouraging a scientific habit of thought,—in teaching the necessity for the careful examination of all evidence submitted, and in requiring accuracy of statement. Those who accept Christian Science soon learn that no less accuracy is demanded in the study and demonstration of this vast subject which introduces the learner to the realm of infinite Mind, its phenomena and laws. St. Paul says, "When I was a child I spake as a child, . . . I thought as a child: but when I became a man, I put away childish things." The student of Christian Science may look back to the time when, in child-like ignorance, he thought and spake of materiality as if it were real and intelligible; later, when he had become acquainted with the Truth of being, he put away his false and unsatisfying concepts. He found that it was necessary to acquire scientific, and therefore accurate habits of thought and expression, and learned to measure another's degree of understanding by the clearness of his statements as well as by his demonstrations in living the truth.

In many instances, however, old beliefs seek expression, showing that they have not been wholly "put away," replaced by the truth about God and man. One of the most tenacious of these errors is the universal belief of mortal mind in the fall of man. Students of Christian Science would be startled were they charged with holding any such theory, but it is surprising how often incorrect statements are made by them, especially when they attempt to employ illustrations which are drawn from the physical world, or any of its phenomena. They try to explain that things which do *not* express divine Principle were once all right, but are now all wrong, and that the all-rightness may be restored by claiming rightness for it. Such a belief will not bear analysis, and it is not in line with the teachings of our text-book, which sets forth Christian Science scientifically,—with such discrimination of statement that inaccuracy on the part of the learner is without excuse. In divine Science it is never less than perfect Principle expressed in perfect idea,—perfect God and a perfect creation, including man. Christian Science teaches that the divine Mind is eternally conscious of perfection and nothing less. God's man is His reflection, and since God has never lost an iota of His perfection, man, as God's reflection, can never have fallen. Purity is eternally pure, goodness eternally good, Love is never other than loving and lovable.

It would be well for all who attempt to speak or write on this subject to study carefully the statements found on page 476, of Science and Health, especially lines 14 to 18, and 32 to 4 next page. This will aid in correcting the too

common error of thought, that it is possible to see the perfect man in the imperfect, or God's likeness in mortality. Science reveals none other than the true man who is the likeness of Spirit.

The importance of a correct scientific sense, and its no less correct statement, cannot be overestimated. We should always remember that we are called upon to prove to the world that Christian Science is truly scientific, and this we cannot do so long as we use unscientific statements which indicate an imperfect understanding of the subject. Above all things, the vanity which would claim the spirit of Christian Science while manifesting ignorance of the letter, is to be avoided. We need both, and of their union it may well be said, What God hath joined together, let not man put asunder.

ANNIE M. KNOTT.

Letters to our Leader.

Washington, D. C., May 26, 1905.

Mrs. Mary Baker Eddy, Pleasant View.

Beloved Leader:—I thought it might interest you to read the following testimony of appreciation of "Science and Health with Key to the Scriptures," by Senator Moses E. Clapp of Minnesota. You may not know that when the bill for regulating the practice of medicine in Indian Territory came before Congress last year, it had already passed the House of Representatives. When the students in this Field became aware of its menace to our Cause, they framed an amendment, which was offered and advocated by Senator Clapp, not because he knew anything of Christian Science, but simply as an act of justice to its believers. The bill passed the Senate as amended, and favorable action in the House was also obtained. About three months ago the Senator sought treatment from Christian Science, and he expresses himself as more than satisfied with results.

With sincere affection and loyalty,

ELIZABETH C. WICKERSHAM.

The following testimony was given by Hon. Moses E. Clapp, United States Senator from Minnesota, at the Wednesday evening meeting of First Church of Christ, Scientist, Washington, D. C., May 24, 1905:—

While I could not speak on the score of membership or as one claiming to be a Christian Scientist, my faith in Christian Science is sufficient to warrant me in saying a word this evening.

If I had sat in this church a year or two ago, and had listened to the statements of cures I have heard here this evening, I certainly could not have believed them to be true. From the standpoint of my experience then, they would have seemed absolutely impossible, and I do not wonder that people who know nothing of this Science discredit the statements we so often make and so often hear concerning cures. As some of you know, a short time ago I sought Christian Science for physical troubles, and met with such wonderful success that I determined to pursue it for another ailment which I had been led to believe was beyond any power to heal, and the success with it leads me to believe that with this also there will be an absolute and complete cure. But it is not so much of physical cures that I want to speak to-night.

When I sought Christian Science it was probably as ninety-nine out of every hundred seek it, with very little faith, with some little hope, but with the idea that whatever there was to be gained in it could be gained by going to a practitioner, taking the treatment, and then going about my business, letting Science alone until I again needed treatment. But experience has taught me that Christian Science differs in one radical respect from all schools of medicine. While in other schools the less you take of it the better, in this Science the more you take of it the better,—in other words, while you may be treated in this offhand

and distant way, regarding Science and its practitioner only as you would any ordinary physician, to get all its benefit, even from a physical standpoint, you want to get all you can of the Science. Slow as my progress has been (and confessedly it has been slow), I have seen enough of it to realize that, aside from physical healing (which is so much emphasized, and which I think the world outside regards as the basic feature of the Christian Science movement), there comes to the honest student and investigator something beyond the physical healing,—a peace, a comfort, a calm, a sense of security that one never felt until this investigation was entered upon.

As a word of encouragement to others, perhaps, I want to express another thought; namely, that in this investigation, slow and laborious as it is to some of us, the great thing, the great agent, the great force, is that most wonderful of books, Science and Health. It was with reluctance, I confess, that I secured a copy of this book. While taking the treatment the suggestion was made from day to day, "You ought to get that book," and from day to day promises were made and broken concerning its purchase; but finally I did get it, and it seemed like a perfect jumble of high-sounding but meaningless expressions and phrases, a throwing together of words that were quite unintelligible; but as the study of this book progressed there came, slowly but surely, ever and anon, the truth, the spiritual understanding, and one truth led to the unfoldment of another truth. In this connection I want to say that, to my mind, next to the Bible, Science and Health is the most wonderful book that was ever penned. It is a marvel to me how, week in and week out, month in and month out, year in and year out, lessons can be culled from the Bible and these lessons illustrated and exemplified from the pages of this wonderful book. It is marvelous how any human mind could have conceived it. In the unfolding of the spiritual truths and lessons of the Bible it is of value beyond estimate, to those who are seeking either the mere physical relief afforded by Science, or the higher spiritual truths which it teaches.

It is with the thought that perhaps these words might encourage some one who was relying too much upon the relation of patient to practitioner for the aid to be secured by Christian Science, that possibly in these few feeble suggestions they might find encouragement to proceed to the investigation of its teaching, to the study, through Science and Health, of the wonderful truths which it unfolds, that I give this testimony.

Los Angeles, Cal., June 3, 1905.

Dear Mrs. Eddy:—May I add this letter to the many which you receive daily, in loving acknowledgment of what your labor has done for poor, suffering humanity? Healed of consumption of the bowels by reading your works, is it any wonder that I want to thank you? I feel to-day that an expression of gratitude will ease my longing heart. I had a field of work in my old home in Cleveland, but my mother's pleading caused me to go to California. Here in Los Angeles I find the work progressing most wonderfully. I want to tell you how much strength I have received in this most trying hour by reading my precious little book, Science and Health. I thank you every day. I thank God for having brought me to Science, and pray that I may prove a faithful worker in God's vineyard, when He cometh to make up His jewels.

Sincere love and gratitude from your student's student,
ELIZABETH HEISNER.

Dresden, Germany, June 18, 1905.

Mrs. Eddy, Concord, N. H.:—First Church of Christ, Scientist, Dresden, on the occasion of opening new chapel send message of gratitude to you, whose selfless love has given the world the saving truth.

ANNA THILO, Clerk.

Testimonies of Healing.

The following testimonial originally appeared in the *Sentinel* of January 31, 1901, at which time Mrs. Anders was living in Salem, Ore. The issue of that number is now entirely exhausted, and in view of the frequent request received for information regarding the healing of cancer through Christian Science treatment, we republish the testimony, along with a recent letter from Mrs. Anders, giving further information regarding her healing, etc. This is one of the cases referred to on pages 137, 138 of the *Journal* for May, 1905.—Ed.

On the Fourth of July, eight years ago, I was lying in the hospital in Baltimore, Md., in charge of the doctors, and suffering from a cancerous growth on my breast and under my arm. On this Fourth of July, 1900,—I tell it with joy,—I am free of all doctors, free of all drugs, free of all medical care.

About four years ago, when on my return from San Francisco to Salem, I asked a lady in the car to raise the window for me, which she kindly did; she then asked me what was the matter with my arm. I told her. She asked me if I had ever tried Christian Science. I told her I had never heard of it before, but the name of Christian Science sounded very beautiful to me, and I should like to know something about it. She then told me of her mother, who had been an invalid and was confined to her bed for eight years. She was pronounced incurable by several doctors and given up to die. As a last resort a Christian Scientist was sent for, and with one week's treatment her mother was restored to perfect health. It had been five years since her mother was healed, and they had not employed a doctor since.

The very moment that lady named Christian Science, I knew it was what I was looking for; I could not grasp it quickly enough. While she was repeating the story of her mother, the thought came to me very forcibly, "There is help coming to me, for God is no respecter of persons. If He heard her mother's cries He will hear mine also." The thought of help coming to me never left me, so great was my faith in the ever-loving Father. A short time afterward I read "Science and Health with Key to the Scriptures," and was perfectly healed without a single treatment.

About one month ago I received a letter from Doctor H., surgeon-in-chief of the Johns Hopkins Hospital, Baltimore, Md., where I was a patient eight years ago. He desired to know how I was getting along. He said, "If you are not able to write yourself, ask your physician to write for you." But thanks be to God who has given me the power and the strength to do my own writing, even without the aid of glasses. I was sixty-seven years old January last, and wore glasses constantly from the age of fourteen up to a few months ago. Since then I have done all my reading, writing, and sewing without glasses. My heart is overflowing with love to God that I have been healed by the truth and am gaining the light of Christian Science.

I cannot tell the number of physicians at the hospital who pronounced me incurable and a cripple for life. Before leaving the hospital, the head nurse referred me to the best so-called surgical doctor in the house. I asked him if he thought I would recover. He shook his head, saying, "Your age is against you." I then asked if he thought I would have the use of my arm again. He placed his hand on the top of his head, and said, "You will never do this." The day I was healed the first thing I did was to throw my arm over the top of my head. My arm has been in a normal condition ever since, and my health is perfect.

Had I known of Christian Science before I went to the hospital I never would have submitted to the knife. For four long years after passing through this severe surgical operation, I suffered intense agony day and night. I went

to bed every night with a pillow under my arm, but did not know what it was to have one restful night. While my friends were sleeping around me, I was walking the floor, or on my bended knees asking God to relieve me of my suffering. I used to think I prayed as earnestly as others did, and thought my prayers were acceptable unto God, and sometimes I wondered why God did not hear the prayer of His humble child, for I was willing to sacrifice everything to get relief, but I lacked the understanding that God has given me through Christian Science. I cannot express my gratitude to our dear Leader for the light of Christian Science. I shall try to work more earnestly for our glorious Cause in the future than I ever have in the past. My greatest desire and my prayer is that my life may be a shining light for the glory of God.

MRS. A. J. ANDERS, Salem, Ore.

I am constantly receiving letters from different parts of the United States, asking me if it is true that I was healed through Christian Science of cancer on my breast and under my arm. I have answered over and over again, Yes, it is absolutely true; I was instantaneously healed through the great love of God, and by reading our text-book Science and Health, written by Mrs. Eddy, and to-day I stand as a living witness to the power of Truth revealed in Christian Science and the great healing power of almighty divine Love. It has been proven to me in various ways that Christian Science is the religion of Christ Jesus. The day I was healed, the very moment that I passed my arm over the top of my head, all the pain and suffering of that dread disease, cancer, ceased, never to return again. I had gone to bed every night with a pillow under my arm, and at the time I was healed my breast was in the same raw condition that it was when I left the hospital, and some more lumps had formed on it. There is nothing too great for God to do, and this was manifested to Moses. What God cannot do, no man need try to do. God can heal the sick and raise the dead, and He healed me. I cannot feel grateful enough for what Christian Science and the great love of God is doing for me every day. Christian Science has lifted me out of a world of sorrow and affliction, into a world of health and happiness. It has taught me to love if others hate. To me it is the most beautiful of all that is beautiful in this world; when the clouds of error gather around us, we know to whom we can go, and when we go to God with true, loving hearts, how quickly God's holiness and His protecting arm will save us. The light of divine Love that never grows dim will disperse the darkest clouds and will guide us to a haven of rest.

MRS. A. J. ANDERS, present address, Baltimore, Md.
May 31, 1905.

After suffering from stomach trouble for ten years, I became interested in Christian Science. At first I would have terrible pain for about a week at a time, then it would leave me for a few weeks, only to return again. The last year the pain became more frequent, until finally I could sleep neither day nor night, although I was taking powerful medicine and plenty of whiskey to deaden the pain, but it did me no good, and I gave up all hope of ever getting well. In my terrible suffering I even thought of suicide, but the stronger thought, What would become of my wife? stayed my hand. In despair I prayed to God to show me a way to get well. The very next day a gentleman saw how I was suffering, and asked what the trouble was. I told him. He said there was help for me, and told me of Christian Science. Not knowing what it was, I asked some friends about it, and they told me it was a humbug. Going home, I told my wife of it, but she thought the doctor I had should be given more time. In a few days, becoming much worse, I made up my mind to go to a Christian Science practitioner. I could hardly walk from the car to his office, but after a treatment, a sense of peace came over me. From that

day on I steadily improved, and I read Science and Health right along. When the pain was too intense, my wife would read to me. In two weeks I was entirely healed, but went to the practitioner for awhile longer, as I wanted to know more about this great healing power to which I owed my life. In one month I gained eighteen pounds, and grew strong again.

A few months later, I had another demonstration of the power of Christian Science to heal, being cured of bone disease in the shoulder-blade, for which I had had several operations, and one half of my shoulder-blade removed. After each operation it always relapsed to the old condition, but when it next troubled me I had a few treatments instead of the knife, and now my arm is well and growing stronger all the time,—in fact, new bones are growing. It had all been brought on by a fall aboard ship. The bone was bruised but did not trouble me at the time. Four months later, when in Vancouver, B. C., I awoke one morning with terrible pain in my arm. I tried to work but could not move the arm. I was taken to a hospital, and after a fever of three weeks, during which I was unconscious, I came to my senses to find they had operated on my shoulder, and a special nurse was with me day and night to put cold solutions on it; it was swollen to a tremendous size. I was in the hospital eleven months, having one operation after another, as my strength would admit of it, until the doctor said he could do no more for me. Then I came to San Francisco, where another doctor twice operated on the shoulder-blade, removing part of it and scraping other bones. Then it would break out again, but Christian Science cured me. "Man's extremity is God's opportunity." Christian Science has made me a well and happy man. It is a help in my every-day life. I had never read the Bible since I was a schoolboy, but now the Bible and "Science and Health with Key to the Scriptures" are my daily companions.

Is it any wonder that I feel grateful to God, and to our dear Leader, Mrs. Eddy? Words fail to express my gratitude for all that Christian Science has done for me and mine.—O. N. LARSEN, San Francisco, Cal.

I would like to express my gratitude for what Christian Science has done for me. It has been two years since I first heard of Christian Science. My mother and I were going to California for our health, but we stopped in Walla Walla for a few days, and rented a room of a lady who was not a Scientist. I was suffering with very sore eyes, and my mother coughed nearly all the time. The doctors said she had consumption. The lady of whom we rented the room, said if she were mamma she would try Christian Science, because it was doing some wonderful works in Walla Walla. My mamma very readily consented, because she wanted something that could heal us; and the result was, I was healed of sore eyes in one night and my mother was healed in three treatments. She was also healed of asthma by reading the wondrous little book, Science and Health, for which we are very grateful. I am thirteen years old, and I have learned that God, good, does not create anything which is the opposite of Himself; and that there is health here as well as in California. I am grateful indeed to Mrs. Eddy for helping us into this truth.

MAUDE M. DEPARTEE, Walla Walla, Wash.

From early childhood I suffered from melancholy and extreme nervousness, also from weakness of the eyes said to be due to astigmatism in a very severe form. Different oculists informed me that I would always have to wear glasses. At the age of fourteen my melancholy took a decided turn for the worse. I cried and worried day in and day out; took no interest in the pleasure or pastimes of others, nor in the society of young people; indeed their

enthusiasm seemed to sadden and irritate me. I longed to die and at times I would lose all control of myself. I would fall on the floor and cry and scream in mental agony until something was given me to put me to sleep. Then I would make plans to take my life, but a better thought would always come, and I would cry out to the unknown God to save me. No help came for over seven years, and I gave up hope of ever being different. I expected either to go insane entirely or carry out my plans of suicide. One day, in the public library, I carelessly picked up a book which told of Christian Science. I took it home and read it. It set me to thinking pretty hard. I must look into this Christian Science, but I did not know how to go about it. I took the book back and was looking over other books, when one attracted my attention. It was "Science and Health with Key to the Scriptures" by Mrs. Eddy. It looked formidable, but I decided to read it so long as I intended to investigate Christian Science.

That night I read the first chapter, and felt calmer. Before I was half way through the book I was entirely healed. All the melancholy, the mental misery rolled away into the nothingness from which it had come. God had answered my prayer. At first I did not understand the book, but the understanding came after a little diligent study, and in about a week's time my glasses came off, to stay off. My sister, troubled for years with eczema on her face, took up Science and Health, and read the testimonies in the back part. A week or so after, we suddenly noticed that her face was clear, the skin soft as a baby's. She had not tried to study Science, but was healed by its saving presence in the atmosphere of our home. We have since made many demonstrations over disease, and for this we cannot be grateful enough to Mrs. Eddy, who has toiled with such love and patience all these years.

L. M. WEHRY, Cedar Rapids, Ia.

We often hear the expression, "Is life worth living?" To me it certainly was not, twelve months ago, for I was then suffering agony from inflammatory rheumatism in its worst form. I could not move a muscle in my whole body, which seemed to be swollen to twice its natural size. At the same time I had convulsions of the stomach, suffering intense misery at times. I did not think I could live through them, I was so low. I thought I would never be able to care for my children again. I was unable to nurse my baby, six weeks old. My friends stood by my bedside, expecting I would not be with them long, as most of the time I was delirious. My husband asked me which I wanted, a doctor or a Christian Scientist, and I told him I preferred a Christian Science practitioner, as I had witnessed a beautiful demonstration on my little girl a year before, and I thought I might receive help. I sent to the same practitioner who had brought my little daughter through. She came and stayed all night and I received immediate relief. She gave me a week's absent treatment, and in a week from the first treatment I was up and around with my family. Although I had not nursed my baby for over two weeks, the power of Truth to supply this need was declared, and in three days there was more food than the baby could use.

I am to-day in good health and doing all my own work for a family of six, besides three boarders. I can never be thankful enough for the truth which brought me safely through the storm of error, but the physical help was nothing, compared to the spiritual. I am now able to see the power of divine Love, and I can help my children as well as myself to overcome error. I can never be thankful enough to Mrs. Eddy for giving to the world the book, "Science and Health with Key to the Scriptures." My daily prayer to God is that I may live so close to Truth that error can never enter my thought.

MRS. ALMA DUTTAR, Devils Lake, N. D.

The blessings I have received in Christian Science have been many, more than I could tell or even remember. I cannot even properly express in words, my gratitude to God, or to our beloved Leader, and to all those who have patiently and lovingly labored to lead me from darkness to light. I feel that only by a constant effort to live this beautiful Christ-teaching can I express my gratitude. I have been healed of many things, among which are tonsillitis, catarrh, and measles; but the physical healing, though great, seems little in comparison to the peace, the joy, the deep contentment of knowing man's at-one-ment with God, —knowing that there is nothing to fear.

To any one who seems to be struggling against heavy odds,—sense-testimony which insists that loss, separation, pain, and death are real,—I would like to say, Do not be discouraged, but cling to Truth, and the light will come. "Weeping may endure for a night, but joy cometh in the morning." We never find anything but tears and bitterness in the darkness of error's night, but in the morning of spiritual revelation we see death as an impostor—a lie believed; we see that the dear ones whom we, in our ignorance, deemed dead, are and always were expressions of Life, held forever in the Mind that knows no death.

I have found that sometimes it is our hardest trials which force us out of the falsity of mortal belief and cause us to seek rest and peace outside of all that the world has to offer. The Master said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you;" and we know that his promises are true.

MAMIE MOUSER, Portland, Ore.

While at the opening service of our beautiful new church, May 29, 1904, watching streams of people who entered the auditorium even after all seats were taken, memory went back over the years I have studied and endeavored to live Christian Science, and a desire came to write of my healing. In the fall of 1885 my attention was first called to the subject by an article in the daily press calling it mind cure, a fad that had come from Boston, concluding with, "Why might it not be possible that disease may be cured by mind?" Shortly after a neighbor gave me an address where treatments were given and advised a trial. At this time I was afflicted with what three doctors had called valvular heart trouble, and other minor diseases. They had warned me against being active, and the only remedy they prescribed was whiskey. They said that at best I could live only a few months longer. My husband was almost blind—one eye had been entirely destroyed by an accident, and the other had been all but useless from birth. We had a family of small children to support, with little promise of success. We seriously pondered the trying of the new method, and in January, 1886, I ventured to ask for treatment, resolved that nothing should come between me and my faith in the one true God. I was informed that this was not mind cure, but Christian Science. The interest and kindness shown one who had nothing to give in return, cleared away all my reluctance, and I had my first treatment.

The third day I wondered what this assurance of all good toward me was. The answer came with an abiding conviction: It is the re-appearance of Immanuel, God-with-us, as manifested by Jesus. My healing was slow, but complete, as an active and industrious life has proven. My husband has also had treatment, and his sight has improved sufficiently for him to earn a living for his family. Christian Science has proved a preventive of disease; our children grew up into manhood and womanhood, healthy and happy.

Many proofs of God's loving care have come to me and brought spiritual uplifting, and when eighteen months ago a great sorrow fell upon me, all was overcome by the blessed understanding gained in this Science. I could truthfully say to one who had bitterly condemned Christian Science, "I

am grateful for it, thankful for the knowledge that there is no death, for the church and its associations, and the spiritual help in time of need." I could also comprehend in a measure the significance of the stand taken by our loved Leader, Mrs. Eddy, in giving to the world "Science and Health with Key to the Scriptures," and what this means to us all.

MRS. KATHERINE BIGLER, Denver, Col.

I wish to express my gratitude for what Christian Science has done for me. It found me on an ocean of error, the waves of fear and despair rolling high. Then the "still, small voice" was wafted across the billows and was heard when darkness seemed to prevail. Thanks be to God, and to our loved Leader, Mrs. Eddy, the voice of Truth was heard and heeded, and I send this expression of love for my healing. There seemed to be a legion of ills that have been met and overcome by Truth. Among these were deafness, kidney and liver trouble, nervous prostration with headache, and an internal difficulty for which I had been treated by two leading specialists without any benefit. All these have vanished into their native nothingness, except the first mentioned, a slight trace of which remains, but I expect that Truth will erase every vestige of it.

I am truly grateful to God for the peace that has been restored in my household, and that a better financial outlook has been obtained. Truly "God is Love," and he that loveth is born of Him. I have found that Science and Health is a pearl of great price. God bless Mrs. Eddy in her great labor of love.

MRS. ROSA B. SHAY, Breckenridge, Mich.

It is now almost two years since I was healed through Christian Science treatment, and I feel it a pleasure to give this testimony for all the blessings I have received. I had been very sick for years, and suffered untold misery. I had a complication of diseases, pronounced incurable by a number of doctors here in Fort Dodge, as well as by some noted doctors in Chicago, where I went for treatment. I had gone through two severe operations without being benefited, but was in a worse condition than before, for I was left with constant pain in one of my limbs, and I could walk but very little. I had tried almost everything known to medical science, but I grew worse instead of better, and was completely discouraged when I sent for a Christian Scientist to come to my home and treat me. I will never forget the love and peace which she expressed, and the hopeful words she spoke to me. She told me I need not suffer, that God would heal me. God has healed me through Christian Science treatment. My limb was perfectly healed. I now do all my housework and walk anywhere I wish. I am indeed grateful for Christian Science. While the physical healing was wonderful, the understanding of the Bible, as revealed in Science and Health, is a still greater blessing.

MRS. MAUDE ANDERSON, Fort Dodge, Ia.

I first heard of Christian Science about three years ago, and since then I have had many demonstrations of the power of divine Love. I now take the opportunity of telling others what a joy Christian Science has been to me, trusting that some one may be helped and encouraged as I have been through reading the testimonies of others. Some time ago I had an attack of St. Vitus's dance which lasted over a fortnight. I tried to overcome it, but found that I needed a little help, so I went to a practitioner and asked for treatment and after each treatment I felt better. I never remained away from work, although my fingers were sometimes burned, owing to the continual motion of my body. The final treatment was on a Sunday, just after I came in from our service, and was feeling rather worse. I had thought that every one would be looking at me, as I could not sit still, and I felt quite excited over this. I took up our text-book, and while reading came to the text, "Thou

shalt have no other gods before me." As a higher sense of its meaning came to me, I was perfectly healed.

Another wonderful proof of God's allness was a case of instantaneous healing. I was taken ill one Saturday night at my work, and had to take an early train home and go off to bed. On Sunday morning I tried to get up, but fainted. Two other attempts were made with the same result. I then sent word to some one to take my place at the service as Second Reader, as I was unable to go. Later on, I was seized with a severe pain in the left side. My mother became very anxious and wanted to call in a doctor, but I refused to see him and asked her to send for a Christian Scientist who lived near. He came, and in about ten minutes the pain was gone. Then in the afternoon I became delirious and did not know any one. I was told afterwards that I had been constantly talking to those with whom I was associated in the workshop, and telling them of Christian Science. The practitioner called on his way from the evening service and found me in this state. I can remember that he asked the question, "Are you remembering that God is Love?" I regained consciousness for a little then, and I heard him saying, "I will read to you until you are well." I listened, and heard that beautiful passage from Science and Health where the testimony of Spirit is given (page 252). I then became perfectly clear and repeated the scientific statement of being (Science and Health, p. 468) along with him, and knew I was healed. I called my mother, who burst into tears of joy when she saw that I was well. I arose next morning and walked four and a half miles to my work, leaving home at six o'clock. I might mention that I had been attacked with great spitting of blood at this time, which, however, stopped at once. It was really a beautiful proof of the power of Truth which makes us free.

I have also been able to overcome ulcerated throat, toothache, and cold. I feel very grateful for all this, but the clearer thought of God and better understanding of the Bible give me more cause for thankfulness, as everything is so different to me now. We should indeed be humble and grateful for our knowledge of this blessed truth which has been revealed to us through our beloved leader, Mrs. Eddy. God grant that we be found faithful, ever trying to realize the presence of divine Love, and trusting Him to show us the way from matter to Spirit. How I sometimes wish I could say,—I am a Christian Scientist. I can at least say that I am trying to be one, and though sometimes I seem to come far short of living this life, I am not discouraged, but go forward with greater determination to be more faithful. The light is before us, and it is a beautiful thought that within the reach of all is heaven, harmony, life; and the peace of God which passeth all understanding.

R. McV. STEWART, Airdrie, Scotland.

I had been drifting along somewhat carelessly; had never had any severe ailments to meet, until one evening my father became very ill. It seemed that he had eaten too many ripe tomatoes, and this gave him great distress. Heart failure seemed to be the main trouble. I heard him groaning, and found him seemingly dying, with his head dropped forward. His eyes were set and the dew of death on his brow. No time was spared in declaring the truth. A grandson came running, a brother was also quickly summoned, and nieces came running to see father pass on, as they expected. One grandson remarked that he was getting better. A great fear was, however, manifested, owing to father's age, he being a man of eighty-four. The sickness and fear were entirely overcome, and he slept remarkably well during the night. Next morning he went to the breakfast table as usual and was able to work in the garden as he is accustomed to do.

I feel grateful to Mrs. Eddy for raising our mortal thought that we may be able to apprehend this saving truth.—MINNIE PERRY, Tippecanoe City, O.

From our Exchanges.

We have no sympathy with that sort of speculation which suggests that this penitent malefactor may after all have been a decent sort of fellow, and only incidentally a victim of the law. For all we know he may have been a hundred-fold more vicious and criminal than his impenitent companion. The gist of the episode lies in the fact that when he comes into close touch with the Infinite this man senses a Divine quality and responds. His wondering ears had heard the rejected of the people pray with unspeakable tenderness, "Father, forgive them," and declare with compassionate discernment, "they know not what they do." The thief dropped into the background; the man came forward in the consciousness and bowed in reverence before the humanity so divinely good. In the depths of his soul occurred that mystical, marvelous swing of the inmost volition by which we choose the best by some power greater than ourselves. This freedom to righteousness no scholar can define, and yet it is what saves man, what makes him the accomplished image and likeness of God, the spontaneous functioner of the life of heaven.—*New Church Messenger*.

In a certain passage Jesus represents his Jewish hearers as in a state of slavery from which he could make them free. They resented the idea of their enslavement, thinking only of their physical condition, not even taking into consideration their political subjection to the Romans.

But Jesus proceeds to show them that he has in mind their slavery in a moral sense and that in the committal of sin they were involved in its power. This is a more subtle form of slavery, yet just as real as the yoke of physical bondage. It is not, however, realized in its beginnings, nor when it has fastened its fetters fully and finally upon the soul, on account of its deceptive character. The chains of moral slavery are not felt until they have produced results in some physical form of weakness or vice.

The Watchman.

Justice David J. Brewer, of the Supreme Court of the United States, in a recent address in a church gathering, said: "I sometimes see the papers calling for decisions against trusts, and I can but smile to think how futile all the larger part of such effort would be. The remedy is not in judicial decisions, but rests in the introduction into the hearts of the men of a nation of the spirit of the Golden Rule. That is one thing that is better than the 'big stick'; that is one thing that is better than iron-clads; better than executive action; better than decisions rendered or proclamation by the executive; that is the one thing that will take us through the dangers now about us and those that will come."

If the kingdom of God could really come in the American industrial world, the kingdom of peace and co-operation and love, Christianity would have won a victory beside which the historic conquest of any so-called heathen nation would pale in glory; and the man who worthily devotes himself to the effort to Christianize even one small section of modern business does as noble a work as he who gives his years and his talents to missionary service in India or Africa.—*The Congregationalist*.

Soon or late the soul must tabernacle in the thought of God. Worship in some form or other is the universal expression of the sensitive and developed soul. Eliminate the dogma out of it, fill it with all philosophy and poetry, art and wisdom, that you are capable of, and the sentence is increasingly true, "The heart of man crieth out for the living God."

JENKIN LLOYD JONES.
The Outlook.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, WATCH." Jesus.

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Items of Interest.

National.

Secretary Taft does not agree with Attorney-General Moody in the decision made by the latter that the eight-hour law should apply to all labor employed by the Government or by contractors on the Panama Canal. The decision would mean an additional cost of millions of dollars in wages. Secretary Taft holds that the Canal Zone is not soil of the United States, that the jurisdiction is not in any sense equivalent to that of the sovereign territory of the United States, that while the United States Government may demand and exercise in the Canal Zone all powers that it might exercise in the United States, the obligations of the Government toward the individual on the Isthmus are not comparable to those established by the Constitution and the laws of the land to citizens of the United States at home. He therefore argues that to extend to foreign laborers who have no claim as citizens upon this Government the protection afforded by the eight-hour law in this country is unwarranted.

The Postmaster General has signed with Minister Obaldia of Panama a postal treaty between the two countries effective July 19, 1905, under which the rates and conditions applicable to articles for the republic of Panama are made uniform with those in force between the United States, Canada, Mexico, and Cuba. He also signed a parcels post convention with the commonwealth of Australia effective August 1. It provides for the exchange of parcels not exceeding four pounds six ounces in weight, and is substantially uniform with recent parcels post conventions concluded with Great Britain, Japan, and other countries.

The State Department has received a dispatch from the minister to Morocco, transmitting a request from the Government of Morocco that the United States participate in a conference upon the affairs of that country. The request is similar to that which has been sent to other Governments. American interests there are commercial, while European interests are political. The United States will accept the invitation provided the other Powers generally accept.

Arrangements are said to be making for a return race of the American fleet from England to the Sandy Hook lightship. The owners of the eight Yankee yachts in the recent competition are being canvassed for their consent to the race. No decision on the point will be given out for publication until after Emperor William has had an opportunity to meet the American owners at the Kiel entertainments. The Emperor's Meteor is likely to be in the race.

A library building costing \$500,000 has been presented to Vassar College. The library is built of granite, is 175 by 125 feet, with a tower 100 feet high, commanding a charming view of the Hudson and surrounding country. The library contains 125,000 volumes.

Investigation has shown the charges brought against Assistant Secretary of State Loomis by Minister Bowen, his successor at Caracas, Venezuela, to be gratuitous. Minister Bowen has been dismissed from the service for his undiplomatic course.

The good ship Roosevelt, in which Lieutenant Peary will soon start for the North Pole, had her trial trip in Portland Harbor last week. She is a powerful ship especially built to meet the severe demands of Arctic service and cost about \$100,000.

The American schooner yacht Atlantic, which recently won the ocean race for the Emperor's Cup, has won the race for auxiliary yachts from Dover to Heligoland. The annual race was won by the German schooner yacht Susanne.

It is expected that the value of imports for the present fiscal year will exceed that of last year by fifty million dollars. During the last fiscal year, ending June 30, 1904, the value of imports was nearly six hundred million dollars.

The corporation of the Massachusetts Institute of Technology has voted to accept the terms of alliance with Harvard University.

From June 1 to June 16 inclusive 245,382 persons had been admitted to the Lewis and Clark Exposition at Portland.

President Roosevelt has received from Clark University the degree of LL.D.

Foreign.

Notwithstanding the Government prohibition, the All-Russia Zemstvo Congress, the delegates to which included the mayors of twenty-five of the largest cities in the Empire, met in Moscow on June 6, and resolved with practical unanimity to demand the convocation of a Zemstvo Sobor and the submission to it of the question of peace or war. The sessions were held without interference on the part of the authorities. On the 20th the deputation appointed to address the Czar was received by him. The Zemstvoists were agreed that representation should not be according to classes; that nobody should be excluded on account of race or religion; that the Assembly should not be a patchwork addition to the present bureaucratic institutions, but an entirely new corporation, with distinct character and powers; that the press should be allowed complete freedom; that meetings should not be molested, and that personal freedom should be guaranteed.

The Czar replied and thanked them and assured them that a representative body would be created.

Two important meetings were held recently in Tientsin in connection with the anti-American propaganda. The meetings were attended by six hundred students, representing twenty-six colleges. Ten resolutions were passed, of which the most important were the following: To boycott American goods; to stimulate Chinese manufactures; to circulate anti-American literature and to record results. Other bodies, representing two hundred members from the commercial guilds of seventeen provinces, have signed an agreement to boycott American goods.

M. Toyama of Tokio, a member of the Roman Character Society of Japan, is in the United States. This society is a Government commission appointed to make a report on the advisability of the adoption of Roman characters in Japan. He says it is the belief of well-informed Japanese that within the next decade Chinese characters, which are now used in Japan, will be replaced by the less complicated Roman letters.

Industrial and Commercial.

A log raft containing ten million feet of spars and piling is to be towed across the Pacific to Shanghai during the summer. From present plans it will be towed by one or more powerful tugboats, accompanied by a collier or oil steamer with fuel for the tugs.

General.

It might seem that nothing could be less exposed to destruction than the massive monuments of ancient days known as Stonehenge, says *The Outlook*. It is supposed to be now nearly four thousand years since they were put in place, yet it appears in legal proceedings, which have just been going on in England, that Stonehenge needs protection from the injurious treatment to which it has been subjected. The great stones stand upon private property, and action in fencing them off has led to a lawsuit by English societies which exist for the purpose of protecting public rights in antiquities and in historical grounds. The owner asserts that he has been obliged to fence in Stonehenge, and also to provide for the expense of caring for it by charging a small fee, because not only of the excesses of tourists and others in chipping off portions of the stones for relics, but because in some instances serious injury has been done. The price asked has been \$750,000.

In the southern part of France, which borders on the Mediterranean and extends between the Alps and the Rhone, the culture of flowers has developed into a great industry for the manufacture of perfumes. Here are more than sixty factories, the total product of which is valued at more than four million dollars per year, and over fifteen hundred persons are constantly employed, without counting the harvest hands. The more important harvests are those of the rose, 4,000,000 pounds; the orange flower, 5,000,000 pounds; the violet, 600,000 pounds; the jasmine, 1,200,000 pounds; the tuberose, 300,000; the geranium, 70,000 pounds, and the cassia, 300,000. These flowers are weighed without their stems. In order to obtain two pounds of rose leaves no less than a thousand flowers are required, while a thousand bunches of violets, each with a diameter of more than a foot, furnish only forty pounds of flowers.

Patent sleeping bunks fitted on two cross-channel steamers have proved most satisfactory. By means of automatically working electrical brakes the bunk remains always level, no matter how badly the steamer may roll. India rubber springs and buffers so minimize the bunk's vibration that the motion felt is no more than that of a railway train.

One thousand three hundred and fifty Greek and Roman coins, the property of the late Harlan P. Smith of New York, were sold at Sotheby's, London, recently by auction and realized \$15,020. A Sicilian tetradrachm was sold for \$850.

Harvard House, the early home of the mother of John Harvard, founder of Harvard University, at Stratford-on-Avon, has been sold.

The power generated in a modern steamship in a single voyage across the Atlantic is enough to raise from the Nile and set in place every stone of one of the great pyramids.

In Zululand a valuable plumbago mine has been discovered, containing ninety-eight per cent of pure metal.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

To the Beginner.

BLANCHE H. HOGUE.

CHRISTIAN SCIENCE, in its divine ministration, offers all unfailing remedy to every mortal. Because it is in very nature and office remedial, its message is most heeded by those most sorely in need of help. With healing in its wings, it seeks the threshold of every heavy heart, and its entrance offers ultimate release from all the oppression of sin and its attendant suffering. Wherever Christian Science is welcomed, wherever its divine agency is sought and cherished, there begins at once a reconstruction of the thought and life. The man who is in trouble is shown a way of escape from his trouble, and if his love for righteousness exceed ever so little his desire for sin, or his fear of evil, he is inspired to begin under a new dispensation the practical working out of his salvation.

The one clear demand of Christian Science is that evil shall be overcome with good. The exponent of Christian Science may have much to say to others, by way of metaphysical analysis, but unless righteousness is dominating his daily living, his explanations are valueless. The Christian element is the vital element. The student who begins his investigation of Christian Science with this point clearly in view, has discerned the highway of salvation, and walks therein. The one who seeks Christian Science with selfish motives, struggles in the hedges and byways of selfish thinking, and fails to find the path of the redeemed until this selfishness so pierces itself that a purified nature appears. It must not be forgotten that the great Master said the meek shall inherit the earth. Many who cry out in protest because their individual healing is slow, or because the besetments of evil are not immediately silenced, may perhaps have their eyes upon the inheritance, and be overlooking the footsteps thereto. Christianity has always declared that the way of the cross is the way of salvation, and Christian Science offers no other way of deliverance than that demanded by Jesus when he said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake, the same shall save it."

Traditional Christianity has carried the cross while looking to a distant and far-away heaven for its crown. Christian Science adds to this hope the knowledge that, under the law of God, there is no interval between the sacrifice and the reward, and that the cross of selfless effort, rightly carried, crowns immediate experience with blessing. Righteousness not only inherits the kingdom of heaven, but meekness inherits the earth; and with the further acceptance of Jesus' statement, "The kingdom of God is within you," is it not reasonable to conclude that the inheritance of heaven can come here and now upon earth, when meekness has prepared a fitting place therefor? It is not an interval of time wherein to wait, but an amount of work to be done, which fits one for the reception of the heavenly heritage. And because there are no empty places in consciousness, inasmuch as consciousness must be conscious of

something, healing and gladness must flow into human lives just in the degree that ignorance and selfishness go out. The crown abides with the cross.

Jesus' parable of the sower indicates to the beginner the work he must do to make and keep his heart receptive to the word of Truth. If he would not have all that he reads, and hears, and sees fall by the wayside to be devoured, among thorns to be choked, or upon stony ground to find no root, he must give much time to self-examination. Prayer and watchfulness are indeed needed, that affliction or persecution shall not offend the young enthusiast, and that the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke not the Word. He who sees that his individual work is to stand guard over the condition of his own ground, surely cannot fail, in receiving seed, to "bring forth fruit, some thirtyfold, some sixty, and some an hundred."

What man can find fault with anything outside himself, when he remembers that the sower has only good seed to sow? And what man will quarrel with the quality of the seed when he learns that it is the stony ground, or the choking thorns, which cause the scanty harvesting?

Unquestionably the seed which God has scattered broadcast in His world, through the sacred utterances of the Bible, and the illuminated interpretation given thereto in the book "Science and Health with Key to the Scriptures," is good, all good. One man's failure to make his garden ready for the seed, need not stay another man from searching for the seed, nor from preparing his own land for its sowing. Again, if another man's harvest be fair and beautiful to look upon, should the beginner expend his energies in admiring that fruitage, in depending upon it, or in stealing from it? Rather should he be stimulated to seek the same good seed for himself: to overturn patiently his own stony ground, and to protect his growing Christliness from all devouring distractions and choking thorns.

Every word of Truth contained in the Bible and Science and Health was written for every man to hear and heed. Therefore, no man's failure should stay our search, and no other man's fair fields should suffice for us. The relationship of these two books to the individual is direct. The sower soweth the seed. God alone gives all good. The office of teacher or practitioner is fulfilled in discriminatingly sowing the seed. The experience of spiritual enlightenment is between man and his God, for God alone is Life and the source of all living and being. Because Jesus knew the truth about it all, he could say to the evil, "Come out of him, and enter no more into him." Thus he fulfilled his mission as mediator between God and man, thus multitudes were unfettered, set free to find their own. By this same process is every individual unfettered, in some degree, as the clear-eyed Christian Scientist strives to loose the inquirer from the bonds of erroneous thinking and direct him to the written word of God for his illumination and healing.

Let no beginner be persuaded that anything ever has been written or ever will be written upon the subject of Christian Science which is easier to understand than is Science and Health. A text-book upon any subject is fundamental and authoritative. It must naturally embody so much within its covers that an ordinary perusal reveals only a very small measure of what it contains. An essay

or an article about mathematics might be very readily comprehended, while a work upon mathematics which is sufficiently exhaustive to be considered a text-book, requires months and years of patient study and practice, that its teaching may be fully demonstrated. Science and Health is essentially a text-book, setting forth the Principle and rules for the practice of Scientific Christianity. So vast a theme cannot be understood save through persistent investigation and consistent obedience to its directions; but that its statements are understandable, from the first declaration to the ultimate conclusion, thousands upon thousands of the regenerated and healed of earth can testify. Therefore, let no one be beguiled into neglecting the text-book for the things which are written and said about the text-book. To the one who desires to understand, and who practises the little he has already learned, the statements of Science and Health are as clear as sunlight. Only the thought which purposely resists and misinterprets, can remain confused. "The meek shall inherit the earth."

Bringing the Children to Christ.

L. M.

The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.—PSALM 84:3.

It comes to me that perhaps some mother, struggling as I was to bring up the children wisely, may be helped by some little experiences which I have had. Soon after I began to apprehend what is meant by the unfolding of truth,—to see that it must be proven, step by step, in our daily lives, it came to me clearly, that in order to help the children to a greater measure of freedom I must know for them the fact of the one perfect Father-Mother, God. They had been left without an earthly father when they were respectively six, four, and two years old. My memory of their father was calm and sweet, and I often pointed out to friends how much each of the children resembled him, and how each child was like him in different ways. I was willing to separate them in thought from all sense of having a human mother, for I had never been especially satisfied with my own temperament, perhaps because it had given me too much trouble. The thought, however, of separating them from all sense of human parentage brought to me a downright rebellious sense—and such half-way work as I then did brought half-way results. No human character is perfect, nor anything like it, and as I saw one child reflecting abnormal fear; another developing a tendency to take cold easily; the third showing loss of control over inanimate things which went wrong; and when I heard relatives and friends (despite the sturdy little bodies, healthful color, and happy faces) prophesying for all three the development, some time, of the dread disease which the father had manifested, I saw clearly that it was time I should wake up and see how I was lending myself to the error of personality rather than obeying Principle. I saw that it was time I got to work, time to know for the children the absolute truth.

I turned to the Glossary of "Science and Health with Key to the Scriptures," and it was indeed a Key to me. I had never cared to read the Bible before I read our text-book, but this was all changed after I had entered upon its study. On this occasion I read carefully the definition of "children," as given on page 582, and I then knew that the Father-Mother of all the children is Spirit, God. I also realized, as never before, the meaning of the ninety-first Psalm. There have been few days since, in which I have not been able in thought to separate the children entirely from the belief of life in matter.

The sayings of Christ Jesus came home to my thought as never before: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels

do always behold the face of my Father which is in heaven." "Call no man your father upon the earth: for one is your Father, which is in heaven." "Who is my mother? and who are my brethren?" Many blessings have come to the children in the making of this demonstration, and even more to me. The meaning of God as Father-Mother is clearer and He seems nearer; the meaning of man as "male and female" is nearer my comprehension than ever before, and I know better the import of the promise in Revelation, "There shall be no more curse: . . . And they shall see his face; and his name shall be in their foreheads." Best of all, I am ready to accept the teaching of our beloved Leader, respecting God's creation, which is given on page 69 of Science and Health.

Another lesson I learned more recently and it taught me to trust God, good, more. When the youngest of my three children came to know of Christian Science he was only four years old. His thought of it was very clear, and many of his little talks to me were very wonderful and beautiful to my halting, slower thought. The time came for him to enter our public school, and although it was second to none in the West, yet there were very few children of Christian Scientists and no teachers who had accepted our beloved faith. I listened to the suggestion of error, though I did not realize it at the time, that he would probably lose, in some measure, his clear thought by contact with so much mortal belief and talk, and that all the sweet, wonderful reasonings would be forgotten; the same old lie of the serpent—evil mightier than good. Many have been my rebukes and I have humbly accepted them all. He came into my study one day and stood looking intently at a familiar and dearly-loved picture on my wall. It was one popularly known as "The Rock of Ages." He looked up earnestly at the woman clinging to the cross, and said, "Who is the lady, mother?" I smiled and answered, "I do not know, dear; I used to think it was I!" He looked at it again and then at me, and thoughtfully said, "She can hold on without getting tired 'cause it's the Rock of Love. It isn't strength [meaning, I suppose, physical strength] that makes her hold on, it is how much she loves the Rock." Could there have been a truer explanation of the subject? It was one of my lessons. One morning I sent him into another room to get for me "No and Yes" by our Leader. He returned with the book and said, "What a funny name, mother, 'No and Yes,' I s'pose it's 'No' to error, and 'Yes' to God!"

Surely we mothers can never afford to believe that there is a power called evil, and that it can blot out or overmaster good—even though our present ability to reflect good may seem only as a grain of mustard-seed. It is only as we reveal to our children the Mother-love of God that in years to come they will rise up and call us "blessed."

In Rotherham's translation of the New Testament, Mark, 10:14 reads, "Permit the children to be coming unto me,—be not hindering them." Let us rather help them in the only true way,—God's way. Let us daily learn to be grateful to the dear Leader who has so lovingly, wisely, and patiently led us into the promised land of Christian Science. This mother-heart goes out to her in gratitude for the help received in bringing up the children.

Man's Sacrifice to Love.

LOUISE DELISLE RADZINSKI.

I will praise thee, O Lord, with my whole heart; . . . I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.
PSALM 9:1, 2.

ONE morning last winter, before dawn, a man's voice, clear, strong, and sweet, rose from the darkness of the street in a joyous song of praise.

The one who heard was still too much under the mesmerism of sleep to be sure whether the voice were human or not, but, listening, she heard quick footsteps striking

out from the icy pavement a ringing accompaniment to the song of joy that echoed among the silent houses; and his song was not "rag-time," was not mean or coarse, but a song of praise to God, to Love. Then the song of David rose in her thought, and the holy impulse that moved both the king and the laborer raised her upon its wings, and she realized what sacrifice is meet to be offered to Love,—the sacrifice of loving praise,—no matter what may lie before us, revealed or unrevealed.

This voice-picture has remained with her as a beautiful lesson. The man had left his home-comforts, and was wending his way in the darkness of a winter morning; his day's work before him, perhaps hard, perhaps dangerous, in the machine-shops, or in the powder-mills, but the song of praise still rose on the frosty air, though growing every moment more distant. At evening, all the weariness and the dangers of the day passed by safely, and the lights of home beckoning to wife and children, the song of praise would be natural and expected, the fitting end of a day of labor; but this early morning song, praise for benefits still to come, aroused in the listener thoughts of the true and just sacrifice man owes to the hand that sets his lines and appoints his way.

How often is Love praised in *advance* for the gifts that await man in the approaching day? How often do we realize that all the protection and guidance man needs are waiting for him, ready to his hand? If this were realized would not the song of praise and love rise from the whole land at dawn, at noon, and even-tide? What would not this world become if this truth were realized and acknowledged with praise?

We know that Love does not need man's praise to *be* Love; Love is supreme, whether man know it and acknowledge it or not; but how is it with man if he does not know his Father, does not acknowledge Him and yield Him love and reverence? Is there aught more pitiful than the expression of face or of voice of the man who says, "I do not know God as you speak of Him; He has been held up to me as a vengeful judge; a relentless and immovable law-giver; how can I love this ideal; how can I praise one who is always ready to destroy His helpless creatures?"

Blessed is he who may remove this false idea of God, and dispel the sense of utter helplessness which paralyzes the godless when the bitterness of mortal belief fills their cup and poisons their lips, stilling the voice of love and hushing the song of praise. The song of praise, rising at all hours, in all places,—whether it be vocal, ringing in sweet notes, or only that of happy smile and trustful glance,—always touches the suffering heart with the desire to know the source of another's joy and peace.

How often the student of Christian Science is asked, "What makes you so happy? I can't see that you are any better off than I am, but you seem always happy; *you have something I have not*. What is it? Is it a secret?" Is there any joy greater than this, to tell those dwelling in darkness of the light that divine Love has sent into the world that all men should *see* and *know* their Father-Mother-God, love Him and praise Him? Is there anything more beautiful than the light the revelation of Love kindles in eyes until then blind with the sadness none may know but those who have believed that "There is no God"? To see love rise like a tide and fill all the empty places of man's affections, filling all his thoughts with the sacrifice of praise to Him from whom all blessings flow, is to see that which transcends in beauty anything that nature in her loveliest aspects, and the so-called natural affections in their purest manifestations, can express.

To know that, no matter what the material circumstances of our brother may be, the strong assurance of Love, "Lo, I am with you alway," is for him, now and everywhere; that even if we "know not where His islands lift their fronded palms in air," we *do* know we "cannot drift beyond His love and care:" to know that Love's promises

are faithful; to know this, and to make our knowledge his, thereby raising our brother from the pit of despair to the plains of light, the heights of Love, is the work committed to us by our Father through our Elder Brother, Christ Jesus, and taught us practically by our beloved Leader, Mrs. Eddy, through her demonstration of the power and the mode of operation of the divine Love that is now redeeming man from sin, sickness, and sorrow.

Can we, then, who have accepted the teachings of this chosen servant of Love, can we do better than to "sacrifice," that is, "make holy" every moment, every breath, by using it in the service of Love, by making Love known to Love's children? In our text-book we are told what would be the result of such self-dedication by the students of Christian Science; then every thought, every act of man, would express gratitude—not the sense of obligation, but joy in the acknowledgment of benefits received—and the air of morning and of evening would ring with the holy offering of loving hearts in the song the happy laborer sang on the way to his work that dark winter morning:—

Praise God, from whom all blessings flow:
Praise Him, all creatures here below:
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

Why?

LENA M. HALL.

PERHAPS no word in the English language is more constantly brought in use than the little word which heads this article. It is not surprising that among those who believe in a world which supposedly contains a mixture of good and evil elements, a world, moreover, in which the evil elements often seem to have the preponderance of power, this little word should be brought into frequent requisition.

It would seem, however, that in the thought of those who have unreservedly accepted our dear Leader's "scientific statement of being" (*Science and Health*, page 468), that this questioning element should be forever stilled. The questions, Why do I have to wait so long for help, when others are helped so quickly? Why do I not have more power to overcome my besetting sins, when I try so hard? Why can I not understand the truth more effectually?—these, and many kindred questions, should never be allowed to enter the thought of a Christian Scientist. If we look well into the condition of thought which makes this entrance possible, we may be shocked to find indications of such qualities as envy, ingratitude, self-righteousness, doubt, distrust, and so on.

Probably most of us first took up the study of Christian Science filled with the hope of the benefits which might accrue to us as individuals; but should not the advancing years fill us with a larger hope, even a yearning desire that divine Principle may be manifested to all mankind? Should we not rejoice equally in every case of healing which comes to our notice, recognizing it as one more proof of the ever-presence of that infinite good which is ready to heal and save the whole world? When we come into possession of such a consciousness, the mortal sense of self will begin to fade, our clearer vision will catch faint gleams of the divine selfhood, until at last, through gazing long upon the Christ-ideal, we shall be transformed "into the same image." Our old query, Why am I not healed? will be changed to the wondering exclamation, Oh, why did I ever believe there was any reality outside of the risen Christ? and, having lost sight of self, we shall stand complete in Him, realize the meaning of the Master's words, "that they might have my joy fulfilled in themselves."

Hath any wronged thee? Be bravely revenged; slight it, and the work's begun; forgive it, 'tis finisht; he is below himself that is not above any injury.—QUARLES.

The Healing of Alderman Umbarger.

THE following letter received by Rev. Mary Baker G. Eddy refers to a case of healing which has attracted much attention. Our space does not permit the publication of all the newspaper clippings inclosed in Mr. Dickey's letter, but sufficient are given below to show the progress of the case.—Ed.

Kansas City, June 18, 1905.

Beloved Leader:—I send you herewith a number of newspaper clippings which report the healing, through Christian Science, of a man who was given up to die by his physicians,—and indeed was all but dead, when a Christian Science practitioner was called. Through the understanding of the truth, as taught in Christian Science, the man was restored to life and health.

The case was watched by the public with ever-increasing interest, not only in Kansas City, but throughout the adjacent localities; and many letters of inquiry came from other sufferers in distant parts of the country, asking if it were true that this man was really being healed, and if Christian Science was doing the work. As the different newspaper items appeared from time to time, the case was freely discussed by all classes of citizens, and very great interest was manifested in the progress of the patient. The expressions, "I hope he will get well," and "How can these things be?" were heard on all sides.

I know you will rejoice to hear of this convincing demonstration of the truth of your teachings. You know what it means to heal a case of supposedly incurable disease, while the world looks on; and the fact that the work was done while the newspapers were publishing almost daily bulletins of the case proves beyond question that Christian Science can heal the sick under any and all circumstances.

The effect of the publication of these items has been to stimulate greatly the interest in Christian Science in this locality, and as Christian Scientists we realize more deeply our indebtedness to you, for having brought to the world this wonderful truth which heals and saves.

Lovingly yours,
ADAM H. DICKEY.

DEATH NEAR AT HAND.

At midnight last night, it was stated at the home of Alderman W. S. Umbarger that his attending physician had given up all hope, and had informed the household that the alderman's death might be looked for hourly. Yesterday the patient had a hemorrhage of the brain which greatly reduced his physical strength. He has been unconscious since four o'clock Monday morning. In deference to wishes of friends of the family a Christian Science doctor was called in yesterday, but he could offer no encouragement.

The Kansas City Journal, February 22, 1905.

FAMILY RESORTS TO CHRISTIAN SCIENCE.

The family of Alderman W. S. Umbarger, who has been critically ill with locomotor ataxia for several weeks, has not given up hope of his recovery, although Dr. C. S. McClintock, who has been attending him, announced that medical science could do no more for him. As a last resort the family called in Mrs. Charles M. Veazey, a Christian Science practitioner, and last night it was said at his home that his condition showed marked improvement.

Doctor McClintock has no hope of Mr. Umbarger's recovery. He said last night: "I do not believe that there is any possibility of Mr. Umbarger's ultimate recovery. He may rally for a day or two. I expected him to be slightly improved last night. Of course, I had not given up hope, for there is a chance as long as a man is alive. But I could not give the family any encouragement beyond the fact that

he was alive, and I readily consented for them to try Christian Science. If it can save Mr. Umbarger, I shall be glad. I have no longer any professional charge over Mr. Umbarger, though I shall continue to call as a friend of the family."

The Kansas City Star and The Kansas City Times,
February 23, 1905.

UMBARGER IS RECOVERING.

Two months ago the medical fraternity gave William Umbarger, alderman from the Third Ward, up to die. They said he had passed beyond the realms of human aid, and that his death was but a matter of a few days. He was then unconscious and his entire system was numb from a stroke of paralysis, and he had experienced a rupture of the blood vessels of the brain.

Friends of the family suggested the application of the Christian Science faith, and in deference to their wishes a healer was admitted to the house. From that time on the alderman began to improve, mentally and physically, and reports received from him yesterday at the City Hall were that he has regained the use of his limbs, his speech has returned, and that he is gaining rapidly in health and strength. Friday night acquaintances were invited to the house, and the alderman, it is said, enjoyed a programme of vocal and instrumental music, and declared his intentions of resuming his chair in the Council before long.

The Kansas City Journal, April 2, 1905.

ALDERMAN UMBARGER FULLY RECOVERED.

William S. Umbarger, alderman from the Third Ward, has fully recovered from his illness of several months, and was able yesterday afternoon to leave his house for the first time. He said that he would be back to the Council meetings some time this week, and resume his duties as alderman.

Mr. Umbarger was at one time at the point of death, and all hope for his recovery was abandoned by his attending physicians. He was suffering from locomotor ataxia, and his death was hourly expected. A Christian Science practitioner took charge of the case after it had been given up by Mr. Umbarger's physicians, and his condition has continued to improve, resulting in complete recovery.

The Kansas City World, April 16, 1905.

UMBARGER BACK ON THE COMMITTEES.

W. S. Umbarger, member of the lower house from the Third Ward, whose place was filled during his illness by W. J. Woolf, has resumed all his duties. The places on committees which had been readjusted during his absence were restored to him by the lower house last night.

The Kansas City Times, May 2, 1905.

Few men are privileged to read their own obituary, but Mr. Umbarger's condition was such as to induce one of the newspapers to publish an obituary which concluded as follows: "Alderman Umbarger is survived by a widow and a daughter seventeen years old."

It is to this that Mr. Umbarger refers in the following letter:—

Kansas City, Mo., June 8, 1905.

Mr. Adam H. Dickey,

Dear Sir:—The newspaper accounts of my healing through Christian Science as above given, are substantially correct, with the exception that I am not survived by a widow and daughter seventeen years old.

I have taken no medicine whatever since Christian Science took hold of my case, and I am now able to attend regularly to business.

Gratefully yours,
W. S. UMBARGER.

The Lectures.

Franklin, Pa.

Judge Septimus J. Hanna of Colorado Springs lectured on Christian Science at the Opera House, May 9. Judge Hanna was introduced by Major Isa Black, who said in part,—

The honor of introducing the speaker of the evening has fallen upon one of whom it cannot yet be said that he is a Christian Scientist; but I am a student of that Science, and so far as I can observe from the daily life and practice of these people, I find they are honestly striving to follow the teachings of the Founder of Christianity, Jesus Christ. In them I find nothing to condemn but much to commend.

Over nineteen hundred years ago there came to this world a unique, majestic character,—the lowly Nazarene,—at a time when there was much dissension and many phases of religious belief, teaching a doctrine much at variance with the established religions of the times. He was abused, maligned, accused. He dwelt among men; he trod the Galilean hills, he walked the streets of Jerusalem, he climbed the steeps of Olivet; he went about doing good, preaching and teaching the then unheard-of doctrine of "On earth peace, good will toward men," and love thy neighbor even as thyself. I find that the Christian Scientists in their daily walk and conversation are endeavoring, so far as in them lies, to render good for evil, and when they are reviled they revile not again.—*Correspondence.*

Silver Creek, N. Y.

Mr. William D. McCrackan of New York City delivered a lecture on Christian Science in Academy Hall, Friday evening, May 12, under the auspices of First Church of Christ, Scientist. He was introduced by Justice G. L. Weeks, who spoke in part as follows:—

One of the most recent of religious denominations to bring a message to us is that of the Christian Scientists. While they have not been persecuted as much as some other denominations in times past, yet they have undoubtedly had their full share of misstatement and misrepresentation. Now, although I am not a Christian Scientist, yet I believe in fair play, and in giving honor to whom honor is due. I will say this, therefore,—and I think you will bear me out in the statement,—that no religious denomination has ever forged to the front more rapidly than the Christian Scientists; no religious denomination contains among its members a more intelligent, more devoted, more zealous, more charitably inclined, more truly Christian class of people than they. They have a message for us to-night, and I bespeak for them a most respectful and considerate hearing.—*Correspondence.*

Muncie, Ind.

The lecture of Bicknell Young on Christian Science in the Wysor Grand Theatre Saturday night [April 29] has created considerable comment in the city. Attorney Jesse R. Long introduced Mr. Young, and said in part,—

Some years ago, before I had entered actively upon the discharge of the ordinary duties of life, I was impressed with the fact that the representative men of the community in which I then resided, wore an emblem; and as I entered actively upon the duties of life, as I was called from town to town and city to city, I discovered that what was true in the community in which I resided was also true in each community visited by me,—that the important interests of those places were in the hands of men who wore like emblems, and it did not take me long to learn that those emblems were the emblems of the great Masonic

order of the world. Whether this organization was good because of its inherent goodness, or whether the character of the men in it made it good, I could not then determine, but I now know it was in part both, but not the least was the basic ideas of the organization.

Since that time, and as my experience has broadened, I have met another organization, the Christian Science organization, one composed of men, women, and children, one whose field of operation is not confined by territorial limits, and whose purpose is to aid humanity in the broadest sense. The emblem of that organization is not a charm upon the watch chain, nor a ring upon the finger, nor a symbol upon the lapel of the coat, but it is a sweet, peaceful, contented, loving countenance, an expression of the face that bespeaks the noble character and life of the follower. And if you will look back of and through the mere facial expression into the lives of these followers and into the teachings accepted by them, you will better understand why it is that right practice leads to right results.

Does any one object to right living? Does any one say that envy, hate, jealousy, sin, and the discords of life ought not to be eradicated? Does any one say the Bible is not a proper book on which to base one's life conduct? Does any one say the sick should not be healed? Do you admit that the sick were healed by divine power in the early centuries, and if so, do you say that this divine power has either spent or lost its force?

The Christian Scientist believes that the power of God has not changed, but that it is as powerful and effective to-day as in the centuries past.—*The Press.*

Fighting Christian Science.

FROM New York comes the statement that four churches of the upper west side have organized to combat Christian Science. It is immaterial what the denominations of the churches are, for the crusade is simply a matter of local sentiment, and does not affect other organizations of the same kind elsewhere, except so far as they approve the plan.

A person does not have to be a Christian Scientist to feel that if the combined endeavors of the four churches in question were used toward carrying out the kind of work for which churches were established, they would be in much better business.

If Christian Science is the fraud that its opponents claim it to be, there need not be any loss of sleep over its growth, for any movement that is not founded on something of a substantial character will be carried down by its own weight ultimately. On the other hand, if the movement is all that its friends claim for it, opposition, instead of defeating it, will simply bring it more rapidly into prominence.

Four churches in any district of a big city would not have to look far for work of a practical character. If all the sick have been visited, if all the wants have been supplied, if comfort has been given in every possible way, if the poor have been visited, and the members have devoted sufficient attention to the proper ordering of their lives, and still have time with which they do not know what to do, there might be some excuse for a crusade against some one who does not believe exactly as they do. But until the mote is entirely removed from one's own eye, it is not according to Christian teaching to be hunting up the beam in somebody else's eye.

If all the energy of the past ages that has been put into the crusades against somebody else's belief had been turned unitedly to the problem of making the world better, the results would have been astonishing. As long as the Christian Scientists behave themselves, and do not break the law of the land, they are guaranteed just as much right to their ideas in this country as the members of the churches who are so intent on crushing them out.

Editorial in *The Morning Telegraph*, New London, Conn.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"Hear, O Israel: the Lord our God is one Lord."

I now request that the members of my Church cease special prayer for the peace of nations, and cease in full faith that God does not hear our prayers only because of oft speaking, but that He will bless all the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? Out of His allness He must bless all with His own Truth and Love.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 27, 1905.

Rare Volume for Mrs. Eddy.

First Number of "The Book of the Presidents" Sent to Christian Science Leader—Only Woman Whose Biography Appears.

[We are indebted to *The Boston Herald* for the following interesting article regarding our Leader's copy of "The Book of the Presidents," which she has recently received.

That Mrs. Eddy should have been selected for this monumental work is gratifying to Christian Scientists, because it is one more recognition of her place as the great religious leader of the age.—ED.]

CONCORD, N. H., June 26, 1905. Concord's esteemed citizen, Mrs. Mary Baker Eddy, came into possession this week, by special messenger from the publishers, of a rare volume, which has received the highest praise of all who have been so fortunate as to see it.

"The Book of the Presidents and Representative Americans," for such is the title, is a monumental work of unique character, surpassing in beauty and elaborate workmanship anything of the kind which has hitherto been attempted in America. This magnificent publication, as its title suggests, consists of biographical sketches, portraits, and autographs of the Presidents of the United States, together with a department of autograph letters and armorial bearings, beautifully executed in their original colors. It is noteworthy that Mrs. Eddy is the only woman whose biography and portrait appear in this historic volume.

Among the well-known names which appear as holders of "The Book of the Presidents," are the following: President Roosevelt, Admiral Dewey, Cardinal Gibbons, Levi P. Morton, Thomas A. Edison, Secretary of the Treasury Leslie M. Shaw, Senator T. C. Platt, Senator R. A. Alger, Cornelius Vanderbilt, Judge John M. Harlan, Senator William P. Frye.

Accompanying the volume of which Mrs. Eddy is the possessor, which was No. 1. of the edition, is a beautifully engraved and illuminated certificate which announces that "A registered volume of the author's first proof or heirloom edition, limited to one thousand copies, was especially published for the holder thereof, who has been selected as one of one thousand representative citizens of the United States of America, who stand at the head of their respective vocations."

This handsome volume of the expert bookmaker's highest art is the product of the best American artists. Tiffany &

Co. of New York City are the designers, and their high reputation has only been enhanced by their signal success in "The Book of the Presidents." Zulerina Jackson executed the color work, and the Continental Press of Washington, D. C., were the publishers. The important work of editing this memorable volume was in the hands of the Hon. C. H. Grosvenor. [The printing and binding were executed by the Trow Printing and Bookbinding Co., of New York, under the personal supervision of Mr. Smith, its president. The work is of the highest degree of excellence and reflects much credit upon the company.]

"The Book of the Presidents" might well be styled a compendium of all that is noble in the art of book-making in this and past ages. No detail has been omitted to make this beautiful production the acme of perfection. The paper is the finest quality of deckled edge, hand-made stock. The leather for the bindings has been specially selected, and the greatest care exercised in its manufacture. Each engraving and every beautiful illuminated page is in itself a work of art, and worthy of special setting.

This great work is of royal quarto size, with gilt top, and elegantly bound in full crushed French red levant. It contains about two hundred pages, enriched by twenty-seven full-page engraved portraits, thirty-five specially designed and hand-illuminated pages, and a large number of finely executed photogravures. The title page is a work of art, and is wrought by hand. Two coats of arms, belonging to Mrs. Eddy's ancestors, have been exquisitely painted upon the white morocco doublure. The cost of the volume was \$1,000. The handsome binding, both within and without, is beautifully inlaid with colored leathers, and exquisitely hand-tooled with classic designs in gold. The covers are lined with leather inserted panels and watered-silk end leaves.

The illustrations in this unique work constitute a striking feature, and are in perfect keeping with its high character. Taking as a basis the best portrait of the Presidents extant, the engraver has reproduced them with rare fidelity. In addition to his skill the colorist has aided in bringing each portrait to perfection.

It would require a special article of considerable length to do full justice to the special designs of rich hand illumination with which this rare work is graced. Suffice it to say, there are more than fifty pages which contain elaborately designed missal illuminations. Each illustration is of the highest workmanship by a skilled artist. No two illustrations are alike, and the rich hues of the varied colorings throughout the entire volume form a perfect harmony without one discordant note.

The place and importance accorded to Mrs. Eddy is in full keeping with the distinguished character of this great work. As has been said, she is the only woman whose biography is included. Accompanying her written history is a beautiful engraved portrait, which is a very rare piece of workmanship. There are also fine photogravures of her present home estate, Pleasant View, her former home in Lynn, where she wrote the Christian Science text-book, Science and Health; First Church of Christ, Scientist, of Concord, N. H., Mrs. Eddy's munificent gift to the Concord Scientists, and Mrs. Eddy's house on Commonwealth Avenue in Boston.

The biography of Mrs. Eddy is a just and discriminating article by Judge Septimus J. Hanna, who was the former editor of the Christian Science publications, and First Reader of The Mother Church in Boston. It is safe to say, that to the majority of its readers the special feature of this great work is the remarkable letter by the Discoverer and Founder of Christian Science, and the author of its text-book, "Science and Health with Key to the Scriptures." In this letter, Mrs. Eddy, in a few clear statements, presents the fundamentals of Christian Science in a way as convincing as they are forceful.

The distinguished place accorded to Mrs. Eddy is another of the many evidences of the widening sphere of her spiritual ministry, and emphasizes the patent fact of her growing influence among the intelligent and cultured classes of this and foreign lands.

A Pathetic Incident.

THE following news item appeared in the New York *Sun* of June 21:—

"Twenty minutes after an injection of diphtheria anti-toxin had been given by a Board of Health inspector on Monday afternoon to Yetta Green, seven and a half years old, of 49 Forsyth Street, the girl died. Coroner Scholer is investigating.

"Doctor Darlington of the Health Board said yesterday that the inspector administered the injection as a preventative against diphtheria, from which the girl's infant brother was suffering. Death was probably caused, he thought, by the presence of a bubble of air in the syringe. The anti-toxin was in good condition, but such a bubble might cause death in twenty minutes, as in the present case.

"The father, Morris Green, who called on Coroner Scholer yesterday, said that the doctor injected the anti-toxin into the child who was well, but did nothing for the nine-months-old baby who had the diphtheria. He said that the inspector had made a mistake and treated the wrong child.

"I told him also," said Green, "that his instrument had not been washed, but he paid no attention to me."

"The child's body has been removed to the Morgue, and Coroner's Physician Lehane will perform an autopsy.

"Doctor Darlington has placed the case in the hands of Dr. J. F. Billings, head of the department of communicable diseases, for investigation. Doctor Darlington said yesterday that the inspector, whose name he refused to divulge, has a record of five or six years' hard work in the department without mishap."

In copying this item we have no thought of passing condemnatory judgment upon any individual, nor of entering into a discussion of the merits or demerits of anti-toxin from a medical standpoint. It is sufficient on these points to say that the use of this preparation is generally indorsed by the medical profession, and that many of the recent attempts to secure legislation, which has for its object the total elimination of the practice of Christian Science, have been supported by arguments based upon the supposed necessity for the administration of this serum. The advocates of such legislation have even gone so far as to advocate the compulsory use of anti-toxin in all diphtheria cases, but it would seem that in doing this they have not taken into account the personal equation which must enter into every operation that depends upon the skill and judgment of the operator, or upon the care with which he performs his work.

In this particular case it probably makes but little difference to the parents and friends of the child, whether death was due to the anti-toxin or to the manner of administering it; the vital point is that a healthy child who, even according to medical theories, might never have contracted diphtheria, was compelled to submit to an operation which resulted in her death. To say that the fatal result in this case was due to carelessness or accident, rather than to the serum itself, will not help matters, nor will it restore to life the child who was so needlessly sacrificed. Which is the dangerous element,—the so-called remedy or the mode of administering it,—is immaterial to the victim.

A few years ago, in St. Louis, a half score of children died in consequence of having had anti-toxin administered to them by way of prevention, as in the case of this Green child, and it was afterwards discovered that somebody had blundered, but we do not recall that any one was punished for this colossal offence.

The moral to be drawn from such incidents is that the practice of medicine is not sufficiently certain in its results

to justify legislators in yielding to the demands of the medical profession for laws which curtail the inherent rights of the people to choose such methods of healing as their experience has proved to be most efficacious—and least dangerous.

We cannot help wondering whether these cases would have been passed over so lightly had Christian Scientists been in charge of the children. We doubt it.

ARCHIBALD McLELLAN.

A Love-impelled Patriotism.

THE sentiments and impulses which give character to a national holiday are not to be undervalued, even though upon special occasions they may reach a distressingly high tide of exuberance and enthusiasm. It would be conceded by all, save the big and little boys, that the fire-cracker, as it figures on the Fourth of July, is a symbol of nerve-trying and well-nigh unendurable racket. It stands, however, for other and better things; namely, the individual recognition of communal life and interests, and the joy experienced at thought of the welfare of the many.

Self-centeredness would identify man with the animal and so become his bane, and though the material sense which gives rise to this false individualism is escaped from only as we awake to spiritual life, conditions are vastly improved through the attainment of that self-forgetfulness to which patriotism conduces,—a self-forgetfulness which often makes both the high and humble heroic. Like many other things, this sentiment may degenerate under the influence of a narrow concept of personal interest. A fine high thought, which naturally expresses gratitude, unselfishness, and altruism, may thus become a mere physical exhilaration which is blaring, thoughtless, and morally debasing; and here, therefore, as everywhere, there is need of the redemptive Christ-idea.

The genuine patriot looks to a world-wide good. In keeping with his sense of brotherhood he is alive to the welfare of the race, the advance of true freedom in all the world. He may identify himself with local movements, but his influence is never limited or consumed by them. A Kossuth could give his entire physical strength and resources to the cause of his aspiring countrymen, but his hope embraced humanity and his appeal still moves men. When we realize that the possibilities of life's ministry are limited only by the breadth and intelligence of one's affection, we find the explanation of the fact that in being the world's greatest patriot, Christ Jesus became the world's greatest helper. Love is the universal benefactor, and the only true freedom is spiritual, hence the inclusiveness and adequacy of our Lord's Messiahship. Christianity claims as its own every comforting, healing, and saving impulse. The spirit of the Master begets the broadest sympathy,—interest in all men, their conditions, their aspirations, their needs; and this is the key which opens to Christ's true ambassadors the hearts and homes of their fellow-men. Love here finds its unbounded opportunity for service.

It is the frequent assertion of the "unchurched" masses that Christian people do not know them; that they are not the objects of an intelligent and sympathetic interest, and that the preacher is not a patriot. In so far as this averment is true, it constitutes an impassable gulf between those whom God demands shall be in touch. Richard Cobden's wonderful influence over the English working people is accounted for when we remember the tenacity and enthusiasm of his love for them all. "There are in England women and children dying of hunger—of hunger made by the laws. Come with me, and we will not rest until we repeal those laws." Such was his appeal to John Bright, and the story of his triumph is retold at every English laborer's fireside. It has been said,—“A compelling evangel for the working class will be wrought out only by men who love that class, share its life, understand the ideals for which it is groping,

penetrate those ideals with a spirit of Christianity, and then proclaim a message in which the working people will find their highest self." These strong words point to a true patriotism, and never did the world more imperatively need the practical preaching of this saving gospel.

By our faith's assertion of Love's readiness and ability to meet every human need, and by the self-forgetting, all-loving lives of the world's great patriots, we Christian Scientists are called to exhibit that responsive and abiding interest in all men, in the betterment of their conditions, in the enlargement of their opportunities, and in the defeat of individual and organized selfishness, which will make it entirely clear that we are, in deed as well as in word, "lovers of men," and that we merit the name "true Christians and true patriots."

JOHN B. WILLIS.

Letters to our Leader.

Lafayette, Ind., June 21, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—My thought goes out in gratitude to-day for the interview granted Miss Wilbur of *The Boston Herald*; not because of her beautiful description of you, and your home-life and surroundings; but because through this interview "a false sense mentally entertained" has been rebuked and cast out. I have long desired to meet you personally, to clasp your hand, to hear your voice, but now not even a thought shall intrude to rob you of your great desire, "time, time to assimilate myself to God." I am also grateful for your answers to the questions asked. A member of the Episcopal Church to whom I handed them said, "Question number three and its answer will be my starting-point in the study of Christian Science. I now see what it claims to be."

From this on, dear Leader, I shall strive, more than ever, to mark well, give good heed to your earnest plea for time, and be content with seeing you and your beautiful, unselfish life through your writings and your labors to benefit mankind.

Most lovingly,

MARY A. HUGHES.

Cambridge, Mass., June 2, 1905.

Dear Leader:—At a testimonial meeting of the Christian Science Society of Harvard, held in Phillips Brooks House on Thursday, May 11, the members, with grateful hearts, told one another of the good that had come to them through Christian Science.

Prompted by a desire to express their gratitude to you, and realizing that it pleases and encourages you to learn of the good that Christian Science is doing in every community, the members decided by a unanimous, rising vote to tell you about our meeting. All had been healed; one of chronic hemorrhages, two of eye trouble which threatened to make further serious study impossible. One, when in an almost hopeless condition, caused by nervous prostration, was healed through Christian Science in three days. A law student had been rescued from death's door when a child, and another had been healed of a supposedly incurable disease which had overcast his life like a dark cloud.

A senior and a law student spoke of the good results that had come from the daily study of Science and Health. The senior said he could accomplish more in his daily college work when he interspersed with it the reading of our textbook. The law student said this study had replaced gloom, and a dread to begin each day, with a sense of confidence and peace. Another law student, and a graduate, said that Christian Science helped them to overcome temptations, and to live pure, upright lives.

All had found Christian Science of inestimable value during the strain of examinations. The one healed of nervous prostration, when the time came for his first examination after he had returned to college, remembered that the physicians had said he could never again stand any severe nervous and mental strain, and he became so frightened that he felt unable to bear up through the test. But his practitioner told him to realize that there is but one Mind, and that nothing could keep him from expressing this Mind. Through the three hours that followed, he clung steadfastly to this thought, giving his chief attention to it, and answering the questions before him as something of secondary importance. He wrote one of the best examination books written that day, and received a very high mark. The dread of examinations never troubled him again. A law student had been unable to eat and retain any breakfast on an examination day in the college, but last year, through Christian Science work, he overcame his fear so completely that by the time of his last law examination he was able to answer the questions with the same peace of mind and body that he might have written a letter at home.

For these blessings and many others the members expressed their deep gratitude to God, and to you, dear Leader, who have labored so lovingly and so successfully to heal and save mankind in the only possible way,—by helping them to know God aright. A graduate briefly recounted the experience of the treasure-seeker of mythology, who, when he forgot the flower that had opened to him the treasure cave, lost all the riches he had gathered there. He spoke, also, of Jesus' earnest efforts to heal Peter of ingratitude, which would have him deny his Wayshower and thus would have shut out from Peter the light that had illumined his life. These thoughts, together with the unfolding of what Christian Science has meant to us all, brought a deeper realization of the debt of love and loyalty we owe to you for re-affirming the truth which Christ Jesus taught and which to-day, as in the Saviour's time, is healing sickness and sin and replacing sorrow with joy in every community.

We are deeply grateful for the by-law which is enabling us—as it will enable the Christian Scientists in all colleges—to help one another to live pure, upright lives. I have on hand about \$100.00 to send in to the Building Fund of The Mother Church from the Society.

Lovingly yours,

J. E. SEDMAN, *Secretary*.

Oklahoma City, O. T., May 7, 1905.

Dear Leader:—I crave a moment of your precious time to speak to you from this "New Country" in the southwest,—our Nation's magnificent gift of free homes to her children,—a country fertile of soil, and doubly blest as to climate most of the year, having the balmy loveliness of the South, and a short snap of northern cold in the winter. There is plenty of room in the warm hearts of the members of our little church for you who have with such royal love pointed out to us the way to our real home. Five years ago this church was organized with seven members. The number was small, but it has stood and grown. Last year we sent five hundred dollars to the Building Fund of The Mother Church, and later the building fund for our local church was sent on for the same purpose,—making in all nine hundred and fifty dollars. At a meeting held to-day the need for a building site was made known and sixteen hundred and fifty dollars was subscribed in about ten minutes. Pardon these matters of detail, but I am so grateful for this evidence of interest that my thought turns in love to you, and while we know that your affection goes out to all, we want you to know that we appreciate it, and we long to know and live the love that you do.

Your loving follower,

MARY E. FLYNN.

Testimonies of Healing.

I feel that it is a privilege as well as a duty to tell what help has come to me through the truth as presented in Christian Science. Three years ago last March I was stricken with what the physician diagnosed as appendicitis. He called three and four times a day, and as I did not improve in the least, he ordered my removal to the hospital that I might be placed under the knife. My wife's mother, a believer in Christian Science, advised that I should not be taken away, and urged my wife to try Christian Science. I knew nothing of this truth except a few things my wife had told me, but I was willing to try anything which would relieve me of the terrible agony. With one treatment I was so far relieved of pain that I fell into a deep sleep. The physician had used every means known to *materia medica* to cause a movement of the bowels, but without avail. In one half hour after the first treatment, perfect action was brought about. The next day I walked four blocks, and in ten days was at my work, which requires great strength, as I am a shoer of horses.

After this wonderful healing I felt that my wife, who had been a physical wreck for a number of years, must be placed under treatment, and in three weeks she was so far restored as to consider herself a well woman.

I am thankful to God for the help we have received through the enlightened understanding of our Leader, Mrs. Eddy.—W. H. GRANT, Wakefield, Mass.

As I seat myself to add my grateful testimony to the thousands who are to-day proclaiming the power of the risen Lord, through Christian Science, I am so mindful of the blessings showered upon me and mine, during about four years' study of this truth, and joy-bringing experiences so throng thought, that I am truly at a loss as to where to begin the "wondrous story." Hopeless and well-nigh helpless, after years of disappointing experiences with physicians, drugs, and special treatment along various lines, I turned to Christian Science as a last resort, and my cry, "Help, Lord, or I perish," was so promptly and so naturally answered that I was restored to the most vigorous, buoyant health without being conscious of any process of healing. This all came without treatment, and merely through the reading of "Science and Health with Key to the Scriptures." Since my first glimpse of the indissoluble, changeless relation of God to His children, there has never been an hour of trial or distress in which He has failed to be an ever-present Father, Physician, Friend.

Not long since, one of my teeth broke off, and when I went to a dentist a month later, he asked if I had not suffered when the tooth broke. I assured him that there had been merely a trifling soreness, apparently caused by the forcible loosening from the gum, and he then informed me that the nerve had broken squarely in two, and frankly admitted that he could not understand the absence of pain which would ordinarily attend such an occurrence. Our revered Leader tells us in *Science and Health*, on page 488, that nerves have no sensation, and this was certainly proof positive of the truth of her statement.

This same dentist expressed the wish that all his patients were Christian Scientists, fully recognizing their ability to assist him in making his dental work a truly painless process. He also made the unqualified statement to me, that Science had done more for the disease known as pyrrhoea, a receding of the gums, than had all the doctors and dentists put together. Very early in my study of this truth, I found myself, one Sunday morning, with what promised to be an ulcerated tooth, on account of which I was unable to eat breakfast as usual. Healing in our meetings had never been mentioned to me, and I therefore attended church without any expectation of getting relief. To my utter astonishment, at the close of the service the troublesome

tooth was entirely healed. On another occasion I severely bruised one of my fingers, to the degree, in fact, that it turned black almost instantly and seemed about to burst. It was considerably out of shape and pained most aggressively. Just a few potent statements of the allness of Truth and Love enabled me to go soundly to sleep, and the next day I put a tight kid glove on that hand with practically no discomfort from the injured member.

When I consider the manifold blessings which have come through the understanding and application of truth to my daily and hourly need, I can only say, in the language of the Psalmist, "If I should count them, they are more in number than the sand." Love for God, for our patient, loving Leader, and for our fellow-man, is the only evidence that the Christ-message has been understood and received into the heart.

NINA M. HENDERSON, Salt Lake City, Utah.

At a time when all joy and peace seemed to have gone out of my life, Christian Science came to me and taught me to seek first the kingdom of God, and his righteousness, and I can truly say that all good things have been "added unto" me. With the understanding of God which comes through the writings of our dear Leader, I have been lifted into a world so overflowing with peace and beauty that I sometimes feel as if the joy which is in me must radiate and show others what it means to know, "The Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Though peace of mind was what I sought for and found in the study of Christian Science, I wish to acknowledge gratefully many demonstrations which I have been able to make over so-called physical ills. My little daughter was entirely cured of croup, which had been very persistent and had caused much anxiety. She was also healed of measles. I have been healed of sensitiveness to cold, which was very distressing and compelled me to go South several winters. Since I became a Christian Scientist I have moved hundreds of miles from my old home, many dear ones, and my beloved church, without experiencing any feeling of separation or loneliness.

I wish I could find words which would express my love for and appreciation of our faithful Leader, through whose help and example I have learned that "To be spiritually minded is life and peace."

MARY POWELL Lyster, Fredonia, Kan.

I feel that it is a great privilege to express my gratitude for the help I have received from Christian Science through our *Sentinel* and *Journal*. My heart goes out in a great sense of love to God and to our dear Leader. I had always been delicate, as a child, scarcely knowing a day free from some ailment. While I was yet a baby, my father died from inherited consumption, his father and his brother having passed away with the same disease. It was supposed that I would follow them; hence, every six months—or oftener—I was regularly taken to a physician to have my lungs examined. In winter I always wore two suits of flannels, the one next my body being lined with cotton batting, as I suffered a great deal from pleurisy, yet all this time our home was in sunny California. Since coming into Christian Science, I have spent several winters in the East, although while there those who knew me prophesied sure death for me. When I returned home in the best of health, they were equally certain that a difference of climate had wrought the favorable change; but I knew it was due to Christian Science, and am learning to prove, "Our heaven is everywhere, if we but love our God."

My mother became a student of Christian Science some thirteen years ago, and later I myself took up the study. I can say that from the time my mother began the study of *Science and Health* by Mrs. Eddy, there has been a steady growth into health and happiness for our family, and the thirteen years seem but a day. We have had many

struggles with error during this time, but the results attained point to the final victory over all error.

HARRIET FRANCES MORTON, San Jose, Cal.

Almost ten years have passed since my first acquaintance with Christian Science. Having had an injury to the spine, some years previous, my health seemed wrecked in every respect. Then misfortune—loss, grief, despair, and utter hopelessness—followed. A third surgical operation, deemed necessary by attending physicians, confronted me, with the gloomy outlook of paralysis, or death, as I knew I could no longer live in that condition. It seemed certain death either with or without the operation. At this juncture an opportunity to try Christian Science healing was offered me, instead of going next day to the hospital. For the sake of my little daughter, who pleaded earnestly for Christian Science, I consented to give it a trial. I was not healed perfectly, but was greatly relieved, so that all thoughts of *materia medica* were dispelled, and I determined to investigate Christian Science thoroughly. I had some religious prejudices to overcome, as I had been brought up in an orthodox church.

I began the study of Christian Science, but during the period of my life as a school-teacher, I found I had to be taking treatments nearly every day, as my time seemed too limited to work out my own salvation. At last Truth required of me the reckoning for my talent, and then I had to learn that only by thoughtful, prayerful striving, and watchfulness in the daily overcoming of the sins of pride, fear, hatred, temper, and self-will, could I hope for at-onement with divine Love, and find health and harmony. Extreme nervousness, dyspepsia, nervous sick headache, and the worst form of insomnia are a few of the ills which have yielded to the power of this truth.

I give humble, grateful thanks to God, and to our beloved Leader, Mrs. Eddy, and I send loving acknowledgments of help received.

MRS. ANNA M. WOODS, Los Angeles, Cal.

From my birth I was considered very delicate, and had taken medicine since ten years of age. When I was married I grew weaker, and at last my physician sent me to one of the best specialists in Chicago. I went, and he stated that an operation alone could help me. I felt encouraged, for relief and help were promised, and I did want to live. I had three little children that I felt I could not leave. Two operations were performed within five weeks. I spent eleven weeks in the hospital and went home worse than ever; but I was told that after three or four months I would be all right. A whole year went by in intense pain and suffering. I tried everything for relief, but without any help. The only thing that brought seeming relief was morphine, which I took often during the day and night.

One day a neighbor spoke of Christian Science to my husband, and although he did not believe much in a God, if at all, in the light that this dear neighbor presented the thought of God he felt that it might help me. He began telling me about it, and I was astonished to hear him talking about God helping me. I felt that he was far from God, and often prayed for him, but when he told me that God could heal me, I did not see why He would not hear my prayers as well as another's. My husband said that we might not pray aright. I consented to take Christian Science treatment, and I shall never forget my experience when I saw the dear Christian Science practitioner. I could hardly speak a word, for I could not hold my tears back, but such a new hope came to me when she told me that God is my Life, that He did not want me to suffer and die, that He wanted me to be strong and well. When she left me I told my servant to throw out all the medicine I had. That was over eight years ago, and neither my husband, our children, nor myself have taken any medicine since.

My healing seemed to be very slow, but I was never tempted to look back to material means for help. One experience I would like to mention. I had been suffering with neuralgia in my teeth for about two or three years, and after taking Christian Science treatment for four weeks it did not seem to relieve it. One evening the pain seemed very bad, worse than ever. The thought came to me, "The practitioner says that Christ is here to heal and save me now. If this is so, then if I only could reach out my hand and touch his garment as did the woman, I would be healed." Immediately the pain left me and never returned. I cannot explain what all this meant to me.

When I felt strong enough I went with my husband and children to First Church of Christ, Scientist, in Chicago. I shall never forget the first Communion service I attended there. When I saw that they all knelt down, I did the same, not understanding what it meant, but when kneeling down I felt such a helplessness, such a longing to know the language, to read and understand, that it was all I could think to pray for. In the afternoon I asked my husband to read in Science and Health and explain from it what the Communion meant. O what a glorious Sunday! I saw that if God could heal me physically, He could also make me understand how to read Science and Health. Then I began to put into practice what I knew, and God was my helper. I often took Science and Health and read aloud to myself, and I felt I was gaining. Then the thought came to take a dictionary which translated English into German. My knowledge of German was far from perfect, for I had been taught Danish, but it was all I had at hand. I wrote the German words between the lines in Science and Health, so as to remember them, and the revelation was very sweet. In the same way I read the Bible Lessons, so I began to understand the service, and in the same way the *Journal*. Then I began to understand God as revealed in our textbook, Science and Health, and the Bible became a new, inspired book. Now I can speak, read, and write English,—not so well as I wish, but I know the way will grow brighter. The spiritual understanding, the idea of God, good, that I have gained, even if it is only a little ray of the infinite intelligence, I can bring to others and prove to them that it heals and saves to-day as it did nineteen hundred years ago. It is the same truth that Christ Jesus and his disciples lived and proved, and it does save even to the uttermost. It has been proven to me that God can indeed "furnish a table in the wilderness," that those who wait upon God "shall renew their strength."

I am thankful to the dear one who first spoke of Christian Science to my husband and to me, and also to those who have helped me overcome physical pain as well as mental deformity. Above all, my heart goes out to God for His wonderful work for His children through our beloved Leader, Mrs. Eddy, and to her for her obedient following of Him. May I meekly and obediently work, watch, and pray, so as to understand more and more of His way and will.—MRS. ANNIE MORCK, St. Paul, Minn.

All my child-life was one of poor health. I suffered from no particular physical ailments, but from weakness, being easily exhausted. I can remember that friends and neighbors advised my mother not to attempt to educate me, as I would not live to be a woman. My childhood was made most unhappy by over-sensitiveness. I lived upon the praise and approval of my friends and teachers, and when this was denied me, or I was reproved, I suffered more acutely than from any physical trouble that I have ever known. As I grew older, this became worse and, coupled with other diseases, made me morbid. Even in childhood I was deeply interested in religious matters, and used to attend services and revival meetings where my feelings were so wrought upon that I held myself as beyond redemption. I used to pray and work for that

change of heart to which so many others testified but which would not come to me.

As I grew older, all these conditions culminated in a disease known as chronic malaria. This came periodically, twice a year, bringing with it acute attacks of chills and fever, with their unhealthful attendants, melancholy and depression. These periods grew longer and longer, until they met and I was not free from malaria the year round. The chills brought on indigestion and constipation, and became more and more frequent, until I had them twice a day for some time. As I attempted all this time to keep on with my work, I suffered from nervous prostration, and my cup of woe was indeed full. I tried physicians and medicines for several years with no help. The strong drugs I had taken in the hope of breaking this disease, only served to put my stomach in such a condition that I could digest almost nothing. Later, I entered a sanitarium where I was treated with baths and electricity. For a while I grew much better, but five years ago everything seemed to fail me and I grew worse than ever. I had tried all curative methods that I knew.

I had heard of Christian Science but knew nothing of it. As I was in great suffering, however, and there was nothing else to do, I decided to try it. I went to a practitioner, and after two weeks' treatment found that nearly all of my troubles were healed and the rest rapidly disappearing. I could eat and digest anything, whereas I had eaten no meat or heavy food for several years. I could also do my work with no fear of sickness, and I could do it better than ever before. I found a God that I could love, and the "change of heart" I had so earnestly prayed for as a child. Instead of melancholy and depression, I have peace and happiness, which, with the wholesome enjoyment of friendship, have proved a revelation to me of man's dominion as a child of God.

Christian Science leaves nothing incomplete, no matter for what reason we adopt it; it cannot touch one side of our lives without transforming all. If I say I am grateful for this, it is the least I can say as well as the greatest, for gratitude includes obedience.

EDNA L. FARNEST, Peoria, Ill.

Christian Science was first brought to my notice several years before I was ready to accept it. Later, about four years ago, when there seemed nothing more that *materia medica* could do, I was induced by a friend to turn my thought Godward, and to give Christian Science treatment a trial. For ten years my physical ills had been legion: bronchitis, acute stomach trouble, insomnia, neuralgia, nervous exhaustion, and many other troubles, which followed one another in swift succession, while hereditary consumption was supposed to be one of the necessary evils which sooner or later must come upon me. I suffered many things of many physicians, who were all kindly sympathetic, and who conscientiously tried to help me. I was sent to sanitariums, where electricity, massage, and medicated baths were used without avail. A trip to Europe was finally decided upon, and the constantly changing scenes for a time seemed to alleviate the suffering, in making me forget it; but when I returned to this country the old conditions all returned also.

I struggled on with *materia medica* a year or two longer, but I noticed that my last physician, a sweet woman of the homeopathic school, gave very little medicine, and the highest potencies seemed to do me the most good, but none of them effected a cure. This fact caused me to do some thinking on the subject, and finally I decided to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also have treatments from a practitioner. I confess that I did not at first understand what I read, nor was I immediately benefited by the treatments I received, but I continued to read and study until my false gods, in the shape of drugs, were finally thrown aside, and I was liberated from

my physical ills, as well as from many other errors which all my life had retarded my progress spiritually.

It is impossible in words to express my gratitude to our dear Leader, for bringing us this practical religion, which is making the whole world "new" in emancipating from sin and sickness all who are willing to listen to its message. I am humbly striving to follow and rejoice, and if at times the way may seem a little rough, I know that when we are patient and earnestly seek Truth, He leads us on.

FLORENCE ELLIOTT, Chicago, Ill.

When Christian Science was first brought to me, I had been obliged to spend the greater part of my time in bed for several years; living for months at a time on liquid foods, and suffering for nine years with a trouble that it seemed only the knife could remove. I had tried all kinds of physicians, and water-cures, without any lasting benefit, when I turned to Christian Science and was perfectly healed.

My daughter was also healed, having had trouble, from early infancy, with her ears and was fast growing deaf. My healing was very slow, but I would like to state wherein I believe that even this was a benefit. In searching the Scriptures and Science and Health daily, for a better understanding of this blessed Christ-truth, which I knew had released many of my friends, not only the healing came, but with it a love for this study, the value of which in one's life cannot be estimated. It certainly brings a peace that passeth understanding, and which the world can neither give nor take away.

When our lives have been changed from despair and hopeless invalidism to joy and health, we cannot give thanks enough to God, the giver of all good. We are also very grateful to our Leader for Science and Health, which shows us that God is the same yesterday, to-day, and forever, an ever-present help in trouble, that He heals sickness and sin now, as in Jesus' time.

MRS. EDWARD K. EMERY, Buffalo, N. Y.

Words are inadequate to express my gratitude for the many blessings that have come to me through Christian Science. Although an earnest church worker for many years, it has only been during the past three years, since I began the study of Christian Science, that I have come into a fuller and higher understanding of the Christ-life, and the Bible is also made clearer to me. During the past two years I have known many wonderful cases of healing; in myself, my family, and others,—many ills met and overcome by the truth that makes men free.

I was healed in one absent treatment of a severe case of nervous prostration, and muscular rheumatism was overcome in one day. During the past summer my little son, eleven years old, was healed of scarlet fever, which was met in less than two days; at the same time pneumonia was overcome in a half-hour, and bloody dysentery in a little over a week. My heart is filled with love and gratitude to God, and to our beloved Leader, who has brought this truth to us.—MRS. IDA ETTER, Brooklyn, N. Y.

For many years I had been a sufferer from female trouble and varicose veins, and at times was so ill I could scarcely stand. Some dear friends had been trying to interest me in Christian Science, but I was slow in being interested. I finally awakened to the truth, however, and through the reading of Science and Health I have been entirely healed.

Life is again bright, and my heart is full of gratitude to God, and to our dear Leader, who has made everything so clear for us. How blessed to know that God, good, is all-powerful, and that He will heal every woe. May I grow in truth and become a worthy follower in this great Cause.

M. L. LIMBACH, Monument, Col.

From our Exchanges.

The race wearies of the monotonous confession, "The thing I would not, that I do. Who shall deliver me?" Every religion has striven to answer this agonized query of baffled and beaten humanity. They err egregiously who would represent the heart of Christianity as merely an enunciation of a better life philosophy, an improved system of ethics with wiser maxims and somewhat profounder moralizings. It can never be understood except as motive, impulse, strength, inspiration, empowering. It means that humanity shall be charged with a dynamic Holy Spirit, whose natural and inevitable product is righteousness and holiness, supplementing human weakness with Divine efficiency, linking man's frailty to God's almightiness. Christianity may be described as a broader and more rational creed for the intellect; as a mysticism; as a philanthropy. But its chiefest characteristic is that it is a religion of power.—*Western Christian Advocate*.

The present religious revival shows two things clearly: First—That man is incurably religious. Great material prosperity or great material distress may for a time push the physical side of life into the foreground and hide the deeper needs of the soul. But inevitably the hunger of the human spirit reappears and the soul "thirsteth for God." The religious man is simply the complete man; the irreligious man is a fragment, lacking in full humanity. Secondly—That modern scholarship is furnishing new and powerful aids to the religious life. The centre of interest is no longer in physics and chemistry; no longer in biology, but in psychology and the social sciences. But these have to do directly with the man's inner life.

WILLIAM H. P. FAUNCE, LL.D.
The Watchman.

The nature of this new birth is also pointed out by Jesus to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If this passage stood by itself it would point to baptism as an absolute necessity to salvation. But in the remainder of the conversation only the new birth of the Spirit is spoken of, which leaves us to infer that the Spirit is the only essential element in the new birth. The inward act of the Spirit is essential, the outward act of obedience is important, and necessary when possible, but its omission, when not an act of disobedience, does not debar from salvation.—*The Watchman*.

Nothing is moral which is less than a passionate and purposeful pursuit of the highest ideal which the soul is capable of entertaining. The only power adequate to generate and sustain such a spirit is a strong and deep religious conviction of the reality and practicability of this ideal, a conviction that it has been and can be a realized ideal. This, let us hope, is to come in a revival of religion more profoundly ethical than any that has blessed the world since Pentecost.
The Outlook.

What we need in this world more than all else and above all else is a second incarnation—an incarnation of Christ into every thought, word, and deed. So shall heart bloom into heart, family touch family with blessing, and our communities, with all their organizations and activities, stand upon their feet with a sweeter philanthropy and a nobler righteousness.

EDWARD PAYSON INGERSOLL, D.D.
The Homiletic Review.

The immanent God worketh hitherto, and will continue to work, revealing His truth to those who seek after it diligently. The little systems men make will crumble one after another, but God and His truth will remain.

The Pacific Unitarian.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

President Roosevelt has directed that action be taken by the Administration which will facilitate the landing in this country of Chinese of the exempt classes, and also eliminate from the Immigration Bureau such administrative features as have been the subject of criticism by Chinese. It is the declared intention of the President to see that Chinese merchants, travelers, students, and others of the exempt classes shall have the same courtesy shown them by officers of the Immigration Bureau as is afforded to citizens of the most favored nation. This action is the result of an investigation initiated by the reports of the growing tendency of Chinese merchants to boycott American trade. As a result of the inquiry orders have been issued to the diplomatic and consular representatives of the United States in China by the President himself, that they must look closely to the performance of their duties under the exclusion law and see to it that members of the exempt classes coming to this country are provided with proper certificates. These certificates will be accepted at any port of the United States and will guarantee the bearer against any harsh or discourteous treatment. As was anticipated, this action has already resulted in the issuance of instructions by the Chinese Government to all viceroys and governors to cease anti-American agitation.

The one million dollar endowment fund for the American Academy of Fine Arts in Rome is now lacking only about one hundred thousand dollars. While engaged upon the work of the World's Fair at Chicago a number of artists established the "American School of Architecture in Rome," to enable American students of architecture who were qualified, to develop their powers more fully. In 1897 it was decided to broaden the scope of the Academy along the lines of the French Academy in Rome, and thus provide a school which should be open to American students of sculpture, painting, and music, as well as architecture. In June of that year the American Academy in Rome was incorporated under the laws of the State of New York. In 1901, John Hay, Secretary

of State, authorized the Ambassador at Rome to accept the position of trustee, ex-officio, of the Academy, and directed him to secure for it "all the privileges and exemptions accorded by the Italian Government to similar institutions in other countries." The Academy was incorporated by Congress on March 1, 1905.

Gifts to Harvard University aggregating \$3,700,000 were announced at the annual meeting of the Harvard alumni. Two million four hundred thousand dollars was the gift of the alumni in aid of the teachers' endowment fund, and will result in an immediate increase in salaries. The other gifts were \$905,000, to be devoted to the permanent fund of the university, \$661,000 for immediate use, and \$100,000 from President Roosevelt's class of '80, to be used preferably for the purpose of increasing teachers' salaries. President Eliot also announced that there was also contributed during the year, through Harvard University, one-tenth of the endowment fund of \$1,000,000 to the Academy of Rome for American students. The gift of \$2,400,000 from the alumni, President Eliot declared, was more money than had been contributed by the alumni and friends of Harvard for the same purpose between 1638 and the present time, and constituted the finest message which he had heard during the thirty-six years that he has been president of the institution.

General interest has been aroused among educators by the announcement of a gift of ten million dollars from John D. Rockefeller to be devoted to education. The following letter accompanied the announcement.—

"New York, June 30, 1905.

"To Messrs. Wallace, Buttrick, and Starr J. Murphy, Secretaries and Executive Officers General Education Board, New York:

"Dear Sirs:—I am authorized by Mr. John D. Rockefeller to say that he will contribute to the General Education Board the sum of \$10,000,000, to be paid October 1 next, in cash or, at his option, in income-producing securities at their market value, the principal to be held in perpetuity as a foundation for education, the income, above expenses and administration, to be distributed to, or be used for the benefit of, institutions of learning at such times, in such amounts, for such purposes, and under such conditions, or employed in such other ways as the Board may deem best adapted to promote a comprehensive system of higher education in the United States.

Yours very truly,

"F. T. Gates."

Secretary John Hay passed away on July 1. He has represented the United States at Paris, Madrid, and Vienna; he has been in the cabinets of several Presidents; he was favorably known as a writer and poet. The *Boston Herald* says of him: "A score of triumphs dot his path. There have been some secretaries of state who were greater in other ways, such as Blaine and Seward and Webster; but, looking simply at his record, it would be hard to find one who has been greater simply as Secretary of State, the secret of his diplomatic actions being candor, good faith, honesty, and prompt action. His success is largely due to his doing the right thing at the right moment."

Between June 1 and June 26 more than 72,000 immigrants landed at Ellis Island and the official estimate is that at the present rate 85,000 would arrive in June. In June of last year 51,731 arrived and in May of this year 94,712. The Census Office approximates the total immigration for the fiscal year at 1,061,650, which indicates a record breaker, the high-water mark being 857,046 for the year ending June 30, 1903. For the fiscal year 1904 the figures were 812,870.

Mr. Loomis, Assistant Secretary of State, has been selected as special ambassador to France to receive the remains of Captain John Paul Jones, which were discovered in Paris by Ambassador Porter after a long, persistent search.

The famous sloop yacht *Puritan*, defender

of the America's Cup against the *Genesta* in 1885, since converted into a schooner, was sold by auction last week for \$4,025.

The class of 1883 of Harvard presented the college at commencement with a portrait bust of James Russell Lowell, by Daniel C. French in Knoxville marble.

At Yale announcement was made of the receipt of a gift of \$1,000,000 from John D. Rockefeller, and of a similar subscription from the alumni.

Foreign.

Russia and Japan have both accepted Washington as the place of meeting for the peace plenipotentiaries and the early part of August as the time for the preliminaries. Russia has announced that her mission will be headed by M. Muravieff, Russian Ambassador to Paris. The Japanese mission will be headed by Baron Komura, Japanese Minister of Foreign Relations. These plenipotentiaries will be accompanied by military, naval, fiscal, and legal advisers, as well as a host of secretaries and attaches.

As a result of the negotiations between the different groups of the Swedish Riksdag, it has been arranged that special committees consider the Swedish-Norwegian situation. The Government's bill looking to a settlement with Norway was referred to these committees. The debates on the bill brought out fiery speeches, in which the action of the Norwegian Storting was condemned and the Swedish cabinet severely criticised.

In the recent meet at Kiel four American yachts, either American owned or American built, made fine showings, each winning the race in her class. *Meteor III.*, with the Emperor at the wheel most of the time, beat the Hamburg, the boat that came in second in the recent Atlantic race.

In the recent orders issued to Lord Kitchener, who is at the head of the military forces in India, such enlargement of powers was conferred that it was rumored Lord Curzon, Viceroy of India, would resign unless modifications were made. This the Government is now considering.

The consideration of the Moroccan question is progressing smoothly between France and Germany. An amicable settlement now seems assured and France will probably concede to Germany's request for a conference of the Powers to regulate affairs in Morocco.

Industrial and Commercial.

It is stated that the lines running east of Chicago have lost more than \$1,000,000 during the last few months through the decrease in the export beef trade, and during the same period the money value of this export traffic has decreased more than \$4,000,000. It is said that representatives of the "Big Four" packers of Chicago are now in the Argentine Republic investigating the beef industry there, with a possible view of securing a monopoly. It has been the custom of the Argentine packers to forward their beef from South America in a frozen state. The freezing of beef impairs its quality, and consequently the Argentine beef did not seriously come into competition with the American beef, which reached England and other countries in far superior condition and brought higher prices. The Argentine packers, after investigation, adopted the American methods of handling their export beef, and are now enabled successfully to compete with this American product. Plying between South America and the large European ports the Argentine Republic packers now have steamers equipped with refrigerator plants, which keep the beef at the proper temperature and permit it to cure on the ocean voyage. The change in method met with instant success and now the Argentine packers are sending their export beef into Europe, and especially to England, in whole cargoes, and it can be sold at lower prices than the same quality of American beef.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Christ our Passover.

SUE H. MIMS.

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped.—*Exodus, 12 : 26, 27.*

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—*1 CORINTHIANS, 5 : 7, 8.*

As we read in the Old Testament of the greatest of all the Church feasts, and note the accuracy with which it prefigures the true Paschal Lamb and the holy communion with divine Principle—the true Pass-over from death unto Life—demonstrated in the triumph of Jesus, we stand in awe of that great unit of consciousness—Moses—who lifted a nation to a sense of an incorporeal God as Mind. Moses caught a glimpse of the pattern shown in the mount,—the Christ-ideal,—and he thereby met and overcame the asserted forces of idolatry and necromancy, demonstrating the one supreme incorporeal Mind, the God of Israel. We may well realize the majesty of Moses' spiritual perception, and the fitting reference of Jesus when he said, "Had ye believed Moses, ye would have believed me: for he wrote of me." Only through a symbol's cruder teaching, however, could he express it to those who followed him through the wilderness of doubts and fears toward that Eldorado of Spirit where man rests in the consciousness of God, good.

The remarkable chapter in Exodus referred to above, accurately describes him who should redeem the world. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." This was what Moses saw of the ever-present Christ who should come into human consciousness as the man Christ Jesus,— "a lamb without blemish and without spot,"—the type of perfected humanity.

As we recognize the clearness of this prophetic vision, we wonder that creed, ritualism, and materialism should have hidden from the Jews the "Lamb of God, which taketh away the sin of the world," but, as Paul says, "their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ." Not only to the Israelitish consciousness has this vail remained, but until our beloved Leader removed it, through her wonderful vision and inspired writing, the Christ was but dimly understood, even by Christendom.

Christian Science discloses the deep and sacred meaning of the passover to each individual, showing that self-immolation alone can effect the transition from sense to Soul, from beliefs of material existence, with its sin, sorrow, and limitation, to the true consciousness of man and the universe as spiritual, harmonious, and eternal,—perfect because the Father is perfect.

Jesus came in the flesh to show the power of Spirit over the flesh by dispelling its illusions of disease and discord.

In banishing them from his own consciousness as unreal, he bridged over the seeming separation between God and man, became our passover from an unreal to a true sense of glorified being, thus making us at-one with the Father—our Life—and revealing to each individual his own inseparability from God. This spiritual idea forever abides with us, breaking down the middle wall of partition, and uniting all in the one body of Christ—in the unity of Spirit—the bonds of divine brotherhood.

At this Communion season, if those who have named the name of Christ, having escaped from all unworthy aims and selfish desires, having purged out the old leaven, having immolated selfhood in matter, should unite and attain, as nearly as they may, a purified consciousness, bound together in love and unselfed desire for "on earth peace, good will toward men," such a wave of divine Love would touch the universal thought that the very heavens would be opened, the glad song of angels would again be heard, and the risen Christ in Christian Science would irradiate the earth.

The call of the hour is for this consecration, for this unity in thought and deed, to have one aim, the establishment of the kingdom of Love, good on earth, the reign of righteousness. Our hopes are gladdened on every side by the evidences of honest reform, of sincere aspirations for right and justice, and we know that the leaven of truth which the woman hid in the three measures of meal is working in social, political, and religious realms, heralding a reign of rightness—righteousness. Our communion need not be local, nor dependent on time, for all who are healing the sick in Christian Science—destroying sin and sorrow—are ever communing together in the one Mind. Though separated by oceans, or deserts, the ever-present Christ unites all in the one desire and design.

This lesson of the Passover is interestingly illustrated in Jewish history by the crossing of the river Jordan, which rushes precipitately and turbulently down through the hills and valleys of Galilee—emptying into the Dead Sea. It has great prominence in Bible history. It marked the boundary between the region of desert wanderings and the longed-for Canaan. Its crossings and recrossings symbolized the vicissitudes of the children of Israel. Elijah passed over it at his ascension, and many noted events occurred on its banks, but more significant than all these is this, that through the ministry of Christ Jesus the boundary between sense and Soul which it prefigured was bridged for all to pass over,—not through, but over. Christ, the spiritual idea in Christian Science, has bridged all material sense, and man may pass over, not through death, but through transfiguration, through communion with the Mind that is Life.

Metaphysical Definitions.

ERNEST C. MOSES.

WEBSTER defines metaphysics as "the scientific knowledge of mental phenomena; mental philosophy." Sir W. Hamilton is quoted as understanding the word to mean, "a science . . . exclusively occupied with the mind,"—evidently meaning that which is known as the human mind. Mrs. Eddy, with far deeper insight into the realm of

thought, correctly defines true metaphysics, in her various works on Christian Science, as the Science of divine Mind,—the one and only intelligence. To the person whose studies and preconceived opinions have clothed the word "metaphysics" with the chill of mysticism and uncertainty, and to whom the word "science" suggests dim abstraction and intellectual difficulties, her definitions unfold so much of sweetness and light, when understood in expanding measure, that the speculation, mystery, and vagueness which seem to surround the subject are gradually dispelled. As the student obtains a better understanding of the metaphysics of Christian Science, and discovers that it teaches the receptive mind more and more of the common fatherhood of God as Mind, of God as Love, and of man's true and inseparable relation to the Father, the word metaphysics comes to have a most profound and welcome significance. The only scientifically natural result of this rightful evolution of consciousness in the thought of the student is a deep, heartfelt yearning for more light; for a larger understanding, wherewith to assist others to remove the trammels of wrong thinking, and thus to enter into that peace and joy which express the natural and rightful status of the real man,—the image and likeness of God.

As we look back into the fading memories of our own sense dreams we recall our emergence from the sepulchres of our dead hopes and ambitions, "bound hand and foot with graveclothes" of false knowledge. We remember the difficulties experienced in removing the napkin which blinded our own eyes and we earnestly desire to exercise the right conferred by the Christ on those who understand, to loose our brother, and "let him go," when he is ready to come forth from his dead beliefs. We therefore hope that these lines of thought may assist some earnest student to clear away the ambiguities with which a false mortal sense has surrounded the word "metaphysics," and thus help him to attain to his resurrection from material beliefs.

In *Science and Health*, page 115, Mrs. Eddy admits the difficulty which arises when the attempt is made to express metaphysical ideas in material terms, but she intimates that the demonstration of the truth elucidates statements otherwise difficult of comprehension. Nearly all students of Christian Science seem to experience this difficulty at the commencement of their textual investigations of the subject. A general misinterpretation of the metaphysical or spiritual meaning of many words which are used in stating the truths of Science, and which are also used in describing some action or condition in the material world, very often augments the difficulties to be overcome. A term may be used by our Leader, or by some writer in our periodicals, in its purely metaphysical sense, while an inexperienced or superficial reader is quite liable to interpret the word materially, and thus acquire an erroneous or confused idea of the whole statement.

It is not surprising that people who have become accustomed to the material signification of words and phrases, through many years of familiarity with their use in such connection, should fail to grasp quickly the deeper and accurate spiritual meaning of these words as they are employed in the literature of Christian Science. Scientists are not disconcerted nor surprised when they observe that some cultivated and intellectual investigators of this subject, who study the letter of Christian Science with thoughts surcharged with self-importance, material philosophies, and human wisdom, fail to perceive the true inwardness of its scientific statements. The fault is entirely in the un-receptive condition of the individual, who lacks an earnest, conscientious desire to know the truth—his educated inclination to reason from a predetermined opinion which is not ready to rise above a material concept. It has become axiomatic among the honest students of Christian Science that no person is competent to express an opinion

of any value concerning its potent verity and authority, who has not demonstrated his understanding of its Principle in healing sickness or sin in some of their myriad forms of manifestation. Inasmuch as thousands are demonstrating the correctness of the definitions given in the text-book of Christian Science, no more importance can be attached to prejudiced criticism than to the observations of a critic of the verities of calculus who has failed to grasp and apply its rules and formulæ.

As in every other field of study, the receptivity and diligence of the student determine the thoroughness with which each seeker acquires an understanding of true metaphysics. The student obtains no understanding except through demonstration, and progress can only be attained by the student whose human sense of will is subordinated to, and guided by, the one Mind, and who knows that there is none other. Christian Science reveals the Principle of harmony—heaven—and there is no other way whereby we can escape from the discords of this dream of mortal sense into a more harmonious sense of existence, save as Jesus taught and demonstrated—by childlike trust in God and obedience to Him. This must be the starting-point from which to gain an understanding of Christian metaphysics, although its alterative effects are experienced by humanity, individually and collectively, in advance of understanding. No mortal has yet named the name of Christ in divine Science, and started on the inevitable upward journey, who has not become in some measure willingly obedient to the divine Principle and its idea therein revealed. Genuine humility, repentance, and reformation are the waymarks of progress in this ascending journey. No brilliancy of speech, no display of intellectuality can blind the clarified vision of the advancing followers of our Leader to the fruits, the works that indicate the degree in which each individual is obtaining the correct understanding of the metaphysics of Christian Science.

All that may be stated in respect to correct terminology in Christian Science is equally applicable to the language of the Bible. If anything, the matter of definition and interpretation involves more careful discrimination in the study of the Scriptures than in the study of our text-book, for the Biblical records describe many of the eternal verities in historical narratives, epics, proverbs, parables, etc. That this was always characteristic of Scriptural writings is evidenced in the statement made by Solomon, wherein he enjoined men to seek learning in order "to understand a proverb, and the interpretation; the words of the wise, and their dark sayings,"—dark to mortal sense.

Although fragmentary glimpses of the inspirational meanings of the Scriptures have been caught by many students in the past, the sacred volume was never understood from Genesis to Revelation until Mrs. Eddy drew from its pages the consistent, scientific, and incontrovertible spiritual import of its records, delivered to a waiting world in her book, "*Science and Health with Key to the Scriptures*."

The truth brought to mankind through the study of these two books, is understood and demonstrated only through faith, self-abnegation, obedience, and consecrated study, whereby the students learn to "speak with new tongues;" and this is attained through the gradual substitution of the metaphysical sense of the Word for the physical,—a return to the pure language of Spirit.

The true metaphysical meaning of the terms employed in Christian Science is best apprehended by those who are sincerely trying to follow our beloved and revered Leader, in living the truth thus unfolded; thereby showing their fellow-men that Christian Science is a system of pure, demonstrable metaphysics, and not a cold, speculative philosophy derived from mortal thought; that it is a complete revelation of Life, Truth, and Love, which destroys sickness, poverty, envy, jealousy, selfishness, sensuality,—all error. It assuredly is for Christian Scientists patiently

to prove that Christian Science is not a school of sentimental mysticism, but that it is a religion redolent with love, good will, and good cheer,—stately, majestic, and beautiful beyond the power of tongue or pen to describe; the veritable tabernacle of God among men, established by Him for time and eternity.

Impersonal Guidance.

ELIZABETH R. LEVINGS.

To keep the *impersonal* Truth predominant in thought is my constant endeavor, as herein lies the success of our demonstrations, and a proof that this is demonstrable is shown in the following experience. A young member of my family was called upon to go to another place. As this was the first experience of the kind, the necessity of finding a suitable home was quite a problem to solve. The situation was talked over between us, what to do and how to do it. The place was a small town, consequently conditions were not like those in Chicago. How, then, one should proceed to find the comforts of home for a reasonable price, was the question. The advice given was, first of all, to know the truth,—then to take the usual methods of inquiry. A suggestion to consult some Scientist in the place was looked upon favorably for a few moments; then it seemed the better way to be guided impersonally, and this was adhered to. Later this was put into practice by going to a store where a desirable class of people would be most likely to be heard of. In this way a name and address were obtained, although the opportunities to find a place such as was wanted were said to be few, and the demand great. The person recommended was seen, but could not accommodate the one who needed a home; however, this party gave the name of another, where satisfactory arrangements were made.

On going down to breakfast the first morning, a copy of Science and Health, a *Quarterly*, and a Bible were found lying on the parlor table. This discovery, of course, brought out the fact that the newcomer was also a Christian Scientist, and both the lady of the house and the new member into her household rejoiced at this leading of Truth. The good news sent home to mother caused her to rejoice as well, in this evidence that divine wisdom unfailingly meets every human need, and that even our "names are written in heaven."

The Withholding of Testimony.

W. R.

Bear ye one another's burdens, and so fulfil the law of Christ.—PAUL.

How tardily is the testimony given in some cases, for the help received in Christian Science; for freedom from the sense of physical suffering; from the cares and anxieties of commercial, competitive strife; from doubt and despondency; from the sin of temper unguarded and unrestrained; and yet all these and many more have been overcome in our own experience, and that of many others, but we hesitate and delay the giving of our testimony, because we fear that our experience is too small to give, or our manner of telling it too uninteresting to convince another. We have often gone to the testimony meetings with heart seemingly full to overflowing, and with an intention to offer a cup of cold water to any thirsty one longing for the freedom which had come to us, but we remained silent, listening to the loving expressions of gratitude for just such benefits as we ourselves had received; excusing ourselves because they had said what we wished to say, only in a better way; counting it sufficient that another had given drink to the thirsty, and that the need for our own offering had not come.

And yet, we had not meant to be indifferent or ungrateful; we felt deeply conscious of our indebtedness to God,

and to our revered Leader, Mrs. Eddy, for having given to us Science and Health with all its treasures; for having made the Scriptures a living and present help to us; and for her self-sacrifice and labor of love for all; but with all this conviction so clear within us, we had not yet learned to love our brother to the extent which made it our duty to realize that, having received "freely," we must as "freely give." In this we have neglected to "preach the gospel," and to this extent have denied the Master, for "inasmuch as ye did it not to one of the least of these, ye did it not to me." These words sum up the measure of our duty, and also the burden of our responsibility, if we refuse to share with another the understanding which divine Love has given to us and by which we have been made free. It will not excuse us to say we have had only a small experience in demonstrating truth, for we have the parable of the talents to warn us how ineffectual such a plea will be.

Surely our deliverance from the bondage of many fleshly ills should in itself stimulate us to throw off all lethargy, and make us to rejoice that we too may be privileged to bear witness that it was the living presence of Christ, Truth, which had healed us. The testimony meetings bear eloquent witness to the wisdom of our Leader in providing us with opportunities for giving and receiving evidence of the curative and preventive power of Christian Science, and we should use our opportunities willingly and cheerfully, no matter how small the measure of our experience, in gratitude to God, and to our Leader for having discovered and unfolded to us the means whereby we may emerge from the darkness of mortal sense into the understanding of the truth which maketh whole. Let the measure of our gratitude be shown in utilizing our testimony meetings to the fullest extent. Had it not been for Mrs. Eddy's incessant labors for us, where would be our present rejoicing that now we are free from the sense of physical and mental bondage?

[Written for the *Sentinel*.]

Harvest.

LISETTE S. NAEGELE.

Oh, seeker after happiness,
Ploughing life's fallow field,
Oh, sow you weal, or sow you woe,
What harvest shall it yield?

If 'tis for sensuous joys, life's fruits
You've pressed and gaily quaffed,
'Tis yours to drink the embittered dregs,
Instead of joy's pure draught!

Oh, plant in yearning hearts' fair soil
The seed of noble aims,
Let Love's sweet purpose find its growth,
Dispel unworthy claims.

Then pluck the choicest blossoms there,
And lay them at the feet
That seeking chance to pass your way;
'Twill be a usage sweet!

And when denuded, stripped of all,
Your eager, helpful thought
Has fed this brother's starving soul,
For self reserving naught,

Receive in the pure love that beams
In his illumined eye,
The thanks of God for serving Him,
And blessings from on high.

Selected Articles.

Wednesday Evening Meeting in Concord.

In response to Mrs. Eddy's invitation to the people of Concord to attend the Wednesday night testimony meeting at First Church of Christ, Scientist, there was present the largest congregation in attendance upon any regular service since the church was dedicated. The invitation was extended by reason of the presence in the city of Judge Septimus J. Hanna, C.S.D., formerly First Reader of The Mother Church in Boston.

The services opened with the singing of the hymn, "Watchman, tell us of the night," followed by the reading of a portion of the 9th chapter of Acts, and from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, after which the congregation united in silent prayer, followed by the audible repetition of the Lord's Prayer. Mrs. Eddy's hymn, "O'er waiting harpstrings of the mind," was then beautifully rendered.

The First Reader then addressed the audience, in part as follows:—

"We read to-night of the acceptance of Christianity on the part of one who had been its bitter foe. He had not simply been indifferent, he had not simply scorned the new religion, he had been its avowed enemy. He saw in Christ Jesus one whom he felt to be an impostor, and he regarded it his sacred duty to destroy the new religion. We have heard also of Paul's change in thought. There came to him a vision of the truth, and instead of seeking to persecute, he became a most worthy champion of the Christ and his cause.

"This Wednesday night meeting is held for the purpose of giving to those who have been blind and have had their eyes opened to the truth, who have found in this new-old Gospel an answer to their prayers, an opportunity to tell us their story."

Judge Hanna then spoke, in part as follows:—

"I am sure that there is no one present who can more truthfully say that his eyes have been opened, than myself. I had read the Bible somewhat, perhaps as many read it,—I had discharged my duty in that respect,—but I read it with no expectation of receiving that which was helpful, uplifting, spiritual, so that I can truthfully say, the scales have fallen from mine eyes.

"The message from the Bible this evening rang out the notes of freedom, liberty,—the liberty of the sons and daughters of God. Perhaps there is no more widely-quoted text in the whole Bible than the saying of the great Teacher, 'Ye shall know the truth, and the truth shall make you free.' When we quote this passage, we should consider the context. Jesus said, 'If ye abide in my words, then ye shall be my disciples indeed, and ye shall know the truth, and the truth shall make you free.' 'If ye abide in my words.' What is it to abide in his words? It is to study his life, his character and teachings, until they are so well understood that they can be obeyed. This imposes the necessity of doing something on our part,—working out our own salvation. It means deep, serious, and earnest study. We shall not become free, we shall not enjoy freedom, until we have learned what that truth is. It then remains for us to press forward, to go on, and on, until freedom shall be attained in all its glory and all its fulness.

"I cannot speak to-night, in this beautiful church edifice which has been dedicated to God, without indulging in some measure of retrospection. I first saw this city about fifteen years ago. If I remember correctly, there were very few students of Christian Science in this place at that time, and had I been told that within fifteen years there would be so large a church organization in Concord, and that a magnificent church would be erected, I could not have believed such an achievement possible. At that time, Christian Sci-

entists were meeting in a comparatively small hall in Boston. So remarkable has been its growth that to-day its membership encircles the globe. This Christian work is the achievement of a citizen of Concord, the Discoverer and Founder of Christian Science, Mrs. Eddy. Is there one of us to-night who can forecast the next fifteen years of religious history? My friends, I speak in no sentimental terms when I say that this great wave of religious thought shall never recede, this great religious deluge shall never go back; but it shall go on, and on, until God's kingdom shall have fully come, and His will be done in earth as it is in heaven."

In closing, Judge Hanna said he was being constantly brought face to face with persons who have been marvelously healed through the ministration of Christian Science. He said he was making mental notes of all these cases, but would mention one only. This he gave as an illustration of the delusion of fear, and of God's power, when sufficiently understood, to dispel all fear. The case was that of a man in Fort Wayne, Indiana, who had all his lifetime been in fear of being bitten by a mad dog, and declared that if he were ever bitten he should have hydrophobia. When he had passed middle life he was bitten by a dog, and supposed he was badly bitten. As a matter of fact, the dog's teeth did not penetrate his flesh. Nevertheless the man supposed he had hydrophobia in its worst form. He became so violent that it took several men to care for him. At length, a Christian Science practitioner was appealed to. The practitioner said that "with God all things were possible," and began her work, that is, she began to pray,—praying in the highest and best sense of the term,—imploping God's power and presence, knowing that all His promises were true and would be fulfilled. In three weeks this raving maniac was restored to his normal condition, and returned to his former employment.

Mrs. Hanna followed with a testimony full of gratitude to God for her own remarkable healing more than eighteen years ago. She paid a beautiful tribute to her Teacher and Leader, Mrs. Eddy, for the great help and loving counsel received from her.

Other testimonials were received from visiting Scientists, expressive of their gratitude for their healing and their increased love for God and the Holy Scriptures.

Concord (N. H.) Evening Monitor.

Material phenomena and sense testimony seem to be stubborn realities, even to a Christian Scientist, until he has proven them otherwise. In the same way a mathematical error is a stubborn reality to the one demonstrating a rule in arithmetic, until his study of the basic law enables him to see that error in its true light of nothingness. Christian Science does not teach that man has no body, or that there are no such things as bones to be broken and set, but it does prove, by healing them through mental means and without material application or appliances, that these mortal, material bodies and these bones have only the substantiality which mortal belief gives them. In the same way Christian Scientists have substantiated the teaching of their Science, that poisons have only the power delegated to them by human belief by mentally counteracting their effects in hundreds of cases.

R. STANHOPE EASTERDAY.
Marion (Ind.) News-Tribune.

If Christian Science is meritorious it has equal right with other beliefs to exist. If it is without merit it will die out of its own inherent weakness. In either view of the case there is no call for legislation concerning it. The recurrent demand that legislatures shall "regulate" the affairs of the people breaks out at every session of State legislatures and of Congress.—*Omaha (Neb.) World-Herald.*

The Lectures.

Frankfort, Ind.

A magnificent audience assembled to hear Judge Septimus J. Hanna of Colorado Springs lecture on Christian Science, last night [May 4]. Judge Hanna was introduced by Hon. Martin A. Morrison, who spoke in part as follows:—

Christian Science is here, and so far as relates to this generation, it is safe to say that it is here to stay. Men may accept it or reject it; but they cannot put themselves beyond its influence over their thoughts and lives. It is a vital force in our midst, and as such it must be reckoned with. It is the part of wisdom, therefore, to learn the truth about its doctrines. It were a woeful want of wisdom to refuse to give to it a candid hearing, and to content ourselves with blind and impotent denunciation.

We who are schooled to the older forms of faith, and wedded to the names of our respective denominations, find ourselves sometimes tempted to lift our hands against the men and women who accept and promulgate new interpretations of the revealed Word, or who hold up before men some new vision of the truth. We are honest in our momentary fears, and imagine that the truth is endangered by these new intellectual and religious movements. On second thought, we recognize at once that we are unconsciously substituting our interpretation of the truth for the truth itself. The truth is never endangered. It never changes, nor can it. It fears no foe. It loses no battles. We ourselves are continually rising to new view-points. From each new view-point we catch a new vision of the truth, and instinctively adopt a new interpretation of the sacred Word. Our interpretation changes, and ought to change; it ought to deepen and widen with the process of the suns.

Let us not flatter ourselves with the thought that we are called upon to keep the world from being deceived by those who teach what may seem to many to be new and strange doctrines. The world will judge them, even as it judges Presbyterians, Methodists, Baptists, and all other sects and denominations, by their deeds rather than by their words. Men are slow to accept the lordship of Jesus over their own spirits, but they have long ago adopted his standard for the measurement of the spirits of their fellow-men. If this new interpretation of religious faith and practice shall ever supplant our own in the hearts of the people, it will be because it has produced before the world these fruits of the Spirit more abundantly than we have done. Against such a triumph we dare not raise our voice.

Christian men who have the courage of their convictions, who know in whom they have believed, and who know that He is able to keep that which has been committed unto Him against that day, are ever ready to give a candid and thoughtful audience to any man who has the will and the power to add anything to the sum total of human knowledge and happiness, who seeks to give to his fellows a truer interpretation of the word, or a clearer vision of the truth, and whose mission it is to lead men into a closer walk with God.—*Frankfort News*.

Poughkeepsie, N. Y.

Not all who so desired were able to find room in First Church of Christ, Scientist, Friday evening [May 19], to hear Miss Mary Brookins of Minneapolis in her lecture on Christian Science. Samuel Slee, Esq., who introduced the speaker, spoke in part as follows:—

I take it we all know something of life, yet have found it difficult to explain the whys and wherefores. We have not always been able to do the right thing in the right way. We face no new problem. Thinkers have taught and doers worked out rules for the conduct of life since life on earth began, and despite effort and accomplishment mistakes and wrongs appear. This imperfect combination of thought and

deed would be abnormal in a universe created, sustained, and governed by a wise intelligence, and we are now and here compelled to seek the rightful place and the true duty of man as sincerely as did any of those who preceded us; well knowing that until we find what we seek we cannot hope that peace, happiness, and content will be universally enjoyed.

In this age a woman has announced what is claimed to be the re-discovery of a truth, whose practical application restores and maintains health, material well-being, and brings present and future happiness; and to the people of these United States, primarily a people foremost in the development and utilization of the material world, is presented for investigation and adoption, and subsequent application and demonstration, this spiritual truth. So we have the appearance of a woman, at a time auspicious because of the respect in which women are held, among a people open-minded and hospitable to truth, with a message of good will to all men. May I say to you, it is singularly appropriate that a woman should present to us this message of another woman. I have pleasure in presenting to you Miss Mary Brookins of Minneapolis.—*The Enterprise*.

Milwaukee, Wis.

Hon. Clarence A. Buskirk lectured at the Davidson, April 30. He was introduced by Granvill T. Dings, Second Reader of Second Church of Christ, Scientist, who said in part,—

The theme Christian Science requires little if any introduction. There is scarcely a hamlet in all our broad land but has in some measure felt its beneficent influence or seen its healing effects.

This great subject, as it is being presented to the world to-day, is not a mere budget of statements and speculative theories; it is an exposition of absolute truth that has been positively demonstrated. These lectures are provided in order to give to a thinking, truth-seeking public, brief discourses on a subject that is vital to all mankind,—stupendous, inexhaustible, and infinite.—*Correspondence*.

Jefferson City, Mo.

Mr. Bicknell Young lectured at the Jefferson Theatre, April 27, to a good audience of representative citizens of this city. The speaker was introduced by Congressman Dorsey W. Shackelford, who spoke in part as follows:—

Speaking for myself, I am constrained to say that I know but little of the teachings of this sect. I do know, however, that wherever I have been I have found some of the best people members of this denomination. Like Paul, they teach that greater than all other virtues is charity.

Knowing so little as I do of the doctrines of Christian Science, I can to-night do no more than to say that this is an age of investigation. The highest attainments of humanity have been reached through honest and careful investigation. The subject of Christian Science deserves the most thorough investigation.—*Correspondence*.

Lectures at other Places.

Hastings, Neb.—Judge William G. Ewing, March 17.
Kirksville, Mo.—Judge William G. Ewing, March 19.
Shenandoah, Ia.—Hon. Clarence A. Buskirk, April 21.
Enid, Okla.—Bicknell Young, April 23.
Hornellsville, N. Y.—Rev. Arthur R. Vosburgh, April 25.
South McAlester, I. T.—Bicknell Young, April 25.
Waukegan, Ill.—Hon. Clarence A. Buskirk, April 27.
Waco, Tex.—Edward A. Kimball, April 30.
Rockford, Ill.—William D. McCrackan, April 30.
Beloit, Wis.—Mrs. Sue Harper Mims, April 30.
Logansport, Ind.—Bicknell Young, May 1.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Card.

I HAVE the pleasure of saying, that, on June 27, 1905, my beloved student, Mrs. Augusta E. Stetson, formerly the First Reader of First Church of Christ, Scientist, New York City, and the dear practitioners of Christian Science in the Reading Room of this Church, presented to me these lovely tokens of remembrance: Mrs. Stetson sent a magnificent solid silver ice pitcher, tray, cup, and slop bowl; sweetly inscribed on the cup were these Scriptural words—"A cup of cold water in His name;" the other dear Christian Scientists sent an exquisite gilt table with onyx top,—all to be placed in my room in First Church of Christ, Scientist, Concord, N. H.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 5, 1905.

The Relation of Sickness and Poverty.

SOME persons who have attended our Wednesday evening meetings for the first time have been more or less mystified and unfavorably impressed by the fact that many references are made by the speakers to the great improvement which has taken place in their financial condition since they have accepted Christian Science as their rule of living; and because the connection between sickness and poverty has not been understood, although a little thought upon the subject would have shown them that the two are usually as closely related as parent and child, these investigators have gone away from the meetings in a somewhat dissatisfied frame of mind. Would it not be well, therefore, for those who thus refer to their material affairs to give a reason for their betterment which will be intelligible to the casual attendant, and thus avoid all danger of misunderstanding.

To those who do not know that poverty is so largely the result of sickness we commend the following statement by Jane Addams in the *Chicago Inter Ocean*. She writes, "The subject of poverty has been more scientifically investigated in recent years, and especially in the last year, and it has been found that intemperance ranks only third in the causes of poverty. In some cities it ranks fifth.

"Sickness and accidents both have had greater effects on the workingman and on mankind in general in reducing him to lower straits financially. Sickness has played a surprisingly large part, and outdistances intemperance, while accidents also take precedence over intemperance."

Some of our superficial critics have been led by their misinterpretation of these testimonies to believe that Christian Scientists are mercenary, just as other critics, who have noticed that our people are, as a rule, well dressed and prosperous in appearance, have been impelled to the conclusion that Christian Science is "a rich man's religion;" that it does not appeal to the poor and that there is nothing in it for this class.

When it is understood that Christian Science has healed thousands of intemperance as well as of sickness; that it has restored these people to usefulness in the business world and in many cases turned helpless invalids into strong and efficient breadwinners, there should be no misunderstanding of these testimonies and no criticism of Christian Scientists

for their prosperous appearance. While this is not the whole of the question from the standpoint of Christian Science, it is sufficient to account for the improved conditions in many cases. Only those who have had the experience can know how many overcoats and wraps in years gone by have been made to serve another winter in order that some suffering loved one might be ministered to, or how many "Sunday suits" have been foregone so that the invalid member of the family might have the best medical attendance and, perhaps, some expensive appliance or remedy.

ARCHIBALD McLELLAN.

The Nation and the True Man.

As individuals advance in years, they are very apt to ask themselves, when their birthdays come to remind them of the high hopes with which they set sail on life's voyage, whether or not they have realized these hopes, and thinkers are wont to question the past and the future no less seriously each time the nation's natal day comes with the revolving years. A retrospective glance over the history of this country can but give a sense of satisfaction with the present, if prosperity and progress are to be measured by external conditions. It is scarcely possible that those who were present at the birth of this nation could have foreseen its unexampled development at home, and the rank it has come to hold among the foremost nations of the earth.

For all this and for yet greater blessings we should be profoundly thankful to the Giver of all good, and grateful also to those who have proved the power of divine intelligence and its law to exalt the individual and the nation alike. In the midst of the evils which have attended our advance in wealth, and which seem to menace the safety of the nation, there can be no question that we are attaining to a truer sense of what constitutes prosperity, and the fact that these evils are so clearly recognized as evils, while it is generally conceded that the only remedy is individual righteousness, gives a sure promise of coming deliverance.

Some of the utterances of President Roosevelt at the National Congress of Mothers, held in Washington last March, are very significant in this connection. Among other things, he said: "In our modern industrial civilization there are many and grave dangers to counterbalance the splendors and triumphs. . . . In the last analysis the welfare of the State depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this we fail to appreciate the root morality upon which all healthy civilization is based. . . . Effort and self-sacrifice are the law of worthy life for the man as for the woman. . . . Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work for themselves and also for others is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and man."

To know how to do our whole duty, as thus eloquently emphasized by our President, is the one great problem, and those who accept Christian Science find in its teachings immeasurable help in solving each individual problem that presents itself. No one can estimate the value to the nation of one life nobly lived, and he who lives up to the demands of God's law reflects the might and majesty of good, whatever be his earthly station. Like "a city that is set on an hill," his light cannot be hid. Of such an one it may truly be said, "of the increase of his government and peace there shall be no end," for he reflects the divine government which alone gives peace and prosperity to the nations, in the ratio that its demands are recognized and obeyed. Already is the recognition of this righteous

dominion extending from sea to sea, and we are learning that our brothers' needs are ours, and that divine Principle shall assuredly "break in pieces the oppressor,"—whatever would deprive man of his God-given freedom,—and of those who have come to realize this true freedom it may well be said, "Happy is that people, whose God is the Lord."

ANNIE M. KNOTT.

A Garden Gleaning.

THOSE who are cultivating their acquaintance with the flowers these sunny days, will not doubt the statement that Paradise was a garden, nor question that the roses and lilies are its most fitting symbols. These sweet friends win us through such simple ways, and yet how irresistible is their appeal! Who has ever buried his face in their beauty, or quaffed deeply of their proffered fragrance without wishing he were as pure and sweet as they! Facilities for acquiring the physical development, the mental alertness, and the technical skill which give promise of a coveted success, are offered us everywhere in the schools, but life's finer and worthier achievements call for the mastery of an art which we learn more surely at our mother's knee, or in the companionship of these "the children of purity and of peace."

How prodigal they are in their generosity! How indifferent to our unworthiness in the bestowal of their delights! They seem to have learned, as may we, that of the best things there is inexhaustible store; that they are brought us from gardens which never fail, in the Paradise of God. The flowers exact no pledge and impose no creed, but with delicate persuasiveness they appeal to the purer sentiments, the more refined tastes, the more spiritual aspirations. They tell us of the one Divine source of all sweetness and beauty, they tell of the infinite Artist who, in their beauteous unfoldment, is ever addressing our nobler sense, and thus they are indeed the true friends and benefactors of all who love their appearing and yield to their ministry. To listen to their teaching is to grow into their likeness.

Whatever the channel of address, this is the kindly nature of Truth's loving call, and David must have sensed it when in a prayer of grateful acknowledgment he said, "Thy gentleness [O God] hath made me great." In Christ Jesus this gentleness divine brought crushing disappointment to those who had expected they would find in him the dictatorial strenuousness of a great militant leader, but to the sorrowful and broken-hearted, to the distressed and discouraged it brought then, as it brings now, sweet comfort, the uplift of heart that makes men strong, even unto death. In all time and in all the world the re-bloom of the Christ-life has brought to humanity "beauty for ashes, the oil of joy for mourning." It makes of the heart a fair garden, redolent with the perfume of unselfishness and love. And who shall measure the meanings of a life thus perennially "in flower," a life that floods its home and neighborhood with suggestions of heaven? What a joy to cross the threshold and find its every room scented and sweet! The charm of the rose is neither added to nor diminished by its setting; in palace or in cot it is equally beautiful and complete; thus also, does the Christ-life designate man. If in poverty, its radiance is undiminished and unimpeded. It is superior to circumstance and will ultimately come to its own. If possessed of abundance to fulfil the impulses of kindness and love, it is still superior, and we are as glad of the lavish expenditure of the rich who are humble and saintly, as we are of the generosity of the flowers. Love's gentle supremacy has given us another glimpse of the divine ordering,—of a Paradise within where love knows no restraint and goodness no limitation. The gentleness of God has become the greatness of men. This is the true life,—a "fruit of the Spirit," as Paul names it,—and to the sensitive seeker the flowers disclose its pattern.

But, says one, your lily is linked to the mud, you cannot separate them, and how can you hope to separate life from its earthiness? To this the Christian Scientist alone can give adequate answer. He knows that whatever of human impulse and experience is good and beautiful, comes not from material sense, but from dawning Truth and Love,—that human good is but the earnest of the triumph of Spirit in man, when he shall reflect the beauty of God as the blossoms reflect the glory of light. Thus recognizing the true man, regardless of asserted fetters and unseemliness, we are without excuse if our kindness ever fail.

Upon a modest headstone that shall be nameless, there is written this simple epitaph, "He was so pleasant!" No need to say that this man loved the flowers and had learned well their lessons.

His life was gentle, and the elements
So mix'd in him, that Nature might stand up
And say to all the world, "This was a man!"

The aroma of a smile is very delicate, yet how wonderfully pervasive and helpful, and we must know that tired eyes are waiting for this mark of gentle kindness in every byway of our pilgrimage. Surely he who, in the consciousness of good, the aspiration to be wholly conformed to the Christ-ideal, shall bring to every man and to every circumstance the gentleness of love's sweet blossoming,—he shall win the inheritance promised of old, "Thou shalt be as a watered garden." JOHN B. WILLIS.

The Book of the Presidents.

MR. JOHN M. LONGYEAR, who recently had the privilege of examining the copy of "The Book of the Presidents," lately presented to the Rev. Mary Baker Eddy, and described in last week's *Sentinel*, pronounces it the finest product of book-makers' skill that he has ever seen. He also gave his opinion, that it is the most valuable book in the United States to-day, owing to its intrinsic worth, its associations, and the fact that it is the first copy of the first edition.

Letters to our Leader.

Wyandotte, Mich., April 18, 1905.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—I am sending you two articles that appeared in our paper, the *Wyandotte Daily Record*, in reply to attacks made by Rev. McDowell, pastor of the Presbyterian Church, this city. I thank God that I am able in a small way to help spread this glorious gospel. I thank God, too, for the blessings that have come to my home through Christian Science. My wife was healed of so-called incurable organic disease of years' standing, after the most eminent physicians of Michigan, Indiana, and Ohio had failed. I have been morally and spiritually healed. We cannot praise God too much for Science and Health and for the spiritual interpretation of God's Word as given us by the author. God bless you, dear Mrs. Eddy, for this new-old truth.

I hope ever to be found ready and willing to help lessen evil, from whatever source it may come.

With loving and grateful heart, I am,

Yours very truly,

J. O. WEBSTER.

The following excerpts are taken from the articles referred to above.—ED.

Christian Science is nothing less than the exemplification of the practical teachings, words, and works of Jesus of Nazareth.

Natural scientists during the past ten years have come

to the conclusion that all so-called matter was once and will again be resolved into infinite and unseen forces. Sir William Crookes and Lord Kelvin, among the world's most noted natural scientists, only recently declared that "atoms are resolved into forces," and that "matter is only a mental concept."

These conclusions are not far fetched when compared to the teachings of Christian Science which affirm that God and His infinite creations, including man, are the only realities of existence.

The Christian Scientists know that their help, their healing of sickness and disease is from God, and, as earnest and honest seekers after truth, they are striving to live the life of the Master, and all the powers of earth, the flesh, and the devil cannot take from them what they know to be the power of God as demonstrated through the Saviour of men.

Critics are learning fast that it does not do any good to ignorantly assail this great and growing religious body, for it only sets fair-minded people to investigate it. An earnest and honest investigation, in a large majority of cases, increases the number of followers, which is multiplying at a most marvelous rate throughout the world.

Eau Claire, Wis., June 11, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View Concord, N. H.

Beloved Teacher, Leader, Guide:—It has seemed to me well that we, the beneficiaries of your life-work for humanity, should help to brighten the ascending path your feet are treading before us, up to the heights of divine Science. On Christmas Day, after some preliminary work by the Church Board, we took up a collection for The Mother Church Building Fund, amounting in all to sixty-nine dollars and fifty cents. Five dollars of this sum was a free-will offering from the children of our Sunday School. To a few, who had not yet learned to look to the one source of all-supply, nothing doubting, this step seemed unwise and uncalled for. To those who saw clearly, it was a manifest duty to care first for the Vine, if we expected the branches to prosper. In April following we canceled the mortgage on our own church building, and paid up every church debt; and we date our own financial demonstration from our little offering to The Mother Church on Christmas Day. Following this, it was decided, by a unanimous vote of the Church, to defer church repairs, and therefore church dedication, and send a certain sum, each month, to The Mother Church until the new auditorium should be completed. To-day, the children of our Sunday School voted to add their mite each month, and it would do your heart good to see and feel the enthusiasm of these little workers. Truly, "of such is the Kingdom of God." With a joy which no words may describe, and a love purified and chastened, in the exact proportion that sense gives place to Soul, I remain,

Your grateful and loving student,

LAURA C. NOURSE.

Cleveland, O., April 13, 1905.

Rev. Mary Baker G. Eddy,

Beloved Leader:—I want to tell you that I am one of the many beneficiaries of your great work for humanity, having been entirely healed of consumption through Christian Science. I was at one time so emaciated that at night I was compelled to rest my hips on pillows. I have since my healing gained sixty pounds in weight.

Words fail to express my gratitude for this great truth which heals physically, morally, and spiritually.

Lovingly yours,

MRS. EDITH C. FISHER.

Testimonies of Healing.

As a believer in Christian Science, I feel it a pleasant privilege to narrate the circumstances concerning my change of ideas relative to the restoration of health. About two years before I was healed by Christian Science, I had a severe attack of peritonitis, and was confined at home for three weeks. The doctor gave my mother strict orders that I was not to have anything solid to eat, and put me on a diet of olive oil and hot water. He also told me that when I was able to be about again I must avoid being out in wet, stormy weather, as another attack would result in an operation, because it would be unsafe to attempt to pull me through otherwise. As my work keeps me outside all day, these orders caused me a great amount of worry. When I returned to work again, a friend asked me why I did not try Christian Science, and I answered that I did not have any faith in it. In fact, I had always ridiculed it. He told me of many benefits derived from it, and finally induced me to go to a Wednesday evening meeting. I became interested before I knew it. I went to these meetings from time to time, and I was gradually being prepared for a demonstration in healing which turned me to Christian Science. I was suddenly taken with a similar attack to that described above, and when I reached home I was immediately put under the same treatment that the doctor had previously ordered. I told my mother that I wanted Christian Science, but she was greatly opposed to having me experimented upon. I was very decided, however, and a Christian Scientist was called. While he was there I agreed to give up the bandages, medicine, and doctor as soon as I could without exciting the family too much.

This was on Tuesday. Wednesday the inflammation and pain were all gone after a fine night's sleep, and Thursday I was up and dressed. Friday I went to Boston and did a full day's work, which consisted of walking from 9 A.M. to 5 P.M. Although it was a cold, rainy day I felt no bad effects. My friends then concluded that I did not have peritonitis after all, and I quite agreed with them; but had I not employed Christian Science I would have had to pass through the same trouble as before, and probably have had an operation, with the attendant expense of doctors and hospital, besides six weeks from business.

Previous to this experience I was like the average young man, having no religious restraint. The first business I transacted on arriving in Boston was the purchase of a copy of Science and Health and a *Quarterly*. I then commenced studying our Sunday Lessons. This is a safe practice for Christian Science beginners in every case. Before I had been studying Christian Science a month I made the following demonstration. Among my customers was a lady who had been extremely disagreeable to me every time I called. I felt that I hated her; but having had several lessons in the understanding of divine Love, I decided to apply them in her case. Directly on leaving my office for her place I endeavored to realize that she was God's child, and that she never intended to be unkind to me. On my arrival she greeted me with a smile, and assisted me to transact my business, something she had never done before, which proves how quickly we can utilize this truly helpful religion.

Since then I have had many demonstrations of the power of divine Love for good, and the help it gives every day in business and at home.—FRED L. BAUER, Boston, Mass.

I had been more or less interested in Christian Science for a long while, and was glad to discuss it with my Christian Science friends. Finally I said that I would take a copy of Science and Health, which one was ready to lend me, "without prejudice," as lawyers say. I would not agree to read the book, nor was my friend to feel that I committed myself in any way. For years I had doctored for nervous

dyspepsia, and being a firm believer in the germ theory of disease I had used a number of "antiseptic" preparations for catarrh. I read Science and Health, notwithstanding the fact that I was in no way committed to do so, and while reading it I dropped my medicines and antiseptics at one time, and once for all. Since then I have eaten heartily of things which I formerly considered indigestible. Occasionally I have thought to "hedge" a little, by eating rather more carefully, but this has not been successful; I have found that after a careful meal I have sometimes had the most marked return of the old trouble, but that if I ate freely at the next meal of food which I once believed it was not possible for me to digest, even with my habitual medicines, I was conscious of very little trouble and sometimes of none. My inference from this is that Christian Science does not need any extraneous aid, being itself the absolute, all-sufficient truth which sets free those who accept it. Neither have I suffered from any "cold," although I have more than once found myself in such circumstances as I once thought likely to bring one on.

I hold physical healing to be a necessary and vital part of the demonstration of Christian Science, but I hold the chief blessing of Christian Science to be in the insight, comfort, and uplift which it gives in spiritual things. I have to thank Christian Science for my clear understanding of these deeper things, and with this understanding I have found my life changing from one of unrest, worry, depression, and oftentimes discouragement, into a life of peace, content, buoyancy, and confidence. I am convinced from my own experience that Christian Science brings about a great simplification of one's daily life, that it is the extinction of a multitude of little habits which serve no purpose save to consume time and strength which can be used to better advantage. Christian Science does not, however, leave any void in place of the treadmill round of existence which it surely and steadily changes into true freedom; there has come to me not only the sense of having much more time to do what I wish, but also a quickening sense of an increasing number of things which I desire to do and which I feel to be distinctly worth the doing.

It seems to me that in no way can we better show our gratitude to our Leader, Mrs. Eddy, for all that she has done and endured in the Cause of Christian Science, than by striving to make all the acts of our daily life manifest Science and true harmony, while we go on from day to day feeling more and more that she is our dear and helpful friend.—ARTHUR CHAMBERLAIN, Salem, Mass.

To save a sick body I sought Christian Science, but little did I know that the healing of my body was but the call for a full and free salvation from sin-sickness,—from a self-centered life with its resultant defeat. This healing of the suffering body has been the gateway to that all-round healing of the man. Surely suffering was proved to be sin's necessity here. Hate, pride, and selfishness were so long enthroned that the poor heart leaps for joy as the love that passes all words fills it. How good it is to love instead of hate; how good to be meek rather than proud; how good to be selfless and not selfish, to rise from the depths up to the heights of God's love. The same Principle that is doing its perfect work in healing me of hatred, of pride, of self-righteousness, of all the sins and errors of mortal mind, healed my sick body, and I am coming to know God as All,—to know that my real existence is inseparable from His; and that I may reflect the divine character, as I understand and demonstrate the truth.

I should not be here to-day, in abounding health and with praise in my heart, were it not for Mrs. Eddy's life of love. May I ever love and honor that life. I cannot forget the one whose teachings helped me back to life and taught me to walk in the light. May I show my gratitude by loving others as she has loved.—E. C. BARTO, Champaign, Ill.

As I have received so much benefit from reading the testimonies in the *Sentinel* and *Journal*, I will add my mite, in the hope that it may help some one, journeying up the hill of Christian Science, in the endeavor to overcome self. Eight years ago I was a slave to the liquor and tobacco habits, which had been growing on me for five or six years, and I was healed in Christian Science in one week's treatment. I have since been healed of blindness. In February, 1901, I became totally blind. One eye was healed in two months, while the other would get better and then worse. This condition continued for two years and a half, but my faith in God and Christian Science was never shaken, for I knew that when a clearer understanding of this truth came to me, I would be completely healed. In March, 1900, I had the privilege of class instruction. A short time ago I called upon my teacher and she asked about my eyes. I told her that one eye was perfect but that I could see very little with the other. I had worn glasses for two years for one eye. My teacher asked if I could see without the glasses. I told her I could, but that I had not overcome the universal mortal belief that my eye and head would ache if I left my glasses off, even for a few minutes at a time. She told me to take off my glasses and not wear them any more, and if I had any spare time, to improve it by realizing that in God was my sight, and that there could be no defect in what God knows. I immediately removed the glasses, and am very glad to testify that my eye is completely healed. I was also healed of appendicitis in five days. These are only a few of the many blessings I have received through Christian Science, for which I am truly thankful to God. I am also grateful to Mrs. Eddy for living so pure a life that she was able to give us this saving truth which makes us free from every form of disease and sin.

H. J. KELSEY, Denver, Col.

I have often told others of my experience, and the great benefit which I received from treatment and the study of Christian Science, and hope that some poor sufferers who may read this testimony will be benefited by it. I was a victim of cancer on the neck, which had eaten into the cords or ligaments. It was annoying and was becoming dangerous. I had tried all kinds of doctors and medicines, but continually grew worse, becoming weak, nervous, and disheartened. I was told of Christian Science by my son, who had gone to consult a Christian Scientist about the case, and as he seemed to be so interested in the subject, I resolved to see what was in it. To make a long story short, I received nine treatments and was healed. My health has been perfect ever since, and I am thankful to God and glad to realize that He is always with us. I give little thought to anything else, and I hope that other sufferers from any form of sickness or sin may be led to try Christian Science and be healed.

It has been proven to me that God is "a very present help in trouble."—K. E. DRYSDALE, Kansas City, Mo.

I shall always bless the day I came to Wiesbaden, for it was here I found the great treasure, Christian Science. I cannot express in words my gratitude to God and to our dear Leader. The physical healing seems the least, though I am very grateful for it, as I was ailing frequently. I left off wearing spectacles, which I had worn for fifteen years. A weakness of the throat, which had troubled me from childhood, vanished, and thanks to Christian Science, I am now in perfect health. But what is all this, compared to the spiritual uplifting! How harmoniously everything comes to pass, if we put our trust in our heavenly Father only, and are led by Him, listening to no other voice but His! The peace and joy which pass all understanding cannot be expressed in words, but our dear Leader tells us in Science and Health that God will bless our every effort, however feeble, to help ourselves and others.

IDA MUHLENBRUCH, Wiesbaden, Germany.

The miserable life I lived prior to my healing through Christian Science is a story of sin and despair, and let me say right here, that these words of St. Paul's are the beacon which is my salvation: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I was a great traveler, contented nowhere, seeking peace in different cities, but finding none. My chief aim was to beat the railroad companies out of their just fares, and such things as that did I strive for, never seeking to help any one or to make any one happy but myself. Not one good thing did I seek after, all was evil.

Now all this is changed, and I truly feel as if I had been born again. Since studying the Bible with Science and Health as its key, I am striving more each day to put self in the rear; striving for other people's happiness; striving to be honest and pure, and to overcome sin in every form. Christian Science is surely a blessing, for that and nothing else has superinduced this changed condition.

I have for a long time wanted to write and tell something that my mother said shortly before she passed on. It was to me a most startling statement. She came into Christian Science late in life. She had raised a family of nine children, and some of them, especially myself, had caused many a gray hair in her dear old head, yet she said, after she was past sixty-five years of age, "If I could know Christian Science, I would be willing to live my life over again."—E. J. MYERS, Chicago, Ill.

Six years ago I was a great sufferer from acute indigestion, nervousness, insomnia, chronic constipation, and sick-headaches. I have been healed of all these since taking up the study of Christian Science. The last of these ailments to yield to the touch of Truth was sick headache, but by knowing that my real self never had a headache I overcame that fear. It is about five years ago since a few of us met together to study the Lesson-Sermons, and the outward manifestations are proof that our search for Truth has not been in vain. We now have a little church of our own, furnished cosily. We organized as a church a year ago last winter, with nine charter members, and in the spring six of that number were admitted to The Mother Church, of which I am pleased to say I was one. One of the members had joined previously. Words fail to express my gratitude to God, the Giver of all good, to Christ Jesus, the Wayshower; and to Mrs. Eddy for Science and Health.

MRS. G. M. HALL, Winlock, Wash.

For several summers before coming into Christian Science, I seemed to suffer a great deal from heat, sometimes being nearly prostrated during the hot weather. I also suffered from a very painful disease which material remedies failed to cure. After reading Science and Health for a short time I could truly say that all things were new, that old things were passed away. My diseases were blotted out, forgotten, which showed that they never really existed. The physical relief was great, but not to be compared with the spiritual uplifting gained. Since then I have had many proofs of the power and presence of divine Love to destroy all error.

I wish to speak of one case of healing. My youngest son when eight years of age had his finger crushed in the cog-wheel of a job printing-press. Although he seemed nearly crazed with the pain, and my own fears were very great, I took Science and Health and prayed and read. In less than an hour all pain had stopped, and he had no more trouble with his finger. In a few weeks, when the healing was complete and the bandage removed, his joy was unbounded, as he exclaimed, "Why, mamma, this is the best finger I've got." The doctor had thought an operation necessary, but through the power of Truth his finger was saved and he has had

perfect use of it ever since. Although at times the way has seemed dark, divine Love has always delivered me, and I desire to express my gratitude to God for the gift of this blessed truth. I am also grateful to Mrs. Eddy for transmitting it to mankind.—MRS. ELLA H. SMITH, Jamaica, Ia.

About a year ago I met a friend whom I had not seen for over a year, and who had in the meantime turned to Christian Science. He spoke a few words to me which planted the seed of truth. I at once felt its power, and through the diligent study of "Science and Health with Key to the Scriptures," I have been able to stop smoking, a habit which had been, so to speak, part of my life for thirty years. I have also received great benefit from the study of the Manual of The Mother Church, and have been able to overcome many forms of sin and sickness. I would like to say, too, that the study of these works, especially Science and Health, has given me calmness, buoyancy, and hope. From the very first I have felt the greatest respect, love, and gratitude towards Mrs. Eddy. I am also very thankful to those in attendance at the Reading Room for the assistance I have received from them.

E. Y. STEELE, Ottawa, Can.

I wish to express my gratitude for having Christian Science placed before me in form of proof. The first time it was mentioned to me I was living in Seattle. Going into a neighbor's house for a moment, I found she had been washing during a very warm day, and she said, "I could not have done this three years ago." I asked why, and she said she had been bedridden for fifteen years. "How were you cured?" I asked. "Truth healed me," she said. I expressed my surprise and lack of understanding by a blank expression and some incredulous remark, and she then explained more clearly what she meant. When she told me that Christian Science healing was in strict accord with the Bible and with Jesus' teachings, how I rejoiced! I told her I wanted to read of this wonderful teaching. I had been raised in an orthodox church, my father was a preacher and my mother a conscientious follower of the church discipline. I had joined it when young, but after marriage had drifted away from old friends, and had never found a church whose teaching answered the many questions which had puzzled me for years. I had dropped the reading of the Bible, and was as a ship without a rudder when Christian Science replaced the Bible in my hand and Science and Health opened up its hidden treasures to my understanding. I was always a seeker after Truth from childhood, but no one had been able to answer my questions or give me anything more substantial to thrive upon than blind faith, which did not satisfy my craving. I was not in immediate need of physical healing, but, oh, how much in need of spiritual knowledge! I never questioned or antagonized Christian Science, but took it all as truth, for did not the proof follow every assertion? Did it not also teach in a common-sense way? When a statement is made and proves itself, that is sufficient.

It is now over eight years since I began the study of Christian Science. I am blessed every day by using the understanding I have gained through the study of Science and Health, the Bible, the *Quarterly*, and by visiting those who have been long in the work. I have had many demonstrations for myself and family of seven. There is a growing church here of about one hundred members, and much good work is being done.

MRS. LUELLA S. MOON, Missoula, Mont.

The *Sentinel* and *Journal* are very helpful to me, and I am thankful for them in every way. Some years ago, when I first heard of this truth, I was in very poor health, nearly

always in pain of some sort, and taking medicine daily. I was unhappy and discontented, and seemed to lack nearly everything that I needed. I longed to believe that Christian Science could heal, but it seemed too wonderful to be true. The first time I tried it was for our little boy. He had always been subject to severe coughs and colds, and this time his coughing was so painful and distressing that I was in a state of fear difficult to describe. I tried every known remedy, it seemed to me, and finally I thought I would go to a Christian Science practitioner and see if there was anything in it for us. The cough yielded to treatment almost immediately, and I cannot tell how happy I was to know that Christian Science does heal. From that time I began studying in earnest, and have been healed of many difficulties. I had been taking medicine daily for one trouble, and this was healed first. Rheumatism, indigestion, and other inharmonious conditions have also been overcome. My children were brought through scarlet fever in a very few days, and were in better health afterwards than before, thus breaking the supposed law that this disease will leave bad after-effects. They have also been helped in many different ways. The sense of limitation has been overcome in a large degree, and life seems full of wonderful opportunities for working for God and humanity. I know that each day will bring to me a better understanding of this truth, and I am glad to express my gratitude to our dear Leader for her life and work.—BERTHA N. HATCH, Milwaukee, Wis.

It seems wonderful how blessed we are, although only in the infancy of our demonstrations in Christian Science. I have had many beautiful proofs of its utility, both in the healing of physical disease and the lightening of mental burdens. I know of no condition in my life which has not been bettered since I have known of it. As a child I had a great fear of death, which was not lessened as I grew to womanhood, and although at times I used to think I would like to die, if I could thereby get out of all my troubles, I was nevertheless very much afraid of death for myself, and to think of any one I loved passing away brought even greater distress of mind. My thought of death has been so changed that when recently I had this experience, in the passing away of my mother, I was wonderfully comforted and sustained.

It is surely no wonder that our hearts are filled with love and gratitude to Mrs. Eddy, through whom so much good has come to us.—JESSIE E. SLOWEN, Billings, Mont.

My heart is filled with gratitude to God, and to Mrs. Eddy, for all the blessings which I have received through Christian Science. It healed me after twelve years' suffering. Physicians had tried all their skill; three operations had been performed, and all kinds of treatments and medicines were applied, till the fourth operation seemed to be necessary. Seven weeks' treatment from a Christian Science practitioner in San Francisco, with earnest study by myself, accomplished my healing. Through it came peace and rest which I had missed nearly all my life. Three and a half years ago, at the beginning of my treatments, I read the New Testament for the first time. How glorious was the allness of God revealed to me in reading Jesus' teaching, after I had read Science and Health. My earnest desire was then to see the signs follow "them that believe." God answered my prayer, and I saw many signs follow, through my little understanding of how to think right about God and His relationship to man. I know that with earnest striving to become better, great joy is in store for me, as I help to bring to suffering mankind health and happiness. Words are insufficient to express my gratitude for the unbounded blessings which have been brought to our household.—MRS. JOHANNA BEHRENS, Los Angeles, Cal.

On the first of July, 1903, I was given up to die, by one of the best doctors here. I was propped up with pillows when a dear sister came in. She asked why I did not try Christian Science. I did try it, and oh, how thankful I am to God, who is Love, and to our dear Leader for telling us how to commit our way unto God and trust in Him. I had several diseases,—among others, Bright's disease, heart trouble, and indigestion,—but worst of all was the trouble with my head, which had to be kept covered all the time. After an earnest prayer to God the cloth was thrown away, and the next day my sister told me that a practitioner would give me absent treatment, as she could not leave home.

For two weeks I did not see the practitioner, but she began to treat me on the 3d of July. I was so much better that my daughter, who had come to see me die, left for her home. I gave my house a good cleaning, which I had not been able to do in a long time. On the 4th, I went with my husband and little girl to the island, walked all about, and did not feel any ill effects. I knew I was healed, and in two weeks I went to the Christian Science church, although it is a long distance to walk. There I found those who evidently had a real trust in God, and now I am one of them. I read Science and Health as a help when I get disheartened. My little girl had yellow jaundice, but it was overcome in one day, and my husband has been helped also. I am grateful to God who has let me help others and show them the true way. I never tire of telling what God has done for me.

MRS. MARY C. WILLIAMS, Charleston, S. C.

Over two years ago I was drawn to Christian Science by the reading of a *Sentinel* that was given to my husband. He brought it home, and I took it up and began reading the testimonies, which seemed very beautiful to me. I never before had any idea of what Christian Science is, and as I had tried almost every remedy that could be thought of, and was still getting worse, it was not hard for me to give up all material remedies and try Christian Science. I sent for a practitioner, and with the first treatment I was healed of a serious stomach trouble. Since then I have been healed of many other ills, and have had many beautiful demonstrations for myself.

Last summer I was attacked with blood-poisoning, and as I found that my fear was too great to overcome it, I sent for a practitioner. To sense there was a well-developed case of blood-poisoning and gangrene, which took several weeks to heal, but during this time I did my housework as usual and did not lose even one night's sleep. Truth was the victor, and while I am not yet entirely free from stiff joints, I believe that I will soon overcome the enemy and be free. With all these many blessings, the spiritual uplifting has been the greatest. May God bless those who are giving their time and labor to this Cause.

MRS. A. D. OGBORN, Chanute, Kan.

I have had many beautiful demonstrations of God's care through Christian Science, which has taught me how to trust and rely on God. Some months ago I fell headlong down a steep stairway, and to sense was nearer dead than alive. I was confined to my bed all day, but as soon as word could be sent to my practitioner I was better, and at nine o'clock that night I was entirely free, and I shall never forget the sense of peace which I had. The next morning I arose and went about my work as usual, to the surprise of all my friends, as the paper had stated that it was a serious fall.

Before closing I also wish to express my gratitude for the poems in the *Sentinel* and *Journal*; they have comforted me, and enabled me to comfort others many times. For all that Christian Science has done and is doing for me I am truly grateful.—SALLIE G. WENTZ, Bucyrus, O.

From our Exchanges.

The faith of a child is a tender shoot and is not fitted to endure the frost and chill of unbelief, but in itself it is of the purest quality and sweetest spirit. It has freshness and loveliness. The period of childhood in the seclusion of the Christian home and entirely protected from the doubts and denials of the great complex world is a vantage-ground for fixing and forming faith. There is often a want of confidence in the real faith of a child on the part of parents and teachers. They question and hinder its faith and put off the little believer until some time when it may understand these things better. Parents are often the greatest sinners against their children by their unsympathetic and severe criticism of the religious activity of mind.—*The Watchman*.

Christianity—the Christianity of the first century—not that of the creeds of later centuries, but the Christianity of Christ, the anointed, if we discern rightly the signs of the times, is to be the dominant religion of the world. That comes not only to princes, but to peasants; not only to the rich, but to the poor; to all classes and conditions of men. It clasps the white hand of the innocent child, tenderly, reverently; it clasps just as tenderly, reverently, the hand of the returning sin-stained wanderer. To one it says, Of such is the kingdom of heaven; to the other, Though thy sins be as scarlet, they shall be white as snow. It sees in the pure-hearted little one, and in the repentant prodigal, children of the same Father, of the Father from whose love nothing can separate those whom He has created.

The Universalist Leader.

A man's sermons begin in his soul, not in his study, and his influence is determined by what he is in the rectory or the parsonage, much more than by what he is in the pulpit or the chancel. Conscientiousness is the quality of all honest men, but a minister may be eminently conscientious, and almost as eminently unfruitful in his work. It is not fundamentally a matter of duty; it is a matter of devotion to one's work, and passion for one's people. The real preacher is the man whose soul is on fire, not with wrath, but with love.—*The Outlook*.

There is nothing regarding which we require to admonish one another more earnestly than the necessity of serving the Lord in natural ways, accepting with grace and gratitude the humblest task which he assigns. The size of our work is a thing of no moment whatever. Not the work we do, but the way in which we do it determines our character.

REV. JAMES M. CAMPBELL.

The Homiletic Review.

Ecclesiastical usage has narrowed down the meaning of the term "holiness" into a synonym of purity or innocence, or of devotion to what is believed to be divine. The expression always leads the thought in the direction of religious or churchly sanctity. But by nature and derivation it has a robust and suggestive significance. It means wholeness, haleness, health.—*New Church Messenger*.

Nothing so stimulates the man or woman who practises the gospel of hard work as honest expressions of gratitude. They indicate far more than appreciation, as this word is generally understood. They show refreshing receptiveness of mind, and gladness to give credit where credit is due.

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The Christian religion is practical. It regulates our conduct and directs our steps. Let no one be deceived by the error which teaches that it makes no difference about our conduct so our hearts are right. If the heart is right the life will be right also. "A good tree cannot bring forth evil fruit."—*The Christian Advocate*.

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Items of Interest.

National.

Many buildings in Copenhagen were decorated with American flags on the Fourth, in honor of Independence Day. The yachts in the harbor were elaborately dressed. The hotels were crowded, and several dinners in celebration of the Fourth were given.

From Colon to Panama enthusiastic crowds celebrated the Fourth. At Colon and Corozal addresses were delivered by Governor Magoon and Judge Gudgey respectively. President Amador and Governor Magoon on that day officially inaugurated the new water supply of Panama.

The Americans at Carlsbad celebrated the day with a banquet. The speakers included Herr Conried, director of the Metropolitan Opera House at New York, Harry Rubens of Chicago, and a number of Austrian officials.

The American colony at Berlin celebrated the Fourth of July with the usual steamer excursion on the river Spree to Gruenau, where there were baseball games and other sporting events. In the evening a banquet of three hundred and fifty covers was held, at which, however, formal addresses and other customary features were omitted, out of respect for the memory of Secretary Hay.

It is announced that the Department of Agriculture has prepared and is ready to begin twelve thousand suits against the railroads of the country, to secure the imposition of a penalty of \$500 in each case, for every violation of the so-called twenty-eight-hour law. The statute requires carriers transporting live-stock from one State to another to unload, feed, and water, and rest every head of live-stock for a period of five hours after it has been on the road not more than twenty-eight hours. Nearly every railroad from Maine to California is involved. The evidence against them is regarded as so strong that attorneys representing the roads are negotiating with Secretary Wilson with a view to having a minimum penalty of \$100 imposed. The law, which was enacted at the request of the humane societies of the country, has for some years been practically a dead letter, the railroads, in the few instances where they were detected violating

it, preferring to pay their fines to correcting the abuse.

Mayor Edward F. Dunne of Chicago, who was elected on a platform of municipal ownership of street railways, announces, after investigation and consideration, a modified plan, which provides for the incorporation of a company, managed by five men commanding the confidence of the people of Chicago. To this company is to be granted a twenty-year franchise covering the streets in which the rights of the old companies already have expired, or soon will expire. It is to be stocked to the amount necessary to establish a street-car system in these streets, roughly estimated at two hundred and forty miles. No bonds are to be sold. The stock is to be deposited with a trust company which the five directors are to select, so as to prevent a purchase of it and consequent control by outside interests. The stock is to be sold at popular subscription. At any time the city may elect it can take over the property on an appraised valuation.

Twenty-two officials of the big packing companies and four corporations have been indicted by the Federal grand jury. Four corporations and eighteen individuals are named in the principal indictment, which charges a conspiracy in restraint of trade, and a conspiracy to monopolize or attempt to monopolize any part of such trade or commerce, in violation of the Sherman anti-trust law. Penalties for violations of either of these charges are a fine not to exceed \$5,000, and imprisonment not exceeding one year, or both, in the discretion of the Court. Four other individuals are named in a separate indictment, which is based on the provisions of the Interstate Commerce law, making it unlawful to solicit or receive any rebate or concession in respect of the transportation of any property in interstate or foreign commerce. The penalty prescribed under this charge is a fine of from \$1,000 to \$20,000.

George R. Carter, governor of the territory of Hawaii, who recently tendered his resignation, is on his way to Washington to consult with President Roosevelt. Carter's resignation followed closely the announcement of the result of the territorial elections. His views on certain matters pertaining to Hawaii differ from those of the President, and he resigned in order that he might discuss them with the President without prejudice.

Incomplete data of the Fourth of July accidents give the following figures: Dead, 54; injured, 3,157; divided as follows: fireworks, 1,258; cannon, 204; firearms, 446; gunpowder, 706; toy pistols, 373; run-aways, 80. The fire loss is \$251,317.

The list of dead is the largest but one of any year since 1888. The list of wounded has only been surpassed once—in 1893.

The actual deficit of the treasury for the fiscal year ending June 30, 1905 was \$23,087,752.10. The total receipts were \$543,423,850.24, and the total expenditures, \$567,411,611.34. For the fiscal year 1904, the total receipts were \$541,515,644.40, and the total expenditures \$582,560,086.06.

Elihu Root has accepted the position of Secretary of State. It is reported that he gives up an income of two hundred thousand dollars a year to accept this position, which carries a salary of only eight thousand dollars.

Secretary Taft and his official party and friends and Congressional Committee sailed last week from San Francisco for Manila for a tour of investigation.

Foreign.

The Boxer indemnity question has been satisfactorily settled. All the powers have signed a note accepting the proposals of China, formulated October 26, offering to consider the indemnity a gold instead of a silver debt. All the powers will be paid in gold by telegraphic transfer, except Russia,

which has chosen payment in silver according to the laying-down price in Shanghai.

Russia has named as peace plenipotentiaries, Count Muravieff, former Minister of Justice, and present ambassador at Rome, and Baron Rosen, the new ambassador at Washington. Japan's representatives will be Baron Komuta, Minister of Foreign Affairs, and Minister Takahira, who has represented his country at Washington throughout the war. The Portsmouth, N. H. Navy Yard has been announced as the place of meeting.

It is estimated that the Indian Army, as reorganized by General Lord Kitchener, will require an increase of \$10,000,000 for maintenance. The expenses of the establishment last year were \$1,000,000 more than for any former year.

The piercing of the second tunnel through the Simplon was completed during the night of the 6th. The first tunnel through the Simplon was completed February 24.

Industrial and Commercial.

Present indications are that the total first-cabin departures for the current calendar year will be much in excess of 1904's total, which was the highest ever known; and that outward-bound cabin passengers of all classes from all parts of the United States will exceed two hundred and fifty thousand, against a highest previous total of about two hundred thousand. If \$750 be taken as the average expenditure, two hundred and fifty thousand persons will expend abroad nearly \$200,000,000 in the course of the present year.

The law passed by the Kansas Legislature last winter, appropriating \$410,000 to build an independent oil refinery at Peru, has been declared unconstitutional by the State Supreme Court, in an opinion rendered by Associate Justice Greene. The oil-refinery law was considered one of the most direct blows struck at the Standard Oil Company by the last Legislature, which adopted several measures tending to restrict that concern in the handling of the Kansas product.

The general superintendent of the postal card mill at Rumford Falls, Me., has announced that during the month of June, one hundred and ten million postal cards were shipped from the factory. This is the largest monthly shipment of postal cards ever made since the first issue, May 1, 1873.

The New York Health Commissioner reports that 1,091,291 pounds of adulterated food was detected and condemned by his inspectors in New York City during the single week beginning June 18.

General.

A relay carrier pigeon race between St. Louis and Boston was recently arranged, and a message from the mayor of the former city to the latter was delivered. Eight days were required for the flight from St. Louis. The birds were released from the steps of the St. Louis City Hall at eight A.M. on Saturday, June 24. The relays were as follows: St. Louis to Louisville, 240 miles; Louisville to Cincinnati, 100 miles; Cincinnati to Pittsburg, 250 miles; Pittsburg to Washington, 175 miles; Washington to Philadelphia, 125 miles; Philadelphia to New York, 80 miles; New York to Pawtucket, 155 miles; Pawtucket to Boston, 30 miles.

The message delivered by the birds was as follows:—

"The mayor of the city of St. Louis transmits greetings to the mayor of the city of Boston through its carrier-pigeon messenger, and if successfully conveyed, will demonstrate a long flight, which is infinitesimal to the long and future prosperity that we wish to the people of the city of Boston."

A colored woman, Miss Jessie R. Fauset, has carried off the highest honors of the Senior Class at Cornell University, the only woman of her race in the College of Arts, and the first woman of her race to win a Phi Beta Kappa membership.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Water.

M. G. KAINS.

A MOUNTAIN spring has a charm for all as it bubbles up from its pebbly basin in the rocks, clear, cool, enticing. Who is not tempted to taste, and taste again? What question arises in the mind as to its purity? It comes from above, where the clouds have dropped their burden of rain and snow on the mountain crest. Thence the water finds its way through crevices in the rocks, and seeps down, down to the channel, and appears as a spring. It is pure, it cannot be otherwise.

Let us follow it in its course down the mountain. It starts, a tiny rivulet, soon to be joined by others, limpid like itself. With these it becomes a brook, gains strength to grind its rocky bed, carries sand and stones to lower levels, dissolving soluble matter which it holds, perhaps unseen. Here it forms a tiny cascade, there a pool; again it pauses in a dark, deep tarn which mirrors the clouds and the stars, still clear, cool, beautiful. Thence it passes over a clay bottom, which it rubs and tears and carries downward bit by bit. No more it tempts the thirsty; it has become sullied. In turn it serves a miller's, a manufacturer's, a city's uses. Gathering impurities, it continues its course to the sea, there to lay its burden down.

All this time it has been the same water that started from the heights. The impurities which it carries along are not a part of it. This the experimenter may prove for himself by filling a large glass tube full of muddy water, allowing it to settle for an hour or so, and then adding a few drops of lime water to the muddy liquid. Soon thereafter little particles of mud will form at the top and fall to the bottom, and the upper water will become clear. This will continue till the whole is transparent, the mud having settled at the bottom. The soluble matter is still there; but most of this may be destroyed by boiling or aëration; or, to prove that the water is unchanged in its proper self, it may be distilled. This process is final. The water is seen to be the same limpid liquid that fell from the clouds with no trace of foreign matter in it, and when it is thus rid of its impurities no one remembers or thinks of its former pollution.

In nature the impurities disappear in the sea. Here the dashing of the waves aërates and destroys a part of the foreign matter, another part falls to the bottom, still more feeds animals innumerable. But, more remarkable, the sun drinks up the water from the ocean's surface, pure as it has always been. In fact, nothing has changed or polluted the water itself. It has always been pure water—water only. It is as it was in the beginning, when it fell from the clouds to which it had been raised by the sun, days or months or years before. At all times during its course downward it has been the same, and at any time the mud which made it unfit to drink could have been cast out by distillation—the sun's own process.

What a striking analogy all this presents to the course of truth in human consciousness! Like the water, truth, in itself, is unchangeable, unmodified, perfect. In coming from its native source, truth is forever like the mountain

spring,—pure, satisfying. As it descends from the heights and appears to human consciousness, it seems to be less desirable, because it is apparently blended with error, elements of human belief, the earthiness which is borne along with it.

This is apt to characterize every human concept of truth, but it is unquestionable that the one truth which underlies the statements of prophet, psalmist, or apostle, has always remained pure, in spite of the accumulations of erroneous opinion which to human sense have been associated with it.

No Christian questions that Jesus meant what he said, and all affirm that he not only spoke the truth, but understood how to utilize it. His followers also understood its practical value for about three hundred years. And yet, in the centuries that have intervened since those days, the statements handed down in the Bible have become so beclouded by human opinion, that for the great mass of mankind they have no significance beyond that of a mere historical record, and for many they have not even that. From these differing human opinions have sprung all the vagaries of sectarianism, the questionings of agnostics, and the denials of atheists. There are in America more than one hundred and fifty sects claiming to follow Jesus' teachings. Many of these hold ideas diametrically opposed to those of others, and yet all will assert that Jesus can have taught but one truth. Unquestionably the book honored by all these sects contains the truth. Now what was once true must always be true; change in it is impossible; truth cannot be sullied by error. Only by tracing the truth, like the stream, back to its source, or by some test that will prove unquestionably its verity, can truth be demonstrated to be true. All Christians admit its source, and a very great number of honest thinkers are recognizing that the philosophy of this demonstration is revealed in Christian Science. This, with its invincible logic, eliminates from human consciousness the falsities and contradictions which have so long seemed to taint the truth,—the pure water of Life,—and to-day, as in Jesus' time, the truth is verified through the healing of both sin and sickness, which is of vastly greater significance than any array of logic.

This scientific process of demonstration discloses the power of perfect Love to cast out fear and all its phenomena; to correct and destroy the impurities which have defiled human consciousness. In tracing the stream of truth to its source,—divine Mind,—the seeker drinks daily of its life-giving water, and knows it to be that which refreshed prophet and apostle in bygone days; and to-day Christian Science invites all who are athirst to come and take this water of Life freely.

Some Experiences.

ALICE DAYTON.

AN early experience in Christian Science, illustrating the scientific use of the word Soul, comes to thought with the study of the Lesson on this subject. A group of persons unenlightened by the truth which is revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy, were reading the Bible together. A young student of the textbook came among them, and, being invited to give her thought, she quietly said, "You use terms differently from

what I have learned; Christian Science teaches that there is but one Soul."

St. Paul once wrote,—“I would rather speak five words with my understanding, . . . than ten thousand words in an unknown tongue.” These few words certainly had behind them an understanding beyond ordinary thinking, and they caught the attention of one, at least, who was present, thus proving the power of the message in Science and Health. By this ray of light, thrown upon the consciousness darkened by material beliefs, was shown the way of escape from false and discordant mental and physical conditions. This, also, was the turning-point which changed the life-motives of one who was present, and brought to Christian Science a student who never ceases to be grateful for that reflection of Truth. It so distinctly revealed the great distance between the definite, positive teachings of Science and the uncertain theories of men. Our Leader is the benefactor of mankind, in that she has herself demonstrated the permanence and power of Truth, and given to human thought a rod and staff which comfort—not a frail material prop which breaks when the least reliance is placed upon it.

For this, as for many other benefits which Christian Science has conferred, my heart is profoundly grateful to God, and to His messenger to this age. To give as she gives; to love Truth as she loves, must prove a worthy motive, and be an inspiration which will produce grateful and fruitful lives. Some helpful thoughts as to “giving” have come to me from my own experiences, as well as from those of other students, which may benefit many. At the call to build The Mother Church, twelve years ago, the evidence of the senses was that I had very little money to give, but there was a warm heart and a loving desire to aid our Leader in her purpose.

An appeal for funds, in *The Christian Science Journal*, and a circular letter to the college students, presenting the needs of the Cause, brought me face to face with my apparent inability to respond. With tears of grief, my desire was laid before God, and the answer came immediately. You can give love—that is something which reflects the divine substance, and is acceptable in God’s sight.

Satisfied, I rested, until six months later, when a gift of a few dollars came unexpectedly. Instantly I recognized my demonstration. It never occurred to me to apply this money to any other service than that of the church. I knew that my greatest need was spiritual; if that were met, all other needs would be supplied; and they have been. At the next call for funds to complete the building, I was rejoiced to respond with ten times that amount. When the call came to “enlarge The Mother Church,” the tithes laid by for the service of Truth were all ready and waiting.

Early in my acquaintance with Christian Scientists, I heard a student say that we should regard opportunities which our Leader gives us for sharing in the work of establishing the Cause, as blessed privileges. I have loved to take this view, and find it to be the true one. Another student gave this thought: Christian Science teaches that giving and receiving are synonymous. He had found that when he believed he had nothing to give, he thus limited his capacity to receive. He saw that if he would receive, he must “make channels for the streams of love where they may broadly run.” He proved that “ceasing to give, we cease to have, such is the law of Love.”

I was told the interesting experience of a lady who practised the laying aside of one-tenth of her income for the Cause of Christian Science. She felt that she owed this to God, and always paid this debt first. Although in limited circumstances, and dependent upon her own efforts for support, she always had a fund on hand from which to draw, and was counted the most cheerful giver in the Christian Science Society to which she belonged. She had adopted the rule to be always ready.

Another case which proved that giving to God’s Cause

does not diminish, but rather increases our financial ability, is the following. A lady decided to give a certain amount to the Building Fund, when two sources of revenue were cut off. The thought that she could not afford to give came to her, but remembering her privileges, she said, “Get thee behind me, Satan; I’ll double the amount.” She did, and in a few days a considerable sum of money came from an unexpected place. She was very happy over her victory.

The time to glory is when one takes off the armor, not when putting it on; yet as we struggle to gain a sense of the supremacy of Truth over error, and take our place as “living stones” in Truth’s structure, we may well keep our gaze fixed on the goal, and encourage one another as we see the good and reflect it. We certainly are safe when we remember that our sufficiency is not of ourselves but of God, as our Leader has shown us.

Testimony of a Clergyman.

REV. MARTIN SINDELL.

THAT “Truth is . . . stranger than fiction,” is apparent when one reads the many beautiful testimonies in the *Christian Science Sentinel* and *Journal*. In no other periodicals, so far as I know, is there such an abundance of “good news,” all testifying to the saving and healing power of divine Truth.

For centuries, wherever the Bible has been read, people have gleaned from its pages the blessed truths, “God is our refuge and strength, a very present help in trouble,” God “healeth all thy diseases;” “Ask, and ye shall receive;” and many similar passages, all pointing to the fact that God does care for His children; that He is not afar off, but ever-present; and that if we but realize the truth, life can mean all that our Creator intended it should mean. As we read the tear-stained pages of mortal history, we can readily see that the way has been hedged about with “thorns and briers” (mortal beliefs, material interpretations of Bible truths), and thus countless thousands have failed to make practical the numerous Scriptural promises; have failed to find the blessed panacea for all human ills and sorrows.

During several years’ experience as pastor in a certain religious denomination, I found myself “lame” when present in the sick-chamber, for all too often my prayers were unavailing. It frequently occurred that, when cases were thought to be critical, the pastor was not permitted to enter the room of the sufferer, lest his presence should excite the patient and thus hasten the end. But what of the doctor? These things were “food for thought.” In the fifth chapter of James, we read, “Is any sick among you? let him call for the elders of the church; and let them pray over him. . . . And the prayer of faith shall save the sick.” I had great faith in the doctors during the years of my pastoral work, even as I have great respect for many of them now; still, I could not see that it was according to Scripture to call an M.D., and let the pastor learn of the patient’s illness in the best way he could. Since becoming a Christian Scientist, my opinion on that point has undergone no change. It never seemed right to lean wholly upon medicine; and then, perhaps late in the day, have prayers, if convenient.

Clergymen have as much time to think as most people, so I thought, and my thinking, together with a yearning desire to be more helpful to suffering humanity, finally brought to me that light in which there is no darkness, that truth which contains no error, and that sense of life which is indeed more abundant. For years previous to becoming a Christian Scientist, I believed that God had not taken the healing power from His children; but just how to find that power and how to apply it, I did not know. I became somewhat discouraged over my work and my inability to make practical use of the wonderful truths which I loved. At that time the way seemed open to start a public reading room.

We were living in a village in eastern New York. When the reading room was open, and various individuals had contributed books and numerous periodicals, a good woman from Troy (God bless her!) sent us some *Christian Science Sentinels* and *Journals*. I did not condescend to read any of them for several weeks, but finally picked up a copy of the *Journal* and began to read. Strange as it may seem, it was a case of love at first sight. There was the truth for which I had been longing. I knew it was the truth, and did not stop to question it,—did not desire to question it, for I found it to be in harmony with Scriptural truth. From that moment much of my time was spent in reading Christian Science literature. All the *Sentinels* and *Journals* in the reading room were read—fairly devoured. Then came the reading of *Science and Health*, which I read aloud to my wife, who was just as hungry for the truth as I was. During that first reading of our precious text-book, I exclaimed more than once, "I do not see how a person could write like this unless she were inspired." My thought on that point has not changed since then, though my views of inspiration have been modified to some extent.

If there is one person in all the world to whom I feel devoutly grateful, it is that dear woman who has given us "Science and Health with Key to the Scriptures," and who to-day works unceasingly for the welfare of humanity. Before my pastoral duties terminated, I had taken class instruction, and can truthfully state that I felt happier over the knowledge thus acquired, than over the degrees which had been conferred by college presidents in former years. My good wife was with me in all this study of truth, and together we decided to leave our church, though we knew not where to go, nor what to do to support our family of four children. In the midst of winter my pastorate ceased, and work (manual labor) was sought, but without results. Divine Love led the way, however, for in a few weeks the work which we loved and desired above all other things to do, was given us, namely, to "Preach the gospel," and to "Heal the sick," as we understood how to do it in Christian Science. Never, since reading that first *Journal*, have I used one drop of medicine. Through my understanding of Truth, I have been enabled to help my own family, as well as to bring health, peace, and happiness to others, and I press on in the endeavor to gain more of the Mind of Christ.

Success.

JOHN MERRILL.

THE secret of a happy and successful life is in having a consciousness filled with the realization that God is all-presence and all-power. The secret of a happy and successful day is to know God, and to be confident that nothing can separate us from infinite Love.

When we first realized these new old truths, it seemed that it could be no difficult task to be ruled by Love and to rule by love. Our anticipations of an immediate realization of the ideal condition of life received something of a rude shock, when we attempted to demonstrate our newly-gained sense of Truth, and learned a little of the obduracy of the claims of the flesh and the immensity of the work to be done. The limiting fears and beliefs of mortal mind, so long believed, are not uprooted in a day; the attainment of peace and harmony is the result of mental and spiritual growth. Jesus prayed, "As thou, Father, art in me, and I in thee, that they also may be one in us," and in this prayer He revealed man's glorious possibilities.

Christ Jesus commands all men to follow in his steps. His marvelous demonstrations were the result of growth in grace. Thirty years of preparation, of self-immolation, and of spiritual communion preceded his great work for mankind. If the great Teacher required this long period for growth, how much more necessary it is that his disciples give their entire time to the same lofty endeavors. The plant must have its silent undergrowth, the individual his

silent spiritual development. Expression depends upon impression, that which is felt within; demonstration depends upon spiritual attainment, inward growth, righteousness.

Looking recently at a beautiful sunset, I thought, Why is it that a gorgeous sunset, like exquisite music, oftentimes makes people sad? Then I realized that it is because a wonderful expression of beauty and harmony makes one feel with keenness the poverty of his own spiritual attainment. The kingdom of heaven is within, but if one is conscious of but little sense of harmony within, the prodigal display of the symbols of harmony without emphasizes painfully one's lack. But he who has an established consciousness of the Science of being finds all experience joyous and grand.

Love for God and man must be the controlling impulse, the impervious armor, and the sword. It is the understanding of divine Love that solves all problems, destroys all obstacles, and delivers from all disease and sin. Without love man is without hope and without God in the world. The failure to express love in any thought, word, or act is a departure from the only road to Christly attainment. Success, peace, and happiness depend upon the trueness of the Christly love within; they can be obtained in no other way. Man can help himself only as he dwells consciously in Love, and he can help his brother only as he expresses love. "All's love, yet all's law." God is Love,—the source of all law, and apart from God we plant in vain.

Satisfied.

ADA J. MILLER.

"I SHALL be satisfied, when I awake, with thy likeness." These words have always seemed to me prophetic; they pointed to some "far-off divine event," until I saw that the rest, peace, and satisfaction which Christian Scientists have as overtone and undertone in life's music, are what this verse prophesies. In coming into the understanding of Christian Science there is an awakening. We awake to the fact that man is spiritual, and as we reflect the qualities of the divine Mind we become conscious that we are now God's children, and that sin, sorrow, sickness, death, are errors of thought, false concepts, which vanish as we learn to know God aright. This awakening to the reality of our being, its harmony, its freedom, its "likeness" to the Father, satisfies. It also brings with it new responsibilities: that which we discern, we must make manifest; we must "bring the invisible into full play" by destroying every phase of error with our understanding of Truth. In doing this, we are working out our salvation from a false sense of life, substance, and intelligence. We are praying consistently, "Thy kingdom come." We know that divine Love is ever-present, and this truth, realized, held in consciousness, satisfies.

[Written for the *Sentinel*.]

Pleasant View in Summer.

GRACE WHITE.

The drowsy hum of insects winging
 Their hovering flight from flower to flower,
 The joyous sound of gay birds singing
 From field and fence and hidden bower,
 The garden's bright-hued treasures clinging
 To parent stem in close embrace,
 The roses all a-bloom are swinging
 Gay captives in the warm wind's chase.
 The gentle nymph from chalice flinging
 The sparkling, splashing waters wide,
 Sending the lingering echoes ringing
 Against the fountain's curving side.
 The breezes from the meadows bringing
 From sun-warmed grass its fragrance drawn,
 And wind-tossed trees are gaily flinging
 Their shadows on the grassy lawn.

Selected Articles.

Acts of Kindness.

A stranger was in our city a few days since, and during his sojourn made occasion to view the exterior of our more attractive public buildings. While he was standing in front of the Christian Science church, Mr. Vernal, who is in charge, chanced to open the front door, and seeing the stranger, asked if he would not like to come in and look over the interior. The man did so. Mrs. Cora Fuller Straw, the organist, was practising for the day's services, and took occasion to show the stranger the building and acquaint him with some of its details.

On his return to his summer cottage, he wrote a letter expressing his thanks, which goes to show what little acts of kindness and thoughtfulness will do for those with whom we may fall into contact as we journey on. The letter also suggests that we may not be sufficiently thoughtful or considerate of strangers' entertainment. We cannot realize what good we may do by words and acts that cost us no more than a brotherly interest in one another. Especially is this true of our churches. Those who have traveled through Europe extensively, tell us that the older places are ever open and the stranger is invited to enter. The practice is a good one, and inevitably leads to desirable results. This is made plain also, in that little volume put out by A. Bernard Shaw, entitled, "On Going to Church."

The letter from the Concord stranger follows. We print it that you may derive a lesson therefrom.

"Kearsarge Cottage," Andover, N. H., June 9, 1905.
To Mrs. Cora Fuller Straw, and Mr. S. H. Vernal,
First Church of Christ, Scientist, Concord, N. H.

Kind Friends:—I am impressed to write you this note, to express my thanks and appreciation for the very kind attentions extended to me by you on my accidental call at your church, Sunday morning, May 28.

First, let me say that your church edifice is a perfect gem of architecture, its every line full of gracefulness; many of the details are exquisite bits of beauty, while as a whole it is charmingly impressive and suggestive of purity and peace,—a harmonious and restful inspiration. It appeals to my spiritual sense as some lovely poem, or delightful anthem, crystalized in stone. Had Christian Science given nothing else to humanity, Mrs. Eddy would not have written in vain. Fortunate Concord, indeed.

I am sincerely thankful for the good influences that led me to be opposite your church, just as Mr. Vernal so invitingly opened the doors. But how can I fittingly speak of the kind and friendly spirit that seemed to prompt your interest. Your sincere welcome to me, a stranger—a religious wanderer—drifting alone so far from any spiritual home, out on the shoreless sea of agnosticism—yes, your kindly words and the magic touch of friendly hands were indeed refreshing.

Be assured that so long as I may linger here in my cottage, looking out upon the glories of nature,—her placid lakes, set like molten silver in emerald valleys, with streams of laughing waters forever running to the sea,—or may walk alone under the shadow of great mountains, that ever make me feel the inspiration of a higher life, I shall long to know, oh, just a little, of the great unknowable, and listen with soul, not with ear, if perchance I may hear the welcome rustle of a wing.

At eventide, when the zephyrs from heaven come drifting down from the summit of Mt. Kearsarge, bringing sweet memories of the past,—the charming Sabbath morning it was my good fortune to spend with you, kind friends, in your lovely sanctuary will not be unremembered.

With the thankful heart of a child whose burning thirst has been slaked by a cooling drink from some friendly hand, so, in the same spirit of gratitude, I will say, May the

Eternal goodness bless you, kind friends, and place many cups of cold water in your hands, to give His little ones, who, like me, may perchance wander into the vestibule of your spiritual fold.

Kindly yours,

WILLIAM F. YORK.

P. S. I am reading the literature you gave me, with interest.

Concord (N. H.) Daily Patriot.

Mrs. Eddy's Remarkable Work and Position.

The recent interview given by Mary Baker Eddy, calls renewed attention to a movement which history will record as one of the most phenomenal religious developments in the history of the world. Mrs. Eddy's personal teaching of Christian Science began about the close of the war. The first public and general organization did not begin until about 1880. In the quarter century since there has grown up one of the greatest religious organizations in the world, not only in numbers, but in wealth of church edifices and the intensity of its pervading influence.

More than any other work of the kind known to history, the Christian Science movement has been kept closely under the leadership and influence of one person. Mrs. Eddy, now eighty-four years old, has seen a multitude rise up and call her blessed as the great Teacher of the truth by which they live. Devoutly and without question her judgment is accepted upon all questions relative to organization, practice, and theory; her interpretation of Truth and of Scripture is, with the Bible, the only dependence both for public services and private study; her occasional messages, in poem, hymn, or exposition, are received with ardent affection and reverent response.

This is something utterly new in the experience of the race. No woman has ever before led a great world religion, and such leadership as that accorded Mrs. Eddy has never before been the lot of man or woman, other than the founders of great world religions, and the work of these teachers was in but few cases of large proportions before their death.

Such is the historic significance of Mrs. Eddy's position, quite apart from the intrinsic value of the religious ideas for which Christian Science stands.

When the nature of the teaching, the character of the work done or attempted, and the multitude of disciples it has found are considered, this latter-day phenomenon becomes all the more amazing. Teaching theories which appear to defy all common sense and human experience, attempting to heal disease in a way that is either the height of folly or a reign of apparent miracle, crowding their great churches on Sundays, not to hear personal eloquence or brilliant expositions of truth, but the simple reading of the Scriptures and Science and Health; bringing together on Wednesday evenings crowds quite as large to hear of experiences and "demonstrations"—all this is more remarkable than the personal sway of this modern woman prophet.

But most remarkable still is the fact that there are thousands of persons now in every community, who regard "the blues" as sin, who are afraid only of fear, who regard anger as more poisonous than strychnine, and who test their health and happiness by the love they can generate for all mankind.

Not being a disciple, we could, if we would, find many flaws in the metaphysics of this cult; we could, perhaps, question the success or the marvel of some of its miracles; but this would be an ungracious task. Rather we congratulate society on the coming of a religious faith and teaching which recognizes that Mind has unlimited power; that Love is omnipotent.—*Denver (Col.) Times.*

Truth is the handmaid of justice, freedom is its child, peace is its companion, safety walks in its steps, victory in its train; it is the brightest emanation from the Gospel; it is the attribute of God.—SIDNEY SMITH.

The Lectures.

The Board of Lectureship.

The appointments for the year beginning June 12, 1905, are:—

Miss Mary Brookins, C.S.B., 925 N. Y. Life Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 221 Monroe St., Princeton, Ind.

Clarence C. Eaton, C.S.B., 305-6 Fidelity Building, Tacoma, Wash.

Judge William G. Ewing, C.S.B., 2932 Indiana Avenue, Chicago, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., Hemenway Chambers, Boston, Mass.

Edward A. Kimball, C.S.D., Post Office Box 518, Chicago, Ill.

Bliss Knapp, C.S.B., 4 Batavia Street, Boston, Mass.

Frank H. Leonard, C.S.B., 309 Temple Bar Building, Brooklyn, N. Y.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

William N. Miller, K.C., C.S.B., 6 Summer Terrace, S. Kensington, London, England.

Mrs. Sue Harper Mims, C.S.D., 575 Peachtree Street, Atlanta, Ga.

Dr. Silas J. Sawyer, C.S.D., 497 La Fayette Place, Milwaukee, Wis.

Rev. Arthur R. Vosburgh, C.S.B., 517 Central Building, Rochester, N. Y.

Bicknell Young, C.S.B., 243 Wabash Avenue, Chicago, Ill.

All correspondence regarding lectures should be sent to the lecturers at the addresses here given. The Manual provides that applications should be made to the individual members of the Board of Lectureship. Requests for lectures are therefore misdirected when mailed to the Clerk of The Mother Church, to the Board of Lectureship, or to the Christian Science Publishing Society.

As in former years a circular will be mailed to the clerks of the churches and societies, giving all necessary information regarding lectures.

It might be added that as the field is large, and lecturers are not assigned to any specific locality or district, it is very desirable that members of the Board should have as much time as possible to arrange appointments. When a branch church or society has decided to have a lecture, and determined the lecturer whose service is desired, the clerk should immediately forward the application, and no other engagement should be made before a reply has been received.

During the past year, Rev. Irving C. Tomlinson, C.S.B., found that his duties as First Reader of First Church of Christ, Scientist, Concord, N. H., left him but little time for the work of the Board of Lectureship, therefore he resigned from the Board, and upon his request he was not elected to membership for the ensuing year.

Tallahassee, Fla.

On May 9, Mr. Bicknell Young gave a lecture in the Opera House, at the request of the Christian Scientists of Florida. The lecture was well attended. Much good has been done in this community, and we hear of many whose thoughts have been awakened by the lecture.

Correspondence.

The lecturer was introduced by Mr. Justice Shackelford, of the Florida Supreme Court, who said in part,—

"And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." When asked the question, "Can Christian Science be true?" may I not make the same reply, "Come and see." To those of you who believe in the Christian religion, as I presume most of you do, let me remind you that at one time Christianity was a sect that everywhere was spoken against. To those of you who worship at the shrine of physical science, I would remind you of the fact that, when experiments were being made with steam navigation, a prominent English scientist wrote a book in which he set forth many unanswerable arguments, as he thought, why it would be impossible for it ever to be used in ocean navigation. Alfred Russell Wallace, one of the foremost living scientists, has said that whenever the scientists agree in condemning anything which they have not first carefully investigated, the scientists have invariably been wrong. Might it not be well, then, for us, like Solomon, to ask God for an understanding heart to enable us to discern between good and evil, hoping that the other gifts may be bestowed upon us also? Let us also remember that one greater than Solomon said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." By this I understand that we must make God's kingdom first with us at all times, in order to receive the promised blessings; therefore, far more is meant than merely believing, or simply joining a church. Do you ask me what is my attitude toward Christian Science? Permit me to say that I am simply an investigator; a seeker of truth, having no theory to uphold, but willing to follow the gleam wherever it may lead, ever desiring more light. If we should find that the promised "signs shall follow them that believe," it would be well for us to believe also, would it not?—*The True Democrat*.

Northampton, Mass.

An audience of between four and five hundred people, a large proportion of whom were from out of town, heard the lecture on Christian Science by Hon. Clarence A. Buskirk, of Indiana, at the Academy of Music, Sunday afternoon [May 14]. Hon. Richard W. Irwin introduced the speaker, and said in part,—

I am not, as you all know, a subscriber to the ritual of Christian Science. I do not say this apologetically, for I deem it an honor to present the speaker of this afternoon. One thing there is, however, which struck me, and that is the application of the word Science; for I understand that there has been no recent divine revelation, but it is the old, old story, founded on the Bible; no new information, as I understand it, but the Science of the spirit of Christ with us, as it has always been. It cannot be possible that this spirit left us when Christ died, but it has lived from then till now. Let us enjoy it; let us practise it here, that we may enjoy it forever hereafter. I am here simply to present one who is, by his training, ability, and experience qualified to speak upon Christian Science. I do not know that he will proclaim to you a new light, but he will show you the light from a new side; not a new way, but a new firmness, a new determination to follow the way the Lord made plain. He will not give you new duties, but show you the importance and wisdom of following the divine leading as prescribed in the Holy Bible.—*Hampshire Gazette*.

Lectures at Other Places.

Granite Falls, Minn.—Judge William G. Ewing, March 9.
Pasadena, Cal.—Edward A. Kimball, April 21.
Winfield, Kan.—William D. McCrackan, April 23.
Springfield, Ill.—Judge Septimus J. Hanna, April 30.
Marion, Ind.—Bicknell Young, April 30.
Champaign, Ill.—Judge Septimus J. Hanna, May 1.
Texarkana, Ark.—Edward A. Kimball, May 1.
Batavia, Ill.—William D. McCrackan, May 1.
Terre Haute, Ind.—Judge Septimus J. Hanna, May 2.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Letter of Thanks.

Pleasant View, Concord, N. H., July 3, 1905.

Mr. Edward F. Dellano, Christian Scientist.

Beloved Student:—You will accept my thanks for your hand-illuminated parchment copy of Christ's Sermon in the Mount. It is indeed joyous to trace both the divine and the human hand in that glorified sermon of our Master glowing with light and love.

You ought to receive ample financial compensation for so beautiful an illustration of that gospel gem now radiant with art and divine Science.

MARY BAKER G. EDDY.

The Bane of Superficiality.

RELIGIOUS history is the chronicle of a series of revelations through isolated leaders who were the sages and prophets of their day. Successive revivals of spiritual life registered a high tide of enthusiastic devotion and achievement, which was followed by a subsidence to the ordinary level of inefficiency, and if one were to look upon these phenomena as the manifestation of a far reaching law of ethical oscillation, he would be logically led to conclude that religious decadence is no less normal than religious ascendency; that it is the necessary antecedent of every more advanced renaissance. If one were asked to name the facts or conditions which deny the legitimacy of this order of events, he could but answer that the only ground of assurance that Christians to-day will not repeat the mistakes of their fathers is found in the fair assumption that, having learned wisdom from the experience of others, they will avoid the beginnings of their error. The possibility that religious progress will be hindered exists in so far as superficiality and pretence exist among the professedly religious, and this possibility can be forestalled only as it is recognized by individual Christians and intelligently met.

A study of the conditions of the early Church as they are presented in the "Acts of the Apostles," and especially in Paul's letters of counsel and rebuke, makes it entirely clear that the beginnings of its relapse into theoretical faith and fruitless formality are not to be traced to external resistance, the opposition of the Roman world, much less to any imperfection or inadequacy in the truth communicated by the great Teacher, but to the feebleness and indifference of the apprehension of that truth, the failure to enter into and maintain vital and nourishing relations with it. There is no more subtle temptation than that which would lead us to indulge a shallow, distorted sense of things, "having a form of godliness," as Paul says, "but denying the power thereof"—being content with semblance instead of substance, pretence instead of Principle, until the religious life, instead of being the continuous manifestation of Truth and Love, becomes in its every detail a tissue of unguineness. To the Church of the Laodiceans it was said by the Spirit, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," and how much more surely will this condemnation fall upon us, to whom the brighter illumination, the yet richer revelation has come,

if we, like them, are content with a superficial and inadequate understanding of spiritual things.

Jesus was ever trying to save his disciples from the bane of this Phariseism. In naming and applying for himself the unfailing test of truth; viz., the healing of sickness and sin, and in teaching the necessity of its continual use, he provided for the detection and avoidance of that most blighting self-deception,—the contentment of superficiality, and had his instruction been followed, the faults and falsities which so soon robbed the Christian church of its spiritual vigor and effectiveness would have been excluded.

In the philosophy of Jesus all is superficial which is unspiritual, the unreal is the false, and the only genuineness is that of absolute loyalty to demonstrable truth. In the light of this teaching Christian Science re-affirms that the authority of councils and creeds, the dictum of prevailing human opinions, and the convictions of the well-meaning, all count for nothing if the proposition is not practically verifiable by its ability to heal and to save. Says John, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." That which does not dispel darkness is not light, and every asserted statement of truth which does not advance and establish the sovereignty of the Christ-idea over human conditions is not true.

It has been well said recently by a Congregational minister that our "religion must stand the test of the practical. It is not enough that we talk about the Golden Rule, we must practise and live the Golden Rule. The people of Jerusalem did not have to guess whether or not the early believers were followers of the Master, they took knowledge of them that they had been with Jesus."

Never was the world more impatient with cant and unctuous pretence than it is to-day, and the motto, "To be, rather than to seem," may well be inscribed upon the phylactery of every one who names the name of Christ.

Christian Science stands for the test of genuineness which the Master imposed, and to be a Christian Scientist is to live in conformity therewith. This alone will save us from superficiality and its sequent sorrows, because it alone will test the correctness of our understanding, the genuineness of our faith, the purity of our love.

JOHN B. WILLIS.

Blessings and Responsibilities.

ANOTHER Communion season in the branch churches of our denomination is over, and many have doubtless been inspired by its lessons to bring forth "more fruit," even as the Master required of all his followers. On these occasions new members are received into our churches, and when questioned concerning their motives in seeking admission to the fold, the larger number are wont to name a desire for greater understanding; for added blessings. While it is indeed praiseworthy to desire these blessings, it is well to remember that the greater blessedness is to be found in giving rather than in receiving. Those who attend our services are privileged to receive all that they are ready to appropriate without being asked to make any return. At our Reading Rooms our literature is free for the use of inquirers, and lectures are given at least once a year by each branch church, while all are privileged to attend the Sunday services and Wednesday meetings, at both of which many are healed of their mental and physical discords.

In becoming members of the church, however, a new sense is unfolded, the erstwhile recipient should become in his turn a giver of blessings to others; he assumes new responsibilities, which tend to develop new capabilities for being and for doing good. It were, therefore, well for each, whether his membership be new or old, to ponder daily and deeply the solemn obligation embodied in the last of our Church tenets, always read on Communion Sundays, and found in our text-book (p. 497), that we may measure ourselves by this high demand. Too often the suggestion

comes, to judge thoughtlessly a brother's conduct, and ask, as did Peter, "What shall this man do?" In such an event it is well to remember the Master's significant reply, "What is that to thee? follow thou me." If meekness, mercy, justice, and purity are to characterize all our lives, this cannot be attained without the watchfulness and prayer which we have solemnly covenanted to observe. We have voluntarily undertaken to follow Christ, Truth, and it rests with us to prove to the world that this, with all it implies, is possible to-day.

If one were to ask, Have I then, nothing to do with my brother's failings? the answer would be, Yes, much! Should he fail to uphold the standard which all alike profess, it rests with you to be more alive to the demands of Truth, more responsive to every requirement of Principle, so that our beloved Cause may not suffer, though he be unworthy.

By high and noble living you will prove to the world that Christian Science is the Christianity of Christ Jesus, and if your justice and your purity are accompanied by meekness the erring brother will be perpetually reminded of the good he is missing and will the more surely come to see the folly and the wrong of his course. Thus should we "consider one another to provoke unto love and good works."

Every failure of which we are conscious, or cognizant, points to the divine standard,—perfection,—and whispers the possibility of its attainment; else why judge? The purpose of our Church is to aid all who strive for this perfection, a perfection which includes physical as well as spiritual health and harmony, and we learn how to attain it from the Bible and our text-book, which continually point us to the example of Christ Jesus. He said of his Church, "The gates of hell shall not prevail against it." It cannot fail, and shall any of its members falter or fall when they know what it means to be built upon the rock,—Truth? The rather shall not the whole-hearted service of each hasten the fulfilment of the poet's prayer,—

O living Church, thine errand speed;
Fulfil thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time.

ANNIE M. KNOTT.

Letters to our Leader.

[Telegram.]

New York, July 8.

Rev. Mary Baker Eddy, Pleasant View, Concord, N. H.

Your public acknowledgment of our expression of loyal, loving guidance inspires us with fresh courage to labor, watch, and wait with you for the fulfilling of the law of Love.

AUGUSTA E. STETSON, and Practitioners in Reading Room
of First Church of Christ, Scientist, New York City.

Jacksonville, Fla., June 25, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved and Revered Leader:—I have longed for months to write you, and have refrained from doing so, knowing as I do that your moments are so full of work in your selfless service to mankind, that you have, perhaps, little time in which to read the hundreds of letters that go to you. Yet I feel that it might interest and please you to have a brief account of the progress of our Cause in this far away land of flowers,—Florida.

June 2, 1905, marked the close of another biennial session of the legislature, and we are glad to record another victory over an effort to enact a law inimical to Christian Science and its practice, notwithstanding the fact that the medical fraternity, through the State Medical Association, had well-laid plains to carry through such legislation. The Scientists of this State worked prayerfully and in unity against

the enactment of this law, which was designed to rob us of the right to worship God according to the dictates of our conscience. This is the third time such an attempt has been made and failed, and for this manifestation of God's guiding hand and protecting arm, we again have cause for gratitude. During this session of the legislature Mr. Bicknell Young delivered an able lecture, which was published in full in one of the local papers. This is the first lecture on Christian Science ever delivered in our State capital, and it was given under the auspices of the Christian Scientists of the State.

There is a marked increase in the demand for Christian Science literature, and a deeper interest in our Cause is manifested throughout the State. Five lectures were delivered during the past spring, being the largest number ever given before in this State in a single year.

At a called meeting of our church, First Church of Christ, Scientist, Jacksonville, Florida, June 4, 1905, for the purpose of considering the best means of aiding the building of the new auditorium of The Mother Church, after a free and loving discussion it was unanimously decided to increase our contributions for this purpose, to discontinue the contributions to the building fund of our branch church, and instead thereof to send monthly all our contributions for building purposes to the Building Fund of The Mother Church. Subscriptions were called for, and a sum of more than sixty dollars per month was subscribed, to be sent to The Mother Church monthly until our new "Prayer in Stone" is completed. Three fourths of our first subscription to the Building Fund of the new auditorium has already been sent in. It was also unanimously voted by the donors to send the amount on hand in the building fund of our branch church to the Building Fund of The Mother Church. The loving expressions of loyalty to our Leader, and to The Mother Church, and the desire to daily work and pray for the early completion of the new auditorium, were inspiring.

Our church is awakened along this line as never before. Our Master's saying, John 15 : 5, seems to have a special significance for us at this hour: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The redemptive work of Christian Science is being manifested in our midst, and its healing and reformatory effect is becoming more pronounced. A gentleman who attended our Wednesday evening meeting recently for the first time, went away healed of a severe cough. Christian Science has brought to our consciousness peace, joy, and health, and the heart humbly acknowledges its gratitude to God and His Messenger for all these blessings. And how shall we balance this account with God? The answer to this question we believe is set forth in His inspired Word given to us in the Bible and our text-book, "Science and Health with Key to the Scriptures." May we strive to emulate your example, and to adhere strictly to the teachings of Christian Science.

The sense of my obligation to you and the responsibility I have assumed in becoming a member of The Mother Church, deepens as my vision becomes clearer. The tremendous import of Christian Science and the magnitude of the mission of its Messenger and Prophet, is becoming clearer as consciousness is being purified. The heart's real desire to righteously aid in this movement is most beautifully expressed in the last verse of your poem, "Christ my Refuge."

Lovingly and gratefully yours,

JOHN H. WILLIAMS.

Parsons, Kan., April 19, 1905.

Rev. Mary Baker G. Eddy, Concord, N. H.

Most Esteemed Leader:—Out here in this little western town in Kansas, many hearts are beating warmly for you.

The desire to see you, grows upon me; but only to say, Thank you, dear friend of humanity. This I may say on paper, and very earnestly, gratefully, honestly do I thank you for teaching me the value of true humility. Only when at Christ's feet, do I see the wonderful breadth of your work in the world. Many wonderful demonstrations have made my dear ones see, if they do not acknowledge, what you have done, and shown others how to do. Gallstones have been removed by reading Science and Health, also malarial fever, with temperature at one hundred and five for five days,—these and other serious ills have been overcome by Christian Science. More than this, you have taught me to know when error misleads, and to say in all humility, "Here I stand. I can do no otherwise!"

Actions do speak, and I thank you again for the simplicity of your life and your daily courage.

Most sincerely,
MRS. LILLIE V. BOARDMAN.

Boston, Mass., March 3, 1905.

My Dear Mrs. Eddy:—When I first read the preface of your book, Science and Health, I asked the lady whose copy I was then reading, if you were still on earth, and she told me you were. I then expressed a desire to see you. In February, 1900, I first took up the study of this wondrous book, and I came to Boston in June, in good season for the Communion. I was very disappointed that I did not see you. However, I have had the blessing of seeing you three times since.

My errors were dissipation in its vilest forms of sin. My wife and I were separated for three years, so far as we knew never to unite again, but for the past fourteen months we have been together. With the help of a faithful Scientist I have been lifted out of the gulf of sin into perfect harmony and love. I have never known before what a true sense of love really is. Now my heart overflows with sincere thankfulness to you, for your loving sacrifice for such as I. I know that love for us all ever abides with you.

Gratefully yours,
JOHN W. HENDRICKS.

Concord, N. H., July 6, 1905.

Reverend Mary Baker G. Eddy.

Dear Beloved Leader:—I would like to tell you of my wonderful healing, by just reading a few chapters in your dear book, Science and Health, nearly four years ago. I thank you, oh, so much, for all you have done for my husband and myself, which has enabled us to help others. I have had several cases of instantaneous healing recently, and in the two weeks we have been in Concord I have received letters from three sufferers who have been healed. The healing of others is more to me than my own healing. My gratitude to you is beyond expression, and I am trying to live the life that will express it more than words.

With love, ever yours for Truth,
MRS. SARAH J. H. LYON.

A New Pamphlet.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL.

This pamphlet, which has just been issued, contains four articles reprinted from *The Christian Science Journal*: "Christian Science: its Compassionate Appeal," April, 1905; "Israel's Return to Zion," February, 1905, "Letter to a Jewess," March, 1900, and "Letter to a Friend in England," May, 1902.

Prices: Single copies, six cents each; twelve copies to one address, sixty cents; twenty-five copies to one address, \$1.15; fifty copies to one address, \$2.25. Order from THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

My heart is full of praise to God for His wonderful goodness. I did not come to Christian Science for physical healing, but some six years ago I was led by the blessing of God to substitute as organist in Second Church of Christ, Scientist, New York City, for one month. There I soon saw that Christian Science is the truth, and just what I had been looking for; and in these six years it has been the only physician in our family,—my wife, three children, and myself. Although I never doubted the correctness of the wonderful testimonies which I heard, and others which I read in our periodicals, yet, not having any severe ailments to demonstrate over, I did not experience the wonderful healing power of Truth until the 28th of July last. I attempted to take a flash-light photograph, when the flash, which was a large one, went off unexpectedly in my face. We were in the country, fifty-five miles from New York, and two miles from the telephone. My eyebrows, eyelashes, and moustache were badly singed, and the skin burned off part of my face. I immediately went upstairs, trying to declare the truth, and knowing as I did the power of Christ, Truth, I was not frightened. My wife reached the village with considerable difficulty, and telephoned to New York, getting the help of a practitioner there, who immediately took my case. I did not seem to be conscious of any pain in my face after a few minutes, but my eyes were like balls of fire, and when I tried to pull up the upper lid, I could see nothing. This accident occurred about 5.30 P.M., and at 10.30 I was free from all sense of pain. I slept that night, except waking up now and then from the irritation caused by the burned eyelashes pressing against the swollen lids. The second day I was out in the yard, and could see a little. I never put anything on my face, so a thick covering formed all over it, which was in some places an eighth of an inch in thickness, and very tough. By the next Wednesday, it had nearly all come off; my eyes were wide open and my sight seemed better than before. In one week I was out rowing, and the following Sabbath evening I played in a church four miles away.

For all the help received in Christian Science I am most deeply and humbly grateful to our beloved and revered Leader, Mrs. Eddy, who has made it possible for us to gain the understanding, be it ever so slight, by which we can lay hold of the wonderful power of our Father-Mother God. I am very grateful for the *Sentinel, Journal*, and, last but not least, for those wonderful Lesson-Sermons.

EDWARD EVERETT HAND, Brooklyn, N. Y.

[Translation.]

My son was a sufferer from his seventh to his twelfth year from a disease of the throat. His tonsils were much swollen and covered with a filmy rash. He had a high fever and dysphagia. This condition lasted for eight days. He was backward in his development, and through this constant ailment was of a discontented disposition. A year ago the disease appeared frequently, in spite of the greatest care, hardly four weeks passing until the same trouble made its appearance again. Medical treatment brought no help, and I left nothing untried in those five years. I again took my son to a physician and had him examined. The physician said that his tonsils must be removed, they were too large, and for that reason were often inflamed, that nothing else would cure the disease. In March, 1904, my son was ill again. Meanwhile we had heard of Christian Science, and during this illness the boy was reading in *Der Herold der Christian Science*, and would not take the medicine which he had formerly used. He wanted to be healed by the help of God, and he was entirely well after two treatments. Over a year has passed, and the disease has not reappeared, and we know it will not return. The

discontented boy has been transformed to a cheerful, loving one.

My husband and I are deeply grateful to God for Christian Science. The words, "Casting all your care upon him; for he careth for you," are ever true. We are also grateful to our Leader, Mrs. Eddy. We have found happiness and contentment in our daily life.

FRAU B. LEHMANN, Charlottenburg, Germany.

It is now over five years since I heard of Christian Science through a neighbor, who loaned me Science and Health, but I could then read very little English, as I am German. My friend told me of the truth contained in this book, and I would read and study it whenever I had time. I attended the Wednesday meetings and Sunday services; learned to read understandingly, and to prove for myself the truth taught in Science and Health. It has brought peace, rest, and harmony in our home. For the spiritual uplifting I am very grateful. It helped me to overcome sorrow and trouble. I did not come into Science for physical health, but my husband had been a great sufferer from bowel trouble, catarrh, and dyspepsia for over twelve years. Neither physicians nor all the material remedies he used could give him relief from pain and distress. As soon as he heard that people were healed by Christian Science, he went to a practitioner, who gave him treatment, and he was soon healed of all the sickness. We are very thankful for this truth that liberates from the bondage of the material senses.

Through change of business we came to live here, in a lonely little town in the State of Oregon. We are the only Christian Scientists here. We have met with much opposition concerning this teaching, and have had many struggles to overcome, but divine Love has given us strength and understanding in times of trouble. I am most grateful for the periodicals, which have been my constant companions, for without them I would have been very lonely. The study of the Sunday Lessons has been a great help,—through them I have had some good demonstrations over sickness.

Words cannot express my gratitude and love to God, and to our beloved Leader, Mrs. Eddy, for all the blessings we have received through her teachings. I am working and striving to live the life of a true Christian Scientist.

MRS. MINNA SCHNELL, Goshen, Ore.

When I was six years old, an affliction came upon me which the physicians said had been caused by a diseased cow's milk. It involved indigestion, extreme constipation, and convulsions which brought unconsciousness. I suffered much and was a great care to my parents till I was eleven years old, when the doctor said I had outgrown my trouble. When I was nineteen years of age a terrible attack of rheumatism kept me on my back for thirteen weeks. When I recovered I found myself susceptible to inflamed joints at the slightest provocation, and always through the winter I suffered from swollen feet, which made walking painful. There was also a weakness of the system, not noticeable outwardly, but apparently very real to me, which made me afraid of certain kinds of food and all kinds of damp weather. Two years later I suffered another twelve weeks' siege of the rheumatism, and this left me with nervous indigestion, which defied all the efforts of several good physicians. The rheumatism I expected to have—under such control as care respecting food and exposure could provide—so long as I lived, for my grandfather had it before me, but I tried every conceivable thing within reach for the nervous indigestion. A superabundance of optimism and nerve, so-called, kept my head above water, but when alone in my room at night my suffering brought the average of misery pretty well up. Many a time have I gone to sleep in utter exhaustion, only to arise in the morning and begin again the same horrid round. Every meal

distressed me. Acidity of such a character that it seemed to be burning a hole through my flesh, would induce a degree of nervousness that in turn increased the acidity. I had charge of an important editorial desk in the offices of a big news association. The work was confining and exacting; it required sharp supervision, quick judgment, and considerable labor, and to me it was a constant strain at high tension. In July, 1901, I collapsed. Pulling myself together, I started for Vermont to recuperate. *En route* I stopped to see my parents in Saratoga Springs. My mother, who had been a sufferer for eighteen years from blood-poisoning, which the doctors said had been caused by impure virus used in vaccination, and which they were unable to cure, was becoming interested in Christian Science, and she told me something about it.

After six weeks in the mountains I returned to Jersey City feeling quite myself again, but a few weeks at my desk found the old troubles getting in their work once more. The management did not want on their staff a man liable to keel over at any minute, so I was invited to get an outdoor position, which I did. The nervousness was somewhat subdued by the change, but the rheumatism and the indigestion continued to remind me of their existence. The attacks of indigestion again came to be of a violent nature, involving dizziness and an awful feeling of disintegration, as though the particles of my flesh were separating in space. To those who have never suffered from indigestion in its worst form, it is impossible to give any adequate idea of the physical and mental suffering involved. Suffice it to say, only the optimism and "nerve" heretofore referred to kept me from being a miserable wreck. I tried both schools of medicine, I tried abstinence from medicine, I tried hot water, cold water, physical exercises. Nothing ever had more than a brief effect.

The next spring I visited my parents again. In place of a wasted form and sallow, sunken features, I beheld a mother with bright eyes, pink-tinted cheeks, and a smile of sweet assurance that were dear to see. I returned to Jersey City, bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and started to read it. I had proceeded about forty pages, when one Saturday evening I became conscious of a strange upheaval. It followed the lines of an attack of acute indigestion, but the confusion and misery which accompanied it were more poignant than ever before. Eventually, unable to bear it longer, I went to my room and threw myself on the bed for an hour of torment. That hour suggests the picture of a lost soul struggling frantically with a fire-and-brimstone hell. My optimism and my nerve were gone. I broke down, and with my head buried in the pillow to stifle the sound, I cried like a baby. My wife found me there a little later, and I retired for the night.

Reader, have you ever awakened from a horrible nightmare and experienced the exhilarating joy of the realization of freedom from it all? Then you know how I felt the next morning, when I opened my eyes on a new world. Let no one say that some strange enthusiasm or undue exaltation accounted for the peace and harmony of that day. I was healed. Through the understanding of God, good, unconsciously, yet no less surely, gained in the reading of the truth expressed in those few pages of Science and Health, I had touched the hem of His garment. Through the next day it continued, through the next week, through the next month, while I read the little volume with avidity and increased comprehension; and by applying the knowledge gained I overcame countless little ailments, worries, and perplexities with the ease of those who tread the foot-hills of Science.

Two or three months later I began to realize that my condition was not satisfactory. Indigestion and constipation were attacking me again and showing considerable vigor, and other discords began stirring into activity. Puzlement that was almost consternation followed, but I had

advanced sufficiently to understand the situation to some degree. The foot-hills were no longer an eminence. The summit that stretched above me dwarfed them to pigmy proportions. Turning my eyes from the false prospect below I realized my place on those towering slopes and started slowly upward. Like great boulders in my pathway I encountered impatience, fear, resentment, anger, pride, selfishness, and many other errors, and learned this: That God is harmonious; that man, the image of God, must of necessity be harmonious; that man does not show himself in his true colors unless he is harmonious, and that he cannot be harmonious while he submits to the presence in his consciousness of discordant elements. In other words, I learned that in just the proportion and degree that I succeeded in removing these obstacles of fear, selfishness, *et al.* from my consciousness, in just that degree disappeared the indigestion, the constipation, the rheumatism that manifested them.

The mental clarification and the spiritual uplifting that have followed have been most illuminating, and my gratitude to the noble woman whose purity, understanding, and unselfish toil have given to the world a practical, working rule for the attainment of the ends preached and demonstrated by Jesus of Nazareth, is very great. I have learned that Christian Science is Christian, because it follows literally the teachings of Christ Jesus. I have learned that it is scientific, because it is demonstrable along definite and fixed lines, and I apply it every day in my family and in my business.—FORREST A. HEATH, Jersey City, N. J.

[Translation.]

I wish to express my gratitude for Christian Science. During the last two years we seemed to be pursued by misfortune; not disease, but lack of employment. All my husband's endeavors to find another position were in vain. Through this falling off in our income, we had used all our money formerly laid by and had even sold some dispensable household articles, because of the needs of a family of five. Days, weeks, and months passed, and my husband found no work. We were in great misery; the daily returning battle with want had not only exhausted my husband's strength but I too was all worn out. We decided to end all our lives,—a dreadful deed,—but we thought it excusable because despair had taken control of us and we felt entirely forsaken. We did not then see that almighty God gives bread to every one, and that we had allowed error to control us,—which prevented us from having the right faith. We were, however, led to a lady who encouraged and helped us for the present. This gave us a fresh hold, and my husband soon found work which kept us temporarily above water. After some time he found a position with a firm where he had many times before inquired in vain. The lady who had held the thought of truth for us, now told us something of Christian Science, and we endeavored to live in accordance with its teachings. In case of sickness we have always received help. I have lost my headache, which was of many years' standing.

On one occasion, however, my husband wavered. After he had been in a position for four months he was dismissed. At first he did not tell me of it, but ran around seeking work. At last he went to our friend. She advised him what to do and reminded him to be sure and hold to the truth. This was on Saturday, and Monday morning he had his old position back again. His employer is much more friendly than formerly and better satisfied with his work. We have a larger home, and I earn some extra money.

We are very grateful for all the good and the love which we have received through Christian Science, and very grateful to our noble Leader, Mrs. Eddy, who has revealed this truth.—FRAU HELENE RIES, Dresden, Germany.

My coming into Christian Science was a normal growth from the material sense of God and the universe, into the spiritual sense.

I was a member of an orthodox church for years, but with advanced study of the Scriptures and with general observation, my experience became the same as that of many others who have endeavored to love and serve God but could not reconcile their conception of His justice with the generally accepted belief about Him. I attended other churches; and spent several years in a listless, almost aimless way, looking for something, I knew not what. After varied experiences Christian Science came under my observation. For some time I regarded in a passive way what I saw and heard of this Science; but at last I determined to know something definite of it, and I remember so well the great hope that sprang up in me when I started to read the text-book. I had seen and heard enough to give me the hope that in Christian Science I might find that for which my heart was longing.

And I found it. I found satisfaction, I found peace.—yea, I found God. The healing power of Christian Science has been manifested in the destruction of discontent and sorrow. I have also been healed of physical disorders, such as chronic constipation, frequent pain in the side, colds; also malarial fever, from which I suffered almost yearly ever since a child. This disease was believed to be due to heredity, and as I grew older it was more severe, confining me to my bed for many days. It is now four years since I began the study of Christian Science and this disease has entirely disappeared. In my immediate family the efficacy of Christian Science to remove discord of every kind—sin, sickness, financial troubles, all evil—is daily being demonstrated, and we are learning that God is able and willing to keep us from all evil.

My thanksgiving to God, my gratitude to Mrs. Eddy, and to our Church, can be expressed in no other way so well as in the daily living of the truth revealed to us in Christian Science.—MRS. CLARA M. SCHMITT, Oskaloosa, Ia.

It is with deep gratitude to God and to Christian Science that I testify to my release from the tobacco and liquor habits, hoping this will help others who are in a similar position. I am a traveling salesman, and had been led to believe that it was necessary to drink and smoke freely in order to get business and gain popularity with my trade. I contracted these habits about twelve years ago, when I was seventeen years of age, and frequently carried the drinking to excess. About four years ago I became interested in Christian Science through the healing of my two children of cerebro-spinal meningitis. I took class instruction at once, and during this instruction I was enabled to lay aside my glasses, which I had worn about five years; but it did not awaken me to the necessity of doing Christian Science work for myself or others, consequently I made little or no progress toward the light of understanding. It seemed so much easier to get help from others.

About two years ago I became disgusted with my way of living and decided that I would be happier if I could give up drinking and smoking. I soon found that I could not give them up without help, so I went to a practitioner, and after one or two treatments I lost all taste for either tobacco or liquor.

Two or three months passed without my feeling the slightest desire for a drink or a smoke. I then went on one of my regular business trips of about eight weeks' duration, and the old sense that it was necessary to drink and smoke with my customers, and the fear of unpopularity caused me to take up my old habits again. It was hard at first to take them up, because they had become very distasteful, but I kept at it and they soon had a stronger hold on me than ever before. This put me in a dreadful state of unrest, from which I could get no relief. I would not turn again to Christian Science, because I could not see how I could reconcile it with my business. This condition existed until last spring, when through the loving-kindness of a Christian Scientist I was invited to a reception. I accepted the

invitation and found myself among about three hundred practical business men, many of whom are recognized throughout the commercial world as successful men. I heard these men speak of Christian Science in connection with their business, heard them tell of their being healed of drinking and smoking. I heard these men, whose time was far more occupied with business affairs than was mine, telling how and when they found the time to heal the sick and the sinful. This was a great object-lesson to me, it filled me with a desire to do God's work. It made me long to get away from the old sense of things and to help others.

I left the reception filled with gratitude for the truth that had shown me the way that night. Through force of habit I lit a cigarette as soon as I reached the street. It did not taste right, and thinking it might be the fault of the cigarette I threw it away and lighted another which was no better. I then realized that the truth had done its work. Error tempted me to take a drink, but I could not bring myself to enter a saloon. I was very glad to be freed from the desire to drink, but I was not sure that I liked the idea of giving up my pipe and cigarettes, because I had always believed them to be a source of consolation. I therefore tried cigars, cigarettes, and my pipe several times the next few days, but was unable to smoke any of them. The sense of loss then left me, and in the eight months that have elapsed since then I have been absolutely free from all desire to drink or smoke. When I went on my business trip last fall I did not experience the slightest temptation to drink or smoke. My business dealings with my customers were more harmonious and the results more satisfactory.

THOMAS G. BOLLES, East Orange, N. J.

Christian Science has healed me of a gouty affection of the joints, neuralgia, liver complaint, and facial paralysis. Such, at least, was the diagnosis of the physician who was called to attend me, when I was stricken suddenly, some years ago. After taking his medicines for a few days I resolved to depend entirely on Christian Science, of which I knew a little. I read *Science and Health*, attended Sunday services, and had a few treatments. To-day there is no trace of paralysis remaining, although the doctor said, when informed of my determination to trust Christian Science, "Why, look at her face, the right side is dead now." I had heard of Christian Science long before, but inherited denominational pride kept me from seeking to know all I might have learned of it. It was not until driven by suffering that I discovered the great and noble work which this truth is doing. Then I broke away from the religious sect in which I had been brought up, and rejoiced in seeking an understanding of the whole of the Master's teachings, as illumined by *Science and Health*. The *Christian Science Journal* opened up to me the mighty work done by that unselfish and God-inspired woman, Mrs. Eddy, and year by year my love and gratitude to her, to whom I owe so much, increases.

I am thankful that I can read with greater understanding the text-book, "*Science and Health with Key to the Scriptures*," which is bringing thousands to health and happiness.

L. L. WIGHT, Brooklyn, N. Y.

No one could have greater cause for gratitude to God, for Christian Science, than myself. I could not begin to express in words what I owe, hence I am trying to follow its behests in deeds. I sought Christian Science for physical help, but in the second conversation with the friend who started me in the straight and narrow path, I caught the thought that there was vastly more to be found than mere physical healing, and then and there the light of hope was born in my consciousness and has never left me, though I have been through many trials. The conviction that the truth about God and man is not only knowable but also at hand, has always strengthened my courage until I could

again behold the light. I cannot imagine a more darkened thought in regard to the promises of the Scriptures than was mine. I often repeated Jesus' words, "Seek, and ye shall find," but how, and where, should I seek? and what should I find? Receiving no answer to these and other questions regarding God and life, I became dissatisfied and restless; but I have had many of the promises fulfilled through the study of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy. There is no possession on earth that I prize so highly as our text-book.

After persevering three years in the study of this blessed volume, I was healed of deafness, for which I am very grateful, but still more for the overcoming of temper, resentment, love of the world, etc. It has also been my privilege (and no greater one exists) to be the avenue through which others have been healed and led to the truth. I am in awe before the wonderful work that our Leader has done, and is doing for mankind.

LILLIE FRY FISCHER, Cincinnati, O.

Two years ago, when suffering with so-called incurable disease which had baffled the skill of many physicians, I had given up in despair, convinced that drugs could not heal me. I then cried to God and the promise was verified, "While they are yet speaking, I will hear." A dear neighbor, who was a Christian Scientist, said to me, "You need not suffer so; God is able to heal you." I did not see how; and asked many questions. She gave me some copies of the *Sentinel* and *Journal* to read, and later, loaned me *Science and Health* by Mrs. Eddy. As I studied this book, with the Bible, my questions were answered, doubts and fears fled away; what had seemed to hold me in bondage for so long was gone, and I was free. I was healed of heart disease and asthma after twenty years of suffering. Can I help rejoicing? Words fail me when I attempt to tell of the many errors that have been overcome through an understanding of the truth, as revealed to us by our Leader in her book, *Science and Health*. My heart overflows with thankfulness to her for what she has done and is doing for humanity. I have had the privilege of becoming a member of The Mother Church, and my daily prayer is that I may be worthy of the name I bear,—a Christian Scientist. Only those who have made the promises of the 91st Psalm theirs by living its demands continually, can know of the peace that passeth understanding.—MRS. SARAH E. MUNSON, Shelton, Conn.

About four and a half years ago, after having been confined to my bed for a week with diphtheritic sore throat, and having received no relief from the treatment given by our family physician, I made my own demonstration by applying the grain of truth which I had gleaned from a friend. This friend was at the time taking Christian Science treatment for physical troubles of long years' standing, and being wonderfully benefited thereby, had tried to give me a glimpse of the truth as she was receiving it. Two days after I had put aside all my medicines I was back in the musical school, had resumed my duties, and no trace of the disease was left. Since then I have had no further attacks of throat trouble, which formerly were of frequent occurrence. I now find that I always have my help close at hand, and my desire is to work along patiently and meekly, doing my best always. I am truly grateful to our revered Leader, through whom the great light of Truth has come once more.

MRS. AMANDA HAAS, Chicago, Ill.

A work begun in the name of God, and carried on in the name of God, will be brought to a glorious triumph in the name of God! God never starts us in any work which He will not help us to bring to a blessed consummation. The eyes of the Lord will yet behold the final triumph of the Christ. The headstone will one day receive its place of honor!—ANON.

From our Exchanges.

How may the Church be kept free from complicity in known evils, so that it will stand indeed as an unbiased witness for truth, as a disinterested helper of mankind? I say it is not an easy thing, and yet it is a question which always must trouble us and for which we must seek some answer. The answer cannot be found in a return to the separatism of the Pharisee or even of the Puritan, and yet we must make clear where the Church stands on the moral issues of the day. We must make it plain that it stands for honesty, that it stands for justice, that it has sympathy for the men who are striving for a livelihood. Whatever its answer to one specific question may be, it is not in any way determined by worldly gain,—in other words, that it cannot be bought. One thing is perfectly clear to me, and it is that, if the higher life of our country is to be preserved, we must get rid of many of the things which seem to us to be necessary.

The Church always needs money, but just at the present time it needs something else infinitely more. It needs to demonstrate beyond the shadow of a doubt that the desire for more money does not in the slightest degree influence the broad lines of its policy. It is moral independence which is being threatened in America. To him who would live an ideal life the first necessity is to so arrange his manner of life and his ambitions as to achieve the maximum of freedom. The idealist is one who cares supremely for things that have no money value.

REV. SAMUEL M. CROTHERS, D.D.
The Christian Register.

So then the book of Revelation was written primarily for the churches of the seer's own day, and not to gratify our curiosity by giving us a chart of the history of the twentieth century. As every prophet, John served first his own generation. But we are far from saying that his forecast of the future has been entirely fulfilled. The eternal truths declared in the book have innumerable applications to present facts, and shall have so long as the struggle between evil and good continues. Says Bengel, "Without tears it was not written; without tears it cannot be understood." But whenever the Church has suffered, whenever persecution has arisen, whenever the hopeful almost lose hope, then the Apocalypse has been found to have a direct message of inspiration and cheer. Those who have been kept faithful unto death through the assured hope of coming victory, have read the riddle of the book. It is an unveiling of Christ in this world as a present help—the Christ who was, and is, and is to come. "Even so, come, Lord Jesus!"

The Pacific Baptist.

As the Rev. R. J. Campbell, the well-known minister of the City Temple in London, has said in a recent sermon, "The supreme spiritual need of the hour is a strenuous morality." True; it needs proclaiming from the housetops; only let there be no mistake as to what strenuous morality is. The first duty of a true morality is not obedience to a recognized standard; it is the duty of hastening the evolution—to borrow Herbert Spencer's phrase; the duty of ever pursuing after that ideal set forth by Jesus—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—*The Outlook.*

We want personal and public morality, but morality is a product. There is much of it in the world to-day, because the Christian Church has been turning it out through the lives of believers; there is not enough of it in the world to-day, because the Church has not been working full time at its own business. When it is seen that the best things of life have their origin in the Christian Church, wise men will see that the Church is vital to the world's welfare, and will foster instead of flout it.—*The Universalist Leader.*

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The report of Joseph L. Bristow, who was appointed a special commissioner to investigate trade conditions and other matters affecting the Panama Railroad & Steamship Company, has been made public. It recommends the continuance of the railroad as a commercial line, with improved facilities for handling commerce, including double-tracking and re-equipping the line with modern rolling-stock; the enlargement of its port facilities, the retention of the steamship line between New York and Colon, the cancellation of the contracts with the Pacific Mail Steamship Company and the South American lines, and the opening of the ports of Colon and Panama to all steamship lines on equal terms, and in certain contingencies the establishment by the railroad of steamship lines between Colon and gulf ports, and Panama and important United States Pacific coast ports.

The \$1,000,000 endowment fund for the maintenance of the American Academy of Fine Arts in Rome has been practically completed by the recent subscription of \$100,000 by H. C. Frick. It is proposed to raise \$200,000 more for a library for the institution. The subscribers, besides Mr. Frick, are J. Pierpont Morgan and Henry Walters, trustees, \$100,000 each; William K. Vanderbilt, \$100,000; Harvard University, through Henry L. Higginson, of Boston, \$100,000; James Sillman, \$100,000, and Columbia University, Yale University, the University of Chicago, and the University of California, \$100,000 each.

Instructions were issued last week by the President for a complete and thorough investigation into the Department of Agriculture in order to find the parties responsible for the "leak" in the cotton statistics, by which illegal and advance information certain brokers in the cotton market were able to make large profits. The Secretary of the Department is also making a thorough investigation. Some dismissals have already been made.

The Roosevelt, a vessel specially built

for the Peary expedition to the North Pole, which has been in preparation since October, 1904, and has cost for building, equipment, and maintenance \$150,000, sailed from New York harbor on Sunday, July 16, amid screaming whistles of passing craft and shore salutes. She will proceed to Sidney, C. B., where Lieutenant Peary will meet her, and where she will exchange her present crew for her picked crew.

A contribution to the United States Treasury conscience fund, received at Washington, carries the total amount beyond the \$400,000 mark. The conscience fund was established in 1811.

Foreign.

Emperor Nicholas has signed the appointment of M. Witte, president of the Committee of Ministers, to be chief plenipotentiary representing the Russian Government in the approaching peace negotiations. In place of M. Muravieff, resigned. He is and has been a strong peace man, and his appointment is taken as a practical assurance of peace. It is thought M. Muravieff withdrew because of his lack of diplomatic training and want of acquaintance with the questions involved.

Passage has already been engaged on the steamer Kaiser Wilhelm Der Grosse, sailing from Cherbourg July 26, for the following list of Russian plenipotentiaries and their party: M. Witte, chief plenipotentiary; Professor De Martens, professor of international law at the University of St. Petersburg; M. Shipoff, director of the Treasury Department; Major General Yermoleff, military attache at London; M. Samoiloff of the Russian Foreign Office; M. Plancon, formerly Russian Charge d'Affaires at Peking; M. Korotovitz, formerly Secretary of the Russian Legation at Peking; M. Naboukoff of the Foreign Office.

The steamer Minnesota of the Great Northern line, having on board the Japanese peace plenipotentiaries, sailed from Yokohama for Seattle on the 8th. An enormous crowd of Japanese and foreigners, with bands of music, assembled at the water front and general enthusiasm was manifested, the bands playing patriotic airs and the crowd discharging fireworks. The ship sailed amidst a storm of "Banzais." The Japanese guardship Takao fired a salute of nineteen guns as the Minnesota put to sea, escorted by a torpedo boat and a naval steamer specially detailed to convoy her out of Tokio Bay.

Season tickets available during a fortnight, and allowing the holder to travel all over Belgium as often as he likes and in any direction he may choose, including, moreover, a passage each way between Dover and Ostend, are issued at the following rates: First class, \$15.75; second class, \$11. The ticket covers twenty-five hundred miles.

Industrial and Commercial.

The placing on the market of six million acres of land owned by the State of Texas, which will be done the first of next September, will cause the breaking up of many large cattle ranches in western Texas, where the land that is to be sold is situated. It was not until late years that that portion of the State was thought to be adapted to farming. The agricultural element kept going farther and farther west year by year, until they began encroaching upon the grazing lands leased by the State. The demand for additional land for homes increasing, the State resolved to abandon its policy of leasing, and to give the people an opportunity to obtain them at small cost. The area of the land which the State is to sell is some ninety-four hundred square miles. This land is to be sold in lots of one to eight sections each. No purchaser will be permitted to acquire more than eight sections. It will provide homes for about five thousand families.

At Sotheby's, London, last week, a perfect copy of the fourth quarto edition of Shakespeare's "Tragedie of King Richard the Third," was sold for \$8,750 to A. Jackson,

and it is understood that it will go to America. The price is higher than any sum previously paid at auction for a Shakespeare quarto. The book was printed in 1605 by Thomas Creede, and was sold by Matthew Lawe, "dwelling in Paules Church Yard at the signe of the Fox, near S. Austins Gate." It consists of forty-six leaves. It is believed that only two other copies of this edition exist. One is in the British Museum and the other is now in the Bodleian Library at Oxford.

The United States Consul at Nottingham, Eng., in a report says that it is announced that a Lancashire mechanic, Dennis Flanagan, has invented a machine which will sew direct from two reels of thread, thus obviating the winding of spools and threading of the shuttles. Experts are quoted to the effect that if the invention is put on the market in a thorough manner, it will revolutionize the sewing-machine trade of the world. It is said there is an absence of complicated mechanism, which will enable the contrivance to be sold at a price far below that charged for most sewing-machines.

The Fore River Ship Building Company of Quincy, Mass., has closed a contract with the Southern Pacific railway for the construction of a six-thousand-ton turbine freight and passenger steamer. This craft will operate on the Morgan line between New York and New Orleans, and will be, when completed, the largest turbine propeller ship built in America. The new ship will be equipped with turbines of the Curtiss type, and will have a speed of sixteen knots an hour.

Shipments of Aroostook County, Me., potatoes have been completed for the season, and the record shows that of the crop of 1904 there have been transported 6,693,612 bushels. To utilize the surplus stock left in Aroostook County the starch factories were reopened in April and May,—something that has not occurred in years.

An important improvement in wireless telegraphy is announced by Professor Braun of Strassburg, the inventor of the system which bears his name. The professor has succeeded in directing wireless electrical waves in a single direction. Up to now it has been possible only to transmit waves in all directions. Much energy is saved by the new invention.

The total grain receipts at twelve important interior markets in the United States for the first five months of the current year aggregated 222,063,827 bushels. Of the different cereals received, wheat amounted to 55,004,352 bushels; corn, 87,022,899 bushels; oats, 55,942,368 bushels; barley, 21,520,747 bushels, and rye 2,573,461 bushels.

General.

On Henderson's Point, Seavey Island, in Portsmouth harbor, on the afternoon of July 22, will take place one of the greatest engineering feats, in the blasting line, that the world has known. Fifty tons of dynamite will then be exploded, with the hope of clearing from Henderson Point a ledge containing thirty-five thousand square yards of granite which for years has troubled mariners entering Portsmouth harbor. The weight of this big cliff is estimated at about seventy thousand tons. Three hundred or more holes have been drilled, in which the fifty tons of dynamite will be placed. These holes taper from six inches at the opening to two inches at the end. Three distinct circuits will be used, to avoid any possible chance of a portion of the dynamite failing to explode. The company which has taken the contract of removing Henderson's Point began the undertaking in 1902, and for three years the work has been in progress night and day. Since then, over five hundred thousand tons of rock have been blasted. To carry on the work the company has established a machinery plant worth \$100,000, and a coffer-dam costing almost as much as that has been built.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Obedience.

PROF. JOEL RUFUS MOSLEY.

To obey in the biblical sense means "to hear," "to hearken," to "be persuaded," to "be subject to" (Hastings' Bible Dictionary). In its highest sense it means to be at one with the will, purpose, and law of God; to be receptive to God, to respond to His wisdom, truth, and love.

Both the Old and New Testaments make obedience "the cause and condition of salvation." It is "the fundamental Old Testament virtue." Obedience was not only the cause and condition of all Israel's blessings, but disobedience was as certainly the cause and explanation of all her misfortunes. In the New Testament it is made the supreme test of Christian loyalty and Christian love (John, 14 : 15, 23). Indeed, to be a Christian, according to the New Testament standard and requirements, is to be obedient to God, Christ, and the right, and disobedient to all that is ungodly, unchristian, and wrong.

Abraham, Moses, the prophets, and all the heroes of faith in the Old Testament were examples of obedience. These Old Testament worthies not only put obedience above sacrifice, but also above prayer and prophecy. They saw that prayers that were contradicted by disobedient lives had little hope of acceptance, and that prophecy that urged disobedience was to be disregarded. Nevertheless, no sin of Israel was so great that it was not freely "forgiven when penitence manifested itself in the fruit of obedience." (See Deuteronomy, 4 : 30, Jeremiah, 26 : 13, and Article on Obedience in Hastings' Bible Dictionary.)

The great example of obedience is Christ Jesus himself, who did not his own will but the will of Him that sent him. As Professor Wernle says: "The most wonderful feature of Jesus is the co-existence of a self-consciousness that is more than human with the deepest humility before God. . . . He acts His whole life long under the stress of compulsion. . . . The consciousness of His call does not depend upon voices or visions . . . but simply upon inner compulsion. He has only one choice, to obey or disobey." Though he consciously communed with God and knew his Father as no other son has yet known Him, yet in his deepest and sublimest struggles he simply trusted, obeyed, and loved. "Though he were a Son, yet learned he obedience by the things he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." He delighted to do God's will and found perfect freedom through perfect obedience.

The personal disciples of Jesus, by doing his will, which was the will of his heavenly Father, became the friends and the interpreters of their Master. Through the obedience of that faith which works by love, these men, without previous learning, influence, or position, became the authors of Gospels, the spiritual leaders and teachers of Christendom. "The Apostle to the Gentiles" was not only "not disobedient unto the heavenly vision," but he gave himself to the high task of "bringing into captivity every thought to the obedience of Christ." Through his obedience, even

more than through his training and natural endowments, he achieved greater results than any other apostle. His apostolic calling, like the Messianic call of Jesus, was a matter of inner compulsion: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." This keen sense of inner necessity and compulsion is possible, as a permanent possession, to the absolutely obedient alone.

Luther, the most significant figure in religious history between the days of primitive Christianity and the scientific Christianity of Christian Science, dared to disobey the superstitions and tyrannical opinions of men that he might be free to obey his truest perceptions of Truth. Like Paul, with whom he had much in common, he felt that a divine necessity was laid upon him to preach the Gospel, not after the traditions of men, but according to his understanding of the will of God: "Here I stand. I can do no otherwise. So help me God." He dared not be disobedient to the voice of duty and what he felt to be the leadings of God. He would go to Worms, or anywhere that duty led, "though there were as many devils there as there are tiles on the roofs of the houses."

Mrs. Eddy, whose life-work has brought unmeasured blessings of health to the sick, of comfort to those that mourn, and of salvation to those who felt themselves lost, has taught and written and lived as one who felt the inner necessity, realized the blessed privilege, and saw the wisdom of obedience to the highest revelations and promptings of the divine Mind. And she has sought above all else that the lives of Christian Scientists should be governed by and obedient to God; that their desires and thoughts should be brought into captivity to Christ, to Truth, and Love; and that no one should follow her except as she is obedient to God and follows in the footsteps of Christ (Annual Message to The Mother Church, 1902).

Even the children of this world, to whom Paul refers as "the children of disobedience," those who do not consciously strive to know and do the will of divine wisdom, obey most of the laws of the State and the customs of society, and submit themselves to rigid discipline as well as to superior authority. It is also the custom of the members of every movement, institution, enterprise, and calling to be obedient to the laws governing the same, and loyal to the ends they are designed to promote, and no one is foolish enough to expect to succeed as a student of any of the human sciences and arts who is not curious to know and willing to obey their laws. Then, too, strict, joyous, and intelligent obedience to rightly constituted and administered authority is a most important factor, if not the secret, of all worthy co-operative endeavor.

The moral philosophers have almost uniformly emphasized the wisdom and necessity of obedience to one's highest sense of good. Socrates accepted the worst punishment of the State rather than allow himself to become an example of disobedience to the laws he taught others to obey. The statement by Emerson, that divine guidance is revealed through obedience, is confirmed by all moral insight and spiritual experience. "We need only to obey. There is guidance for each of us, and by lowly listening we shall hear the right word." That all right action is submission,

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is confirmed by the spiritual perception of all men in their best moments.

The sense of inner compulsion and necessity that the best men and women have been under to obey God, rather than the dictates of the unredeemed human will, is the normal experience of those who deliberately will and strive to be obedient to the all-good and perfect One, and disobedient to all evil. In fact, one of the most blessed consequences of every act of obedience is the quickening of the inner sense of necessity for perfect obedience, while one of the worst penalties of every act of disobedience is the deadening of this sense. As obedience clarifies the perception of God, and awakens the conscience, so disobedience obscures the consciousness of good and sears the conscience. He that follows after Christ, the highest perception of good, "shall not walk in darkness, but shall have the light of life." And every step we take with Christ, every act of self-surrender to God, every act of obedience to the best we know, makes it more difficult to go backward, as well as more desirable to go forward. It tends to make obedience a matter of necessity as well as intelligent choice.

As previously indicated, God is the supreme object of obedience in both the Old and New Testaments; and no obedience is enjoined which is not in harmony with the most complete obedience to Him, His synonyms, manifestations, and attributes. Even the obedience He requires to be rendered unto His representatives, prophets, apostles, teachers, and servants is because, and only because, they are His,—the agents of His will, purpose, or law. His law is summed up in the commandments of our own true nature and being as well as in those of Revelation: Be perfect as God is perfect, and as Christ is perfect; be obedient to the highest conceptions of right and the deepest promptings of good. As Jesus said to the questioning lawyer, so Truth is forever saying to us in our better hours, our sincere moods: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In Christian Science we have a revival of the biblical objects, standards, and ideals of obedience. Christian Science makes the line of demarcation between God and the evil one, the perfect spiritual creation and the material sense of creation, Truth and error, right and wrong, the real and the unreal, so clear and simple that all who will to do His will may know whom and what to obey, and whom and what to disobey. And Christian Science, by revealing God as altogether good, lovable, and all-powerful, and evil as altogether repulsive and, in the truest sense, fleeting and unreal, gives the strongest incentives for obedience to the one and disobedience to the other.

According to Christian Science, to be obedient to God is to be disobedient to, resist and struggle against, all evil and the things that are harmful and enervating, as well as obedient, receptive, and responsive to all that is true, pure, harmonious, and good. In fact, to be absolutely obedient to God, to Christ, to the Spirit of truth, is to be obedient to all that God is, and disobedient to all that He is not. It means to be obedient to Life and the things that make for the perfection and redemption of mankind, and disobedient to all that interferes with the fullest, freest, purest, and most harmonious expressions of life. It means to overcome the last enemy, death, as well as the first enemy, sin. It means obedience to Truth, and the things that make for the love, freedom, and understanding of Truth, and disobedience to all falsehood, deception, ignorance, and slavery. It means to be obedient to Love, to the things that promote good understanding, good-will, concord, and co-operation, and disobedient to all that opposes these manifestations of Love. Obedience, in Christian Science, also means to do well whatever our hands find to do, to be true to every obligation, and honest in every relationship of life; and to be just, generous, and loving to all men, even to our enemies (See Articles on

"Obedience" and "Love Your Enemies," in "Miscellaneous Writings" by Mrs. Eddy).

Because Christian Science reveals God as being all-wise, generous, loving, and just, as always knowing, desiring, and willing the highest good of each and of all, it makes it less and less difficult, yea, the simplest and wisest thing we can do, to pray always: "Thy will be done." Indeed, as one really grows in the understanding of Christian Science, and learns the divine Principle thereof, he longs for freedom from the selfishness, ignorance, and tyranny of his own finite sense of will, and to be wholly governed by the will that is all-powerful, all-wise, unselfish, and good. In like manner, he longs to surrender his limited, finite, and imperfect sense, even to die to it, that he may be born to a knowledge of, be governed by, and really have for his own, the perfect Mind, Truth, Life, and Love.

Since Christian Science reveals the possibility as well as the desirability of every good achievement, and the ultimate defeat as well as the undesirability and folly of every wrong impulse and action, it makes it comparatively easy for Christian Scientists to endure trials, to overcome difficulties, and to rejoice in the midst of crosses and burdens that, were it not for this genuine Christian optimism, would frighten and discourage them, yea, paralyze their efforts and make their ideals seem as empty dreams. The optimism of the Christian Theism of Christian Science makes it possible to rejoice even in every necessary human footstep in the Christ-way from the material to the spiritual sense of being,—from error to Truth, from slavery to freedom, from sickness to health, from death to life, and from hell to heaven. It also makes it possible for us to keep step with our brother, to fulfil every human obligation, to obey all laws, ordinances, and statutes that are for our good and for the good of all. In a word, it makes the best and only way to God, as well as the knowledge of and conscious unity with God, a cause for great joy and continuous rejoicing. It makes obedience a privilege as well as a duty, a matter of free, intelligent choice, as well as a scientific necessity.

The Real and Its Symbol.

LEWIS C. STRANG.

PROBABLY no metaphysical idea is more real to mankind in general than the idealistic concept which is identified by the word liberty. For countless generations, men have talked liberty, thought liberty, fought for liberty, and died for liberty; and thus has the race of men proved that it does not question the reality of liberty, though that reality is purely metaphysical,—a state of mind not directly cognizable by the material senses.

In New York harbor there stands a giant Statue of Liberty,—the bold attempt of an ambitious sculptor to embody in matter an artistic ideal; but no one, not even the sculptor himself, fancies for a moment that the Statue of Liberty is liberty. The statue is merely the symbolic statement in terms of matter of a metaphysical reality, which has absolutely no connection with matter. So far from liberty is the Statue of Liberty, that the statue is meaningless, even as a symbol, except as the imaginative thought of each individual perceives the artist's ideal above, beyond, and apart from its crude material embodiment. The Statue of Liberty is therefore seen for what it is, as a suggestive symbol, only as the thought of those who gaze upon it is in touch with the purely ideal.

Crossing New York harbor in the mist of the morning, one might not discern the outlines of the statue through the pall of fog and smoke, but he would not be disturbed by this circumstance. Though the Statue of Liberty appears dim and indefinite through the thick atmosphere, the ideal of liberty remains just as clear, and just as real as ever. It is plain, moreover, that the Statue of Liberty is of no im-

portance whatsoever to the ideal of liberty, while the ideal of liberty is of supreme importance in determining the artistic worth of the statue. Indeed, the only value that the statue has as a work of art is due to the faithfulness with which it symbolizes an imperishable ideal, which an innumerable multitude of statues could neither change nor influence in the least. What if the statue were maimed or halt or blind? What if it were engulfed by the seas over which it stands guardian? What if it should crumble into dust with the burden of years and decay? What loss would there be? None—at least none that could be called irreparable, and for this reason: The ideal of liberty is not in the statue, and therefore can never be touched by anything that may happen to the statue. Even if destroyed, the statue itself would still exist in thought,—exist, too, in far more perfect form than could ever be expressed in matter.

As the metaphysical ideal, liberty, is real to the average human thought, so is the metaphysical ideal, man, real to the thought that is instructed by Christian Science. Mankind is not deceived into believing that liberty and the statue are one and the same thing. No more is the Christian Scientist deceived into believing that man and the corporeal body are identical. The Statue of Liberty symbolizes in a feeble way a glorious metaphysical reality. The corporeal body, in its natural state of health, vigor, harmony, and purity, symbolizes in a still more feeble way the glorious spiritual reality, man.

But what of the body that is diseased? What of the body which material sense says is dead?

Suppose that a sculptor should present a statue of hideous deformity. Would any of us be so deceived as to believe that such a deformed statue represented liberty, even though the sculptor's argument in favor of the anomaly were ever so plausible? Why, then, fear, when our "adversary, the devil," argues that a diseased, dying, or dead body is man? The ideal of liberty which is entertained by the sculptor, determines the character of the symbol which he fashions; so, too, the ideal of man—his nature, endowment, and place—which we entertain, has directly to do with the character of the physical symbol, the human body which we present.

One must know liberty to recognize the fitness and meaning of its symbol, and so likewise one must know man, the image and likeness of God, to distinguish between the true humanhood of Christ Jesus, the counterpart of the spiritual ideal (Science and Health, p. 561, l. 16), and mortal man, its unholy and unreal counterfeit.

How to Solve Life's Problems.

H. L. BROADBRIDGE.

THE world seems to be united on one all-important question, though it has searched in many avenues for a solution to the stubborn problem which has absorbed the time and attention of the ablest and wisest men through all ages; namely, how to improve the world and bring about a universal condition of health, harmony, and happiness. Philosophers have thought, educators have taught, scientists have speculated, doctors have drugged, ministers have prayed, labor has organized, states have framed bills and passed laws, nations have gone to war, while poets have put into song the loftiest ideal,—all to aid in bettering the condition of the human race. This is truly a noble purpose, for which every laborer will receive his reward, but at this time we are being forced to ask the question: "Has this energy and effort accomplished its purpose, and has the world grown better, does it fulfil the expectations of the longing hearts who yearn for freedom from their mental, physical, and financial slavery?" To the question: Has the world grown better? History answers, Yes. In reviewing the history of every hundred years we find a gradual improvement. The world has been turning very slowly from the material to

the spiritual, but it is gradually awakening to the great fact that in God and His promises alone can be found the correct solution of the all-important problem of human progress.

Christ Jesus stands conspicuous as the wisest philosopher, profoundest thinker, deepest scientist, most successful physician, most practical social economist, the purest and most consistent Christian; and after years of study, research, and observation, coupled with the practical application in his daily life of all he had learned, he summed up the entire situation, and gave its solution in the following words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Evidently the world cannot or does not grasp the meaning of this simple prescription, for it seeks relief in every other way. The world acts as if Jesus meant the reverse of this statement, for men seek first to supply their earthly needs,—it may be their education, business, pleasure, wealth, happiness, or health. These they strive to gain with the diligence and persistency with which they are commanded to seek the kingdom of God and His righteousness. Not a few would be ready to accept the kingdom of God if it could be attained with but little effort on their part; this, however, can never be done, as the kingdom of God is not a place or location, but a condition of consciousness, for we read in the Scriptures, "The kingdom of God is within you." The kingdom of God is realized when one submits to the control of Spirit, and lives in perfect harmony with divine Principle, and knows that good, and good alone, governs man.

To seek first this kingdom is to let Truth reign upon the throne of one's thoughts so that sin and sickness will be banished from our consciousness, and this seeking means more than reading the Bible or going to church. It is seeking to know God's will and striving to do it, keeping ourselves pure and spotless before the world, giving Him our first service and love, seeking not our own will but His, even at the expense of all earthly friends and possessions, and in proportion to the degree that we do this, to that degree are we solving life's problems scientifically, obeying the universal law of Love and harmony; and this is, indeed, realizing the kingdom of God. Striving means that we will bend all our energy, ambition, and desire to live the life of love. This honest, earnest effort on our part will enable us to come boldly to the throne of grace, and claim the promise which can never fail, that all things "shall be added unto" us,—health, happiness, success in every way; and it will also bring us the peace of God which passeth all human understanding.

Would it not be wise, then, if there are any problems we are trying to solve,—health which we are trying to regain, sorrow we are trying to rise above, or business in which we are trying to make a success,—to cease the effort to work it out upon material lines, and at least make an honest test of the truth of the Master's statement?

O Troubled over Many Things.

O TROUBLED over many things,
Choose thou the better part,—
Service unconscious of itself
And childlikeness of heart.

Why breathe Earth's heavy atmosphere,
Forgetful one can fly,
When the high zenith, infinite Love,
Allures us to the sky?

The virtues hide their vanquish'd fires
Within that whiter flame,
Till conscience grows irrelevant
And duty but a name!

FREDERICK LAWRENCE KNOWLES.
In "Love Triumphant."

Selected Articles.

A Heart-to-heart Talk.

The more I study it—and I am always ready to investigate and study—the more I believe in Christian Science. It might, perhaps, be termed the Science of Christianity; and more properly still, the meekness of Christianity.

During the past ten years I have watched the advocates of Christian Science. I have listened to the scoffers, and heard the arguments of the reasoners; and in the interim I have plodded along, intent on doing right, and have concluded thuswise:—

First, no man expects to succeed unless he at least pretends to be right morally and religiously. If he convinces the world he is right, he at least succeeds for a time. Second, having demonstrated that one can succeed if he successfully pretends to be right, it naturally follows that if he is right his election is sure. "There's a divinity that shapes our ends, rough-hew them how we will."

Again, there is a divinity that guards us. If we but seek it we can feel this, even as we feel the friendship of our fellows. A mortal man says, "I am ill." He forthwith sends for a physician—some other mortal man who has studied medicine and its uses—and pins his faith in that mortal man, while ignoring the healing power of man's Maker. What an exhibition of judgment! Every dumb brute, every bird, every living thing outside of man is its own physician, in that it is completely un- will of Divinity. But man, because of his "superior intellect," takes the bit in his teeth, ignores Divinity, attempts to cure himself, and—the undertakers are busy and the graveyards filled.

I believe in the efficacy of prayer. I believe that every man who communes with his Maker is a better man; I believe he sees his way more clearly in life. As he sees his way more clearly, and pursues it, he naturally occupies a better place in the opinions of those with whom he seeks companionship; and if he is thus improved socially and morally, why should he not be improved physically?

There is a tendency toward higher ideals throughout the entire world. People are talking peace and good fellowship where formerly they talked war. The flowers that bloom in the fields are attracting the attention of strong men, who used to tread upon them with the remark that flowers were for women and swords for men. To-day a man is estimated according to his love for his fireside; according to his belief in and reverence for a Supreme Being. "If he believes in God and loves his fellow-man he is fit to come among us," declare the Elks of to-day, and woe be to him who seeks admission and cannot answer in the affirmative. And thus it goes. Thus advances Christianity—Christian Science—the Science of Christianity—the Science of intelligence.

This has been a very curious world. It is curious yet, for that matter—curious because we are too ignorant to understand it. Ask the ordinary man if he trusts in God, and he answers, Yes; yet in less than a minute he trusts in nothing but himself, and he is in constant chase for that which is valueless to him save as a source of momentary pride; and we all know that pride precedes nothing but a fall. The Science of Christianity is simple, yet the world has been long in rising to the occasion. Every true mother teaches it to her son. In early manhood it seems so simple that it is thrown aside to master something more difficult and imaginary. But there comes an hour when all return to it, when we murmur in truth:—

Now I lay me down to sleep,
I pray the Lord my soul to keep.

and then, indeed, even though we live this life but a minute, it is as a disciple of Christian Science.

Yes, indeed; I am an advocate of Christian Science as I

understand it. The more closely a man lives to his Maker the more closely is he cemented to, not only his fellow-man, but to all that is best in life.

It is true that a father will protect, love, and guard over a faithful child. No less is it true that the Great Father protects, loves, and guards over all who are faithful to Him. It is a simple study; so simple that all may understand it if they will.

NAT BAKER [EDITOR].

The Inter-State Elk.

When one considers the remarkable growth of Christian Science during the past quarter of a century, and remembers the opposition of the combined forces of the world,—*materia medica*, theology, and scholasticism,—is he not warranted in believing that God has guided and is protecting it and those who are known as Christian Scientists? The Psalmist wrote, "By this I know that Thou favorest me, because mine enemy doth not triumph over me."

JAMES D. SHERWOOD.
El Paso (Tex.) Herald.

When a patient dies under the care of the family physician the newspapers publish nothing about it, except the paid advertisement of the funeral. Other patients have died under the same medical supervision; the doctor sends in his bill, and is ready to attend the next deathbed; everybody—except, perhaps, the deceased—is satisfied. But when a Christian Science patient dies, in most cases after being subjected to preliminary treatment by the doctors, the newspapers announce the fact in their largest type as startling news, and the Science healers are denounced as bigoted impostors.—*Town Topics.*

Our brother construes the Master's declaration "These signs shall follow them that believe," etc., as merely a promise, and not as a test of Christian faith. It seems to us, however, that the promise was made conditional upon the faith of the believer, and is consequently a test of such faith. He further says, "A man may be an honest Christian, a real follower of Jesus, and yet be lacking in his faith in the direction indicated." This we do not deny, for Christian Scientists are deeply conscious of their own great need of a fuller possession of that Mind which was also in Christ Jesus. It cannot be wrong, however, to strive in the direction named above, and the wonderful cases of healing which are now resulting from the practice of Christian Science is evidence that the teachings of Mrs. Eddy have enabled her followers to more fully approximate the injunctions of the Master.

RICHARD P. VERRALL.
Glens Falls (N. Y.) Times.

As I take it, the real Christian Science practitioner (who should not be confounded with the quacks who hang on to the ragged edge of every new cult) is inclined, when he fails, to lay the blame on the practitioner and not on the remedy. I have a sort of sneaking idea that if the professors of *materia medica* would adopt the same attitude towards failures in the application of their remedies it would at least lead to considerable progress in the practice of medicine.

In knocking around for about forty years, during most of which time I have been able to "sit up and notice things," I have learned this: Whenever you find a man or woman whose life touches that of others for betterment and help—as that of this woman [Mrs. Eddy] certainly has—then in the life of that person there is strength.

But when I came away from the Christian Science lecture I was convinced of one thing. My ministerial friend was mistaken when he said that Christian Science is a fad. A fad is something that you put on like a mackintosh. Christian Science, on the other hand, is an integral part of the life and being of its believers.

WILLIAM IV.
Atlanta (Can.) Free Trader.

The Lectures.

Evanston, Ill.

The announcement of the lecture to be given by Mr. Edward A. Kimball on Christian Science drew a large audience last night [May 26] to First Church of Christ, Scientist. In introducing the speaker of the evening, Mr. C. E. Ware, of the Evanston church, said:—

Christian Science is a remedial agent which appeals to all classes of people, because it is showing man how to get away from the degradation of sin, how to escape the tortures of disease, and how to adjust his life to the demands of right thinking. Because of erroneous philosophies of life, man has been tossed about as a ship in a storm without a rudder. Through the understanding of Christian Science, the waves of the boisterous sea of human thought are being stilled, and man finds that divine Mind protects and guides him through his many vicissitudes into the calm and quiet waters of a scientific understanding of God and man's relations to Him.—*The Evanston Press*.

Biggsville, Ill.

Miss Mary Brookins of Minneapolis lectured at High School Hall, Tuesday evening [May 23], on Christian Science. The lady was introduced by Professor Fawley in the following words:—

Since time immemorial mankind has worshiped at the shrine of the superior. Principle is eternal, but its efficacies are wrought most effectively by those who meet the dictates of duty bravely and conscientiously. All institutions have heroes and heroines, but to me it seems that there is one deserving of particular mention, and whose name and fame will be venerated till the end of time. I refer to that godly woman, Mrs. Eddy, who a few years ago founded The First Church of Christ, Scientist, of Boston, from whose threshold to-day a vast army of adherents send their praises and their benedictions. I am not a Christian Scientist myself, and I am not familiar with its teachings, but to any institution that has for its object the amelioration of the world's misery, I gladly give my admiration and respect.

The Clipper.

Detroit, Mich.

Mr. Bicknell Young lectured on Christian Science at the Detroit Opera House, Sunday afternoon, May 21. He was introduced by the First Reader of First Church of Christ, Scientist, Miss Alice Thrall, who said in part,—

With one hundred and sixty-seven Christian sects the world may well ask, "On what new ground a one hundred and sixty-eighth?" On no *new* ground. Christian Science brings no creedal message. Each development of religious thought, from the time of Abraham to the present day, has brought to the world a clearer, higher interpretation of God. Moses' message to a pantheistic age was of the unity of God. "Hear, O Israel: the Lord our God is one Lord." This statement denied the dualism of good and evil that obtained in every other religious system, and this understanding was the basis of the miraculous history of the Hebrew people. Jesus of Nazareth looked deeper, and lifted thought to the apprehension of that effulgent statement, "God is Love." Higher interpretation there cannot be. Love has well been styled the "great Crown Name" of God.

Yet something is lacking, that man may fulfil the measure of grace demanded by Christ, and is it not an understanding of the method of applying to the problems of sin and disease the law of the all-loving God? To bring this understanding is the sacred mission of the author of "Science and Health with Key to the Scriptures," those Scriptures whose leaves are for the healing of the nations, and Mrs. Eddy's marvelous discovery is that this same God, who is Love, is the very Principle of the universe. From

this scientific basis we are enabled to know Him with demonstrable accuracy. It is not what man speculates about God, but what he knows of Him that is valuable.

Christ Jesus challenged the religious thought of his age with the daring assertion that he knew, that is, understood God; "Ye have not known him; but I know him," and the proof he offered of this knowledge was his demonstration of unity with God's will in healing the sick and the sinful. He finally defined immortality as nothing else than this right knowledge: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is, then, the mission of Christianity to know God as Jesus knew Him, to apply the laws of this life-giving knowledge as he applied them. If Christian Science offers a key to this understanding, it has a message indeed. If it can arrange, classify, and demonstrate this knowledge, it is Science indeed.—*Correspondence*.

Lectures at other Places.

- Lock Haven, Pa.—Bicknell Young, March 20.
- Shreveport, La.—Edward A. Kimball, May 2.
- Wausau, Wis.—Mrs. Sue Harper Mims, May 2.
- Janesville, Wis.—William D. McCrackan, May 2.
- Cleveland, O.—Bicknell Young, May 2.
- Lancaster, O.—Bicknell Young, May 4.
- Green Bay, Wis.—Mrs. Sue Harper Mims, May 4.
- Huntington, W. Va.—Bicknell Young, May 5.
- Goshen, Ind.—Hon. Clarence A. Buskirk, May 7.
- Sharon, Pa.—Judge Septimus J. Hanna, May 7.
- Marinette, Wis.—Mrs. Sue Harper Mims, May 7.
- Washington, D. C.—Bicknell Young, May 7.
- Appleton, Wis.—Mrs. Sue Harper Mims, May 8.
- Tiffin, O.—Hon. Clarence A. Buskirk, May 9.
- Meadville, Pa.—Judge Septimus J. Hanna, May 11.
- Wheaton, Ill.—Edward A. Kimball, May 12.
- Ridgewood, N. J.—Bicknell Young, May 12.
- Morris, Ill.—Judge William G. Ewing, May 14.
- Jamestown, N. Y.—Judge Septimus J. Hanna, May 14.
- Keokuk, Ia.—Edward A. Kimball, May 14.
- Rockland, Mass.—Bliss Knapp, May 14.
- Glens Falls, N. Y.—Bicknell Young, May 14.
- Yonkers, N. Y.—Bicknell Young, May 15.
- Peoria, Ill.—Edward A. Kimball, May 15.
- Marlboro, Mass.—Hon. Clarence A. Buskirk, May 16.
- Kingston, Ont.—Judge Septimus J. Hanna, May 16.
- Davenport, Ia.—Edward A. Kimball, May 16.
- Pembroke, Ont.—Judge Septimus J. Hanna, May 18.
- Brooklyn, N. Y. (Third Church).—Bicknell Young, May 18.
- Ottawa, Ont.—Judge Septimus J. Hanna, May 19.
- Ia Crosse, Wis.—Edward A. Kimball, May 19.
- Lexington, Mo.—Rev. Arthur L. Vosburgh, May 19.
- Toronto, Can. (First Church).—Bicknell Young, May 19.
- Dover, N. H.—Hon. Clarence A. Buskirk, May 21.
- St. Albans, Vt.—Judge Septimus J. Hanna, May 21.
- Duluth, Minn.—Edward A. Kimball, May 23.
- Elgin, Ill.—Bicknell Young, May 23.
- Brunswick, Me.—Judge Septimus J. Hanna, May 25.
- Chicago, Ill. (Third Church).—Edward A. Kimball, May 25.
- St. Joseph, Mo.—Rev. Arthur R. Vosburgh, May 25.
- Downer's Grove, Ill.—Miss Mary Brookins, May 26.
- Milford, N. H.—Judge Septimus J. Hanna, May 26.
- Bloomington, Ill.—Hon. Clarence A. Buskirk, May 28.
- Manchester, N. H.—Judge Septimus J. Hanna, May 28.
- Marion, O.—William D. McCrackan, May 28.
- Mount Pleasant, Mich.—Rev. Arthur R. Vosburgh, May 28.
- Hamilton, O.—Bicknell Young, May 28.
- Plymouth, Mass.—Judge Septimus J. Hanna, May 29.
- Jackson, Mich.—Edward A. Kimball, May 29.
- Alpena, Mich.—Rev. Arthur R. Vosburgh, May 29.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

An Amended By-law.

ARTICLE XXXVII.

IN BRANCH CHURCHES.—SECTION 3. The three largest branch churches in each State of the United States and in Canada, shall annually and alternately elect a Publication Committee to serve in each of their localities. Each county of Great Britain and Ireland, through its three largest branch churches, annually and alternately elects a Publication Committee to serve in its locality.

Each church is not necessarily confined to its own members in selecting this committee, but if preferred can appoint a Publication Committee conveniently adapted therefor, who is in good fellowship with another Church of Christ, Scientist.

This By-Law applies to all states except Massachusetts, in which the Publication Committee is elected only by the Board of Directors of The Mother Church.

Signs of the Times.

Is God infinite? Yes. Did God make man? Yes. Did God make all that was made? He did. Is God Spirit? He is. Did infinite Spirit make that which is not spiritual? No. Who or what made matter? Matter as substance or intelligence never was made. Is mortal man a creator, is he matter or spirit? Neither one. Why? Because Spirit is God and *infinite*, hence there can be no other creator and no other creation,—man is but His image and likeness.

Are you a Christian Scientist? I am. Do you adopt as truth the above statements? I do. Then wherefore this meaningless commemoration of birth days, since there are none?

Had I known what was being done in time to have prevented it,—that which commemorated in deed or in word what is not true, would never have entered into the history of our church buildings. Let us have no more of echoing dreams. Will the beloved students accept my full heart's love for them and their kind thoughts.

MARY BAKER EDDY.

Pleasant View, July 18, 1905.

Mrs. Eddy's Requests.

THE following article is copied from *The Boston Herald* of July 13, and we take pleasure in republishing it so that there may be no excuse for misunderstanding our Leader's position respecting this important matter. The article appeared in the *Herald* as follows:—

During the annual business meeting of The First Church of Christ, Scientist, in Boston, the Rev. Mary Baker G. Eddy, through a written message, requested her Church to make special prayer in behalf of the peace of nations. Later she issued another request, advising that this special prayer be discontinued.

The second request evoked a great deal of comment from the public press and other sources, which indicated that it had been taken to mean a cessation of prayer for peace rather than a cessation of the special prayer which the first request enjoined. Mrs. Eddy has issued the following, presumably in explanation of her real attitude:—

"HEAR, O ISRAEL: THE LORD OUR GOD IS ONE.

"In no way nor manner did I request my Church to cease praying for the peace of nations, but simply to pause in special prayer therefor. And wherefore this asking? Because a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my Church.—'Thy kingdom come, Thy will be done in earth as it is in heaven.' I cited as our present need faith in God's disposal of events; faith, full-fledged, soaring to the Horeb height brings blessings infinite, and the spirit of this orison is the fruit of rightness.—'on earth peace, good will toward men.' On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and 'love thy neighbor as thyself,' wherein and whereby the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science.

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N. H., July 12, 1905."

A Serious Mischance.

THE failure of many attempts made in the United States to secure special legislation in behalf of the medical fraternity, has not deterred the Ontario Medical Association from making a similar attempt in Canada. The proposed action of the medical association is thus set forth in *The Ottawa Journal* of July 11:—

"Medical Men are Taking Action.

"WILL HAVE LEGISLATION INTRODUCED TO MAKE ILLEGAL PRACTICE BY CHRISTIAN SCIENTISTS AND SUCH LIKE.

"Legislation will be introduced at the next session of the Ontario legislature by the Ontario Medical Association to make illegal the practice by Christian Scientists, faith curists, and all other persons not physicians from some authorized college.

"This was decided upon at the meeting of the Ontario Medical Council held at Toronto last week. Fakirs in medicine were considered as a menace to the people of Ontario, and it was thought that parliament should take steps to prevent them from practising in Ontario unless they had taken the same course and passed the examinations required of regular physicians.

"Dr. R. E. Webster of Ottawa was appointed a member of the board of examiners."

Such legislation as is proposed by the physicians who constitute this association could have no other effect than to compel every sick person to employ a medical doctor or to suffer without help, and if the practice of medicine were an exact science and uniformly successful in its results there might be some shadow of an excuse for thus compelling people to employ physicians; but it is admitted by the doctors themselves that the effects produced by any remedy differ so widely in different cases, as to stamp all medical practice as experimentation rather than scientific demonstration. When we add to this uncertainty of the system, the element of "surgical mischance" which enters into some cases, we wonder that any one can be induced to consider for an instant a proposition which, if carried into effect, would place the lives of the people at large entirely within the keeping of a single interested class.

Is it not an extraordinary coincidence that an "extraordinary surgical mischance" such as we refer to, is reported in the issue of *The Ottawa Journal* from which we have quoted above? The report is as follows:—

"Left the Forceps in Patient's Body.

"A WATERLOO COUNTY WOMAN THE VICTIM OF AN EXTRAORDINARY SURGICAL MISCHANCE.

"Berlin, Ont., July 11.—About three years ago, Mrs. Adam Moir, of German Mills, a hamlet three miles southeast

of Berlin, underwent an operation that required the use of forceps in the abdomen. One of these instruments slipped its hold and escaped the notice of the operator. It remained in the woman's body until Tuesday, when the steel instrument, about five inches in length, was removed, after its presence and location had been positively settled by the use of the X-rays.

"The instrument was taken out successfully, but peritonitis set in, and Mrs. Moir died to-day. She was thirty-two years of age, and leaves a husband and one son."

Canadians are proverbially an intelligent and liberty-loving people and we cannot believe that they will consent to deprive themselves of their liberty in a matter so important as the "issues of life and death."

ARCHIBALD McLELLAN.

Fact and Folly.

MORTAL sense is certainly a queer compound, and the disclosure of its confused and contradictory ingredients would afford continued amusement if the sequence of the situation in human experience were not so saddeningly serious.

There lies before us an extended editorial criticism of Christian Science which is very much in evidence. The writer begins by scoring other critics in unmeasured terms for the nonsense and folly of their course, and then proceeds to indulge in precisely the same type of discreditable comment. He concedes that Christian Science is a great blessing to many, commends its teaching that we should live a quiet, regular life, abstain from luxury, preserve our temper, be kind and just to our neighbors and business associates, and remain invincibly cheerful. He then adds, "So far as Christian Science has made lives cleaner and better, an attack upon it as un-Christian, or unscientific, is worse than folly. Such Christianity is better than most church members practise; such science is quite as worthy as much that passes under the august name. . . . Whatever scoffers may say, this faith would never have found adherents all over this country, and even in Europe, had it not been advertised by its loving friends. The true missionaries of Christian Science, the people who have built its costly churches, are those who, as they think, have been brought back from the brink of the grave after regular doctors have failed to relieve pain or have abandoned hope."

Having said all this, and having recognized that, as a body, Christian Scientists would be classed with the intelligent, respectable, and well-to-do, he proceeds to declare that the text-book of Christian Science which contains the teaching he has commended, and in the study of which many respectable people are finding what they regard as a great good, is "a prodigy of ignorance and illiteracy," a mystifying "jargon" which nevertheless "delights its readers;" that argument is quite thrown away upon its students, since "they attach no definite meaning to words and seem incapable of distinguishing between premise and conclusion!" In a word, a very large body of those who are characterized by intelligence,—the ability to conduct commercial affairs successfully, are nevertheless incapable of sane judgment, quite daft indeed, because, forsooth, they do not entertain the critic's view of things. The argument (?) briefly stated is this: Christian Scientists are thoughtful and sincere, but they do not endorse all my opinions, hence they are fools! The extent and continuance of the use of this argument by those who are pleased to criticise Christian Science is a distinctive feature of our times, and when we consider the contrast in general illumination of thought, it must be seen that such a show of wilful prejudice is more discreditable to those responsible for it, than was the sanguinary intolerance of which it is a relic, to the denizens of the Dark Ages.

Recognizing that healing is effected through Christian

Science, the critic undertakes to explain the phenomena by reference to the significance of two facts; namely, false belief as to the nature of disease, and "mental expectancy" as to its cure, and in this he is quite unintentionally and unintelligently supporting some of the most important contentions of Christian Science. With the frequently recurring statement of physicians and others, that many ailments are simply thought to be, are only an expression of abnormal mental conditions, Christian Scientists are entirely agreed; they go farther, and declare that diseases of every nature are of this begetting, and since false mentality which is thus accepted as the occasion of disease, is canceled or destroyed by true mentality, or right ideas, it must be admitted that Christian Scientists are entirely consistent in regarding the unquestioned right-mindedness of Christ Jesus as the panacea for every ill. Having demonstrated this proposition for themselves in the measure of their realization of that Mind,—its purity, unselfishness, and love,—they can stand on sure ground and have only regrets that others are not willing thus to verify the facts.

Christian Scientists are also in entire agreement with critics as to the beneficial influence of a "mental expectancy" which is grounded in a true premise, a right apprehension of the reality of being. It is apparent that, whatever the temporary effects of unwarranted belief, disappointment must ultimately be added to the sum of human distress when hope and expectancy are not thus grounded in Truth, and hence the endeavor of the Christian Science practitioner to awaken in the mind of the sufferer such a consciousness of the omnipresence and all-inclusiveness of Spirit,—divine Truth and Love,—as will free him from belief in and dependence upon negating material sense testimony. "Hope thou in God," is one of the Christian Scientist's invariable prescriptions, and the expectancy which springs from a right understanding of God and man, is indeed the faith which heals. If, therefore, "mental expectancy" is so good a thing, the Christian Science teaching which awakens it must be a good thing, and therefore commendable.

In closing, our critic says, "The only thing, apparently, that can check the spread of Christian Science is the education of the masses to a knowledge of the causes of disease and of the power of the mind over the body." Here again he is unintentionally funny, for the "education of the masses" begets intelligence, and Christian Scientists being recognized as intelligent people, they must be the product, in so far, of the course which is commended as a sure antidote for them!

How much wiser and better it would be, if those who do not understand Christian Science would simply say so, and devote their energies to following the best light they have. If necessary, they might say with propriety that the teaching of Christian Science, as they understand it, does not appeal to them, but since it does appeal to those who are perhaps equally intelligent, they will hold judgment in abeyance until they have given the subject the careful, truth-seeking investigation it merits. This course would in our opinion be much less amusing, but far more creditable and Christian.

JOHN B. WILLIS.

The Attainment of Freedom.

THERE are certain elements of consciousness which offer sure proofs of man's divine origin, and which give promise of an immortality that is altogether different from a mere prolongation of mortal existence,—lighted at one hour with high hopes, benighted at the next with despair. Among these qualities which defy destruction and survive shipwreck is the unquenchable desire for freedom, a desire which, however mistaken in its seeking, must continue the search until that which alone can satisfy is attained; namely, spiritual freedom. Christian Science reveals the fact that inasmuch as all true freedom is spiritual, all bondage is the result

of belief in materiality, and until this is understood, freedom is impossible.

Let us picture a man placed in circumstances which seem to render him wholly independent of the will of others, surrounded by everything which can minister to his comfort and happiness. Is he free, or even independent? Far from it. The greater his material possessions, the greater his dependence upon others and the greater his bondage, until he learns how to emancipate himself, and it often happens that the deprivation of material possessions is the first step toward deliverance. Happy are those who can say to fortune,—

Smile and we smile, the lords of many lands;
Frown and we smile, the lords of our own hands;
For man is man and master of his fate.

How to attain the mastery of ourselves, the freedom within, is the problem of all the ages,—the goal which so many blindly seek, and which all shall at length find through the compelling power of divine Love. The pity of it all is that so many years are wasted in the pursuit of that which could not satisfy were it reached. To be free, to be masters of our fate, we must gain the liberty conferred by spiritual law, the law which annuls belief in materiality, with all its vain promises of power and pleasure, and its lengthening chain of pain and penalty. So long as a material body is held to be the representative of manhood, so long will thought dwell in self-imposed bondage,—sin, sickness, and want being the “keepers of the prison.” When, however, the thunders of Truth heard by St. John utter their apocalyptic voices, the unreality of material conditions is revealed; divinely-awakened energies assert the supremacy of Mind, and tell of universal freedom, won through unfaltering loyalty to the demands of spiritual law.

How clearly the Master pointed the way to this freedom, and how unmistakable is the meaning of his words in Christian Science! He said, “If the Son therefore shall make you free, ye shall be free indeed,” and he proved at every point what freedom means and how it is to be attained. He not only made it clear that there is no freedom in sin, he revealed the way of escape from it. Many who listened to his deathless words were deeply disappointed when he spoke of this way; they even resented the implication that they were in any bondage for which they themselves were responsible; they failed to see that the hated foreign yoke was but the symbol of mental servitude to false beliefs concerning God and man, and that it could only be removed as his yoke was assumed and the divine government of mind and body recognized and obeyed.

While the struggle for freedom must go on until it is realized, and while even a small measure of it is worth more than all else, it can never be reached in its fulness until we subdue every thought which opposes itself to Christ, Truth; thus gained, it can never be lost. Says the poet.—

Freedom's battle, once begun . . .
Though baffled oft, is ever won.

ANNIE M. KNOTT.

A Correction.

THE telegram to our Leader from Mrs. Stetson and practitioners published in last week's issue was printed exactly as received by Mrs. Eddy, but we are now informed that a mistake occurred in its transmission and that it should have read as follows:—

New York, July 8.

Rev. Mary Baker Eddy, Pleasant View, Concord, N. H.

Your public acknowledgment of our expression of loyal, loving allegiance inspires us with fresh courage to labor, watch, and wait with you for the fulfilling of the law of Love.

AUGUSTA E. STETSON, and Practitioners in Reading Room
of First Church of Christ, Scientist, New York City.

Letters to our Leader.

Laconia, N. H.

My Dear Mrs. Eddy:—Believing it will make you very happy to hear a little about the good work that is being done in Laconia, N. H., I write you. About three years ago I was healed in Christian Science, after medicine had failed and surgery was the only hope held out by the medical profession. After I was healed I came to Laconia, to be alone with God and to study this wonderful Word of Love which had come to me in a very dark hour. I soon found it my duty to arise and spread the good news; work came in the most unexpected and unlooked for ways. I did my best to express the truth, never doubting that God was working with me. A room was opened for the Sunday services and Wednesday evening meetings. It was also used as a reading room, where all your writings may be obtained. From few in numbers we have increased so that at times the room is hardly large enough. A Sunday School was started a few weeks ago with two scholars; last Sunday we had six, and one little boy has earned almost money enough to buy a copy of Science and Health. Many young people are earnest students and working to establish the Cause of Truth. I have seen diseases yield quickly when the truth was spoken; a case of instantaneous healing of a severe cold; warts that covered a boy's hands and arms healed in one treatment. A man was healed of the tobacco habit of thirty years' standing, by attending the meetings; the morphine habit healed; glasses taken off and eyes healed; and many others. All are to-day earnest students and workers in the Field.

It was my privilege, and a blessing that I daily realize more and more, to be called to the Massachusetts Metaphysical College last December. Since going through class, the nothingness of all phases of error has been proved to my own consciousness much more quickly. A dear woman with rheumatism, not able to go out or do her work, called for help, after I returned from the college class. To-day she is doing her work, attends the services, and is an earnest student of our text-book. Surely the fields are ready for the harvest. Love is expressed by the people and many thoughtful seekers are asking, What is Truth? My daily prayer is to be found worthy to lighten your burden as a messenger of good; to heal as the command is given.

From your loving and humble follower,

MISS BESSIE M. HOUGHTON.

Fayetteville, Ark., April 17, 1905.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—It may be interesting to you to know of a few pioneer Christian Scientists “out West,” who are trying to follow you, our dear Leader, by working in the Master's vineyard. We are not yet organized into a Society, but regular Sunday services are held at the home of the writer. Some time ago we started a lecture fund, which has slowly increased until now it amounts to fifty dollars. We have decided to send it to the Building Fund of The Mother Church, trusting that Divine wisdom will provide means for a lecture when we are ready for it. The amount was sent to Mr. Chase to-day.

One of the steps preliminary to a lecture, we think, is to bring Christian Science before the people, therefore we asked permission of the librarian to place some of your works in the library of our State University at this place, which was kindly granted. Science and Health, “Miscellaneous Writings,” and “Unity of Good,” are now in the school, performing their mission of pointing the way to health, harmony, and holiness.

Your Christlike life is a constant inspiration to “go, and do thou likewise.”

Yours sincerely,

MRS. INEZ DROKE.

Testimonies of Healing.

After ten years of constant travel, much of it at night, I found myself in a most dreadful and discordant condition. I was not sleeping, could not rest, and was in constant pain from exhaustion and trouble in the spine and shoulders. I became morose, discouraged, worn out,—a perfect wreck. I asked my physician for advice, and he pronounced mine the worst case of mental and physical breakdown he had ever seen. I had lost flesh, and was on the verge of insanity. He strongly urged me to give up my work, to rest, and to make a business of getting well. I secured a leave of absence from my duties, and at once began my search for health. I took a trip out West, also went to Europe, and to South America, but upon my return was no better. I underwent three operations, had allopathic, homœopathic, and osteopathic treatment, gave up tobacco, coffee, and desserts. I took specially prescribed athletic exercises, hot, cold, and salt water baths, and made a six-weeks stay at the mud-baths of Indiana. At this time, and after a year of earnest effort to get well, I was in worse condition than ever, and was committed to an asylum. Becoming worse from this confinement, I was removed to my physician's home, where I lived some time, under his constant care. In June, 1903, I was still at the home of my physician, walking the streets all night, worn out, discouraged, full of hate for every one and every thing, discordant and wretched in mind and body, and full of the pains and aches that so surely accompany such a mental condition. I had given up hope, had sought every avenue of escape that I knew of, but all were closed. I believed myself a mental and physical wreck, unfit either to live or to die.

The morning of June 30, 1903, after passing an awful night, the thought entered my mind, suddenly and forcibly, that I must go home. The doctor advised strongly against it. I felt I should not go, but I went. Two hours after I reached home, a stranger called and said he had heard through friends of mine that I was in a very serious condition, and asked if I knew anything of Christian Science healing. I did not, but said I had proved everything else worthless, and was ready to try it. The black clouds of trouble were thick over me at this time, and the next day I had my first treatment in Christian Science. After a vigorous, helpful talk, the practitioner gave me a treatment, and that night, for the first time in years, I slept like a healthy child. I had no pains or aches and was a changed man the next morning when I arose. There were rifts in the black cloud that had seemed to cover me, and in two months I was perfectly well.

Although a great many discordant and, as the physicians had said, incurable troubles held me, every one of them was destroyed by the truth. Since my healing, I have proved that I am in perfect mental and physical condition, and was never before so free from discord and trouble in every way. My healing was a revelation to me and a transformation as well; and Christian Science has taught me, that sickness, hatred, malice, and all inharmony begin to disappear, and health, harmony, happiness, and love to take their place, as we grow in understanding of this truth that so surely makes us free.—JAMES F. BEEBEE, New York, N. Y.

At the age of eleven years I was sent to school, most of my childhood before that time having been spent abroad in a very light-hearted way and with few lessons. The sudden change to close confinement and long hours of study were too much, and I seemed to be always tired. The teacher and every one thought I was lazy, and urged me on till the middle of the second term, when I broke down. The doctor came and said it was a mental and physical overstrain, resulting in curvature of the spine. He forbade any study for a year and I was put into a plaster of Paris cast for six months, then for five years I wore a stiff felt

case, so that I could not possibly bend my back. During this time the pain grew worse and worse, long illnesses becoming frequent, until I was nineteen, when, through overstudy, I once more collapsed. A specialist was then consulted, who said that the spine was weak and not straight, but the root of all the trouble was displacement of several internal organs, caused by mental and physical overstrain when a child. This doctor ordered another instrument, saying I must never lift heavy weights or strain myself in any way, take no violent exercise and very little cycling.

In this condition, Christian Science was brought to me and I was healed of asthma of sixteen years' standing. My general health was so improved that I did not mention the internal trouble, or have treatment for it, but I left off wearing the instrument. One Sunday morning about two and a half years ago, while tidying my room, I did for the first time what the doctors had forbidden me ever to do, I carried a heavy pail of water downstairs. The old trouble all came back as bad as it had ever been. I lay down, saying to the friend with whom I lived that I had hurt myself and could not go to church. She put Science and Health by me and went out. After a little time the pain lessened and I was able to take up the book. It opened at page 209, and as I read, the truth became so clear to me, that as divine Mind governs and controls the universe, just so every organ in my body was controlled and kept in place by divine intelligence—and I was healed. I got up and dressed,—perfectly well,—and though many times since then I have lifted very heavy weights I have had absolutely no trouble.

As my thought travels back over those long years of suffering and unhappiness my heart is filled with love and thanks to God for giving to the world, through Mrs. Eddy, Christian Science which heals us of all our diseases.

MARY ALEXANDER, London, England.

In 1887, a dear friend who seemingly was not at all well, and could not get relief from physicians, medicine, or change of climate, told me she was going to try Christian Science, which was the first mention of this method of cure that I had heard. At the same time, she persuaded me to take the lessons with her, which were to be given by a pupil of Mrs. Eddy who was visiting in our home town in Ohio. My father readily gave his consent, and my sister and I attended the lessons with my friend, together with some ten or twelve others. My friend at the same time took treatment, and was healed.

I had early become a member of an orthodox church, but much that was taught there seemed inconsistent. I thought, however, it was my benighted understanding that caused my dissatisfaction, and hoped to see light some time in the future. This hope was realized when I took the lessons, and light was thrown on much that I could not understand before. Years passed, with varying degrees of interest, during which time I dabbled in mental science, theosophy, etc., but did not seem to make any progress; until in 1902 I found myself in Buenos Aires and my oldest child had a trouble which sent him to the hospital for a month, when I came to the conclusion that there was something in Christian Science which I had not got. In the mean time I had been receiving from my mother and my friend occasional copies of the *Sentinel* and *Journal*, and as I had Science and Health, I set to work to study alone as best I could, with the aid of the Bible. Shortly after my son left the hospital, we went to London, where we remained some months, and I attended services as regularly as possible at Second Church of Christ, Scientist, meeting many kind friends whose conversations and suggestions were very helpful, so that when I returned to Buenos Aires, I felt I had made some little progress, and possessed a happiness and peace of mind I had never known before. I need not

tell of the many demonstrations made in the family, but will say that when error shows itself, even the children hold the thought of divine Love.

Until a few months ago, no Christian Science services had ever been held in Buenos Aires. About that time, a family from Santiago, Chili, stopped here on their way to the States. The wife and mother of the family had been instantaneously healed of cancer in San Francisco, three years ago, and upon her return to Santiago had successfully started Christian Science work there and had accomplished a beautiful work.

These good people made themselves known to me, having received my address from a mutual friend who was also interested in Science. I at once notified those whom I knew to be interested, and we have continued to meet and read the Lesson-Sermons, and we trust the work will grow as rapidly as in other parts of the world. There is interest on the subject, as will be seen when I say that at our first meeting there were eight and at the fourth twenty. Christian Science has received a wonderful impetus in this great city, and we believe that its beneficent work is but just begun.—SARA E. McCURM, Buenos Aires, S. A.

A few days ago I was visiting some friends in whose library hung an old English quotation, "Think and Thank." Like the still, small voice of Truth it whispered to me, and I began to think, Have I been thankful enough for the blessings which have come to me through Christian Science? I then realized that I had not in written words given expression to my gratitude. In humility and with a heart hungering for more light, I thank God for all I have already received, and for the awakening which comes daily as the truth unfolds. I have been healed through Christian Science of many diseases, both mental and physical, and the gratitude I owe to our Leader, Mrs. Eddy, is as limitless as is her love for humanity. I am thankful to her for making the way so plain, through the restoration of this truth, by which I have been able to demonstrate the presence of health, happiness, and a glimpse of heaven and life eternal.

I thank the contributors to the *Sentinel* and *Journal* for their helpful words, a reflection from the divine Word which brings healing in its wings, and always answers a need in spiritual development. I am truly grateful to God for all my blessings, which I count daily, and my earnest desire is to "Think and Thank" more and more.

IDA MORGAN TRUNKEY, Chicago, Ill.

I esteem it a pleasure as well as duty to give my testimony. I had been sick all my life, had tried many kinds of material remedies and had many doctors. I was led, over a year ago, to try Christian Science treatment, by the kind words and happy life of a good friend. I write with pleasure my thankfulness for what Christian Science has done for me. I am most thankful to my heavenly Father, and to Mrs. Eddy, through whom this blessed health, peace, and happiness has come to me. When I think of the many ills I suffered from, I feel like praising God all the time. I had been more or less troubled with sore eyes from a little girl, and at times had to stay in a dark room and blindfolded. I had worn glasses for years, and even then could not see to read at all by lamplight and very little by daylight. I can now read any kind of print and do not wear glasses at all. I suffered terribly with rheumatism for years, and at times it was so bad in my neck and shoulder that I could not rise without help. I also had a disease of the hip which caused me much distress at times, and I had sore mouth and throat for years, besides a constant cough. I had also suffered from a child with constipation. I had been subject to the grip, the attacks lasting from three weeks to three months. I had a weakness which was born with me, which the doctors had said would sooner or later require an operation, and that even then I could not be strong

and well. My kidneys troubled me so that at times I was deathly sick, but thanks be to God I am now well and happy, and can do as much work as any one I know of. I have not taken one drop of any kind of material remedies in the meantime.

I now could not live without Science and Health. I have already bought two copies,—one for myself and one for a sister. Through my healing she and her husband have become very much interested in Science and they love the literature. A dear old lady reads the papers and prizes them very highly. I now mean, through this blessed truth which has been brought to me, to spread the gospel of "on earth peace, good will toward men," God helping me.

I am very glad that through Christian Science I have been made to know that my strength comes from God, the giver of all good and perfect gifts. I am grateful for this truth which makes us free from sin, disease, and death.

MISS JULIA PECK, Hornellsville, N. Y.

Four years prior to my first knowledge of Christian Science, an inner abnormal growth made its appearance. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it, but not understandingly. In two years from the time I purchased the book, I was taken severely ill with erysipelas and a complication of diseases. My life was despaired of by my family and physician,—one of the best doctors in town,—and my family thought it necessary to have a consultation held. They called in another physician, and the result was the verdict that I could live but a few hours longer. Each member of my family was called in, and my two sons that were three hundred miles away were telegraphed for, but I never once believed that I was going to die. I was in bed nine weeks, and after I was able to get up, the doctor said I would need to have an operation performed, or I could not live long. I asked him if it was very dangerous, and he said it was, but that some few had lived through it. I decided that if I had to die it should be at home with my family, not under the knife. I was taken sick in February, and from from that time on till September, I struggled very hard to live, but it sometimes seemed that I would have to give up. I had a great deal to contend with, which was caused from the abnormal growth.

At last I had to give up, and I told my husband and children that I could not live many more days if I did not get help from some other source. They decided to call in a Christian Science practitioner, and when she came I asked her if she thought I could be healed. She replied that others had been, and that God was no respecter of persons. I told her if she could do anything for me, to do it, that I was so near death I could not help her in any way. I could not even read, I had no appetite, but it was not more than three days after I commenced taking treatment that I had a ravenous appetite,—it just seemed that I could not get enough to eat,—and nothing I ate hurt me. My healing was very slow, but I clung to my only hope. From the first, however, the character of the disease seemed to change, and one after another of the ailments left me, until all had disappeared except the abnormal growth, and that has almost disappeared. I have not taken any medicine since I took this treatment, which was three years ago.

These are only a few of the blessings received; the spiritual uplifting is past description. We are daily experiencing the ever-presence of divine Love, who healeth all our diseases, and we are now enabled to see God, good, reflected everywhere. A new life began for me with Christian Science. The consciousness of man's oneness with God, the assurance of His ever-presence in every detail of life, gives me a feeling of safety and of calm, a comfort and confidence which I had never known before.

I wish to express my never-ending gratitude to God, and to our noble Leader, who so patiently leads poor humanity

out of darkness into light, and makes it easier for all to know Him, whom to know aright is life eternal.

MRS. W. G. KILLIAN, Durango, Col.

About eighteen years ago I was called to Illinois to help take care of my mother, who had gone there a short time before on a visit, and had been taken sick with what the doctors called consumption. I was very much shocked when I saw her, as she was a mere shadow of her former self, and it seemed impossible that one could change so in such a short time. We thought we had done all that could be done, and must make the best of it, but God came to our aid and sent us a messenger of Truth. My aunt, being in a neighboring town, met a dear woman who told her that my mother could be healed, and arrangements were made for her to visit my mother, with the result that she began taking Christian Science treatment and was healed almost immediately, although she took treatment for some time for fear of a relapse. In a day or two after she began treatment she concluded she would go to the woods, so she started out, and in place of going to the gate she went to the back of the lot and had to climb a high board fence. When told to come back and go through the gate, she said, "Oh, no, I can climb the fence, I feel like a bird." In a few days she took a long walk to visit a sister, and in six weeks she was on her way to Lamar, Mo., a distance of several hundred miles, at which place she still lives, and is a living witness to the healing power of Christian Science. After my mother's healing I clung to Christian Science, although I knew nothing about it to speak of, only that she was healed, and that was enough.

For nine years I never read a word on Christian Science, nor met but one Christian Scientist. Nine years ago I had my first absent treatment. From that time on I began studying, and am still at work. Many blessings have come to us through this truth, and although we have been called upon to pass through deep waters, God has been with us and we have been comforted.

About two years after I came into Christian Science, our little boy was taken ill in the night, and at seven in the morning he had a raging fever and did not know his papa or me. It seemed very serious at the time, but with the help of a practitioner the ailment was met, and at ten o'clock he was sitting on the floor, eating an apple, without a trace of fever or any other discord. In addition to this we have had spasms, whooping-cough, measles, and many other ailments quickly overcome by the truth. When my first child was born I lingered from Tuesday morning until Thursday, then I wired a practitioner at Topeka, Kan., for treatment. That night every one in the house, myself included, slept well all night and at seven the next morning the birth took place and without pain. All my children were born under Christian Science treatment, and I can truthfully say without pain. When the last two came, no one was present but my husband, who is with me in Science, and we are rejoicing more and more each day in this truth that makes free. Two years ago, my father was taken with pneumonia in a very severe form, and although he was seventy-four years old, and it was very cold weather, he was not in bed one whole day. In less than a week he was out helping carry in wood and water. These are a few of the blessings that have come to me through the study of Christian Science, and I am very thankful to our dear Leader for her labor of love.—CLARA A. SEYFFERT, Joplin, Mo.

Christian Science found me in a most miserable condition physically, and mentally in despair. My husband and baby had gone from me within a year, and after that came such a physical collapse that I had to be carried in the arms for successive weeks during a period of eight long, weary months. Everything that man could do was done, and still no help came. During all this season of darkness my heart longed for God, and although prayer after

prayer seemed to meet with no response, I continued to pray. I *knew* there was a God somewhere, and somehow I felt that He knew about me; so I prayed on and on, with just as much courage and faith in finding Him, as if every prayer had been directly answered. Everything else failed me. At this time Christian Science came, and I learned that every prayer had been answered, and God was now revealed. Health and strength came rapidly, hope awoke again, and with these came a love for God and love for my fellow-beings that I had never felt before. I knew it was the Christ who had come to heal my grief-stricken heart, and had rolled away the stone from the grave of my loved ones. Ever since this revelation of Truth came to me, I have thought of them as they are—not in the grave; but living in God, just as I am living in Him.

We should never cease to be grateful for the ability to understand the unfoldings of divine Love. I have learned to love God through Christian Science, and to love the noble woman who discovered it. I love the work, because it is a joy to prove that God is ever-present Love, and because I have seen the truth taken to many dark places, leaving them illumined with light. Can we ever be grateful enough to Mrs. Eddy, that patient, God-like woman, so pure that the light had to shine through her consciousness, and who is teaching us how to live and to follow the example of the Master?—BEULAH G. HINES, Houston, Tex.

My attention was called to Christian Science through my sister's taking treatment; and because I was always suffering from headache and pain in the nape of the neck, I also asked for treatment. The pain soon ceased and my eyes improved. I now read and sew without glasses, although I am eighty-five years of age, and had always needed them before. I attend the services and meetings regularly, and I have learned that wind and weather cannot harm me. I am very grateful to God, and to our dear Leader, Mrs. Eddy.—FRAU LUISE HAACK, Berlin, Germany.

I was sick for five years and spent nearly all I had for doctors, but it did not do me any good. A friend then told me about Christian Science, and I sent for treatment. It has helped me very much. I am well now, and can work as hard as ever. Truth has healed me, mind and body, and I am trying to be a Christian Scientist.

I got a copy of Science and Health and I love to read it. In Christ, Truth, I trust for my health.

ELIAS POWELL, Ringgold, Pa.

[Written for the *Sentinel*.]

A Song of Courage.

MARY J. ELMENDORF.

SING, O my lips, in a reverent strain!
Though the night is darksome and fear seems strong,
Love is at hand, and His mercies sustain.
Light is achieved by the ladder of song!
Sing, O my lips, in a reverent strain!

Smile, O mine eyes, in expectant content!
Thy marge overbrims with a silvery shower,
Yet over thy sorrow a rainbow is bent,
Harmony hushes the pain-haunted hour.
Smile, O mine eyes, in expectant content!

Abide, O my heart, in the refuge of peace!
Though fierce be the tempest, the oaks ever stand.
Stars shall flash out as the storm-clouds decrease,
And the Voice of the Master ring through the land.
Abide, O my heart, in the refuge of peace!

From our Exchanges.

Nothing not true is good, and everything perishable, the hay and stubble of superstition and distorted myth, must be consumed by the white heat of the fire of Truth. Very timorous was the religionist of half a century ago. He could not see that nothing can harm the really true, and that nothing not really true is worth saving. Religion to him was something very precious and very delicate. It had been handed down from his father's fathers, and if carelessly handled it might fall and be hopelessly broken. To doubt that the world was created in six days of twenty-four hours was sinful heresy. Man originally was worth while, but a snake and a woman had been his undoing, and even his Creator could only be just to him by crucifying His son, who was also Himself. The end of existence was getting saved, and that was only possible to the limited number who could believe something that was unbelievable to any man who dared to think. This was the religion of the churches. How much of it is there left?—*The Pacific Unitarian*.

A god outside his finished universe, a magnified human being, a god who sits in the heavens and looks down upon the earth as a king sits on his throne, or a judge on the bench, is still more largely than any other the popular conception of how the universe is governed.

The conception, however, seems cruder, more irrational, now than in the days when blatant unbelief delighted in declaring there is no loving and conscious God. Unbelievers are more modest. They delight less in shocking the pious neighbors. It seems a paradox; but it is true that unbelief is more reverent, more conscious than it once was of the crudity of its conceptions, and the magnitude, the infinitude of the subjects it seeks to handle,—mysteries before which the little, infantile mind of man must remain prone with humility and wonder.—*The Christian Register*.

We need to utilize more fully the moral value of Jesus in Christianizing and spiritualizing all life. For long centuries he has been buried under a heterogeneous mass of theological misconceptions. At last criticism has so far done its work that the true figure is emerging into clearness of moral meaning. The metaphysics of the Nicene creed and its successors help no man to God; but the person, the character, the blameless and beneficent life of the Nazarene help every man who really knows them.

REV. DR. PHILIP S. MOXOM.
The Christian Register.

The spirit of Christianity is that rare quality that we call winsomeness, because it wins hearts. The Christian disposition is the greatest thing in the world. One Christian age was marked by the primacy of theological opinions; another, by the primacy of ecstatic experiences; the last and highest will come when the faithful shall seek above all things, and shall find, the mind that was in Christ.

Western Christian Advocate.

The *Congregationalist* says the Inter-church Conference on Federation, to be held in New York, November 15-20, promises to be one of the most important gatherings of the fall, as it will be the first great delegated conference of representatives of seventeen of the leading Protestant denominations of the country, with an aggregate membership of seventeen million persons.

The more entire the emptying of self and removal of the pride that makes one wilful and disobedient, the more fully does one experience the power of Christ's salvation and the higher does one rise in Christian joy and power.

The Watchman.

THE CHRISTIAN SCIENCE TEXT-BOOK.—Science and Health with Key to the Scriptures with latest revisions and additions, and numbered lines. 700 pages.

For description, price, and other information, see last page of cover.

THE NEW CONCORDANCE.—A complete Concordance to Science and Health with Key to the Scriptures. This work has been compiled from the late revised edition of SCIENCE AND HEALTH, and contains about eighty thousand references (more than ten thousand words being indexed). It also contains an index to the Marginal Headings, and a list of the Scriptural Quotations in SCIENCE AND HEALTH. 595 pages, 10x7, bound in cloth, marbled edges. Price, prepaid, single copy, \$5. Twelve or more to one address, \$4.50 each.

CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, \$1 per copy; \$5 per half dozen; \$9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.—Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CHURCH TREASURER.—Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to STEPHEN A. CHASE, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A Word from Mr. Chase.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

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CHRISTIAN SCIENCE SENTINEL

"What I Say Unto You, I Say Unto All, WATCH." *Jesus.*

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Items of Interest.

National.

An attempt to secure laborers in large numbers to work on the Panama Canal is to be made at once. Bids will be asked by the acting chief of the office of Panama Canal Commission, for two thousand each of Chinese, Japanese, and Italian laborers. Bidders will be requested to submit separate bids as to the amount per day for which the laborers of a certain nationality will work, and also the amount the Government will be required to pay to get the laborers on the isthmus of Panama. Under the plan proposed the contractor will land his laborers on the isthmus. These laborers will personally apply for appointment. Appointments will be made out the same as in the case of every other employee of the Canal Commission. The Commission believes that the price asked for the laborers will vary from seventy-five cents to \$1.50 a day. The bids will be opened August 15.

There is a rumor that the chairman of the Eastern Yacht Club is endeavoring to interest Sir Thomas Lipton and other prominent yachtsmen on the other side in an ocean cup to be offered and raced for next year, the trophy to come either from King Edward or Sir Thomas Lipton, the Eastern Yacht Club to have charge of the affair, with the start off Marblehead.

There is also another rumor that arrangements are now going on for a series of international races between boats of about thirty-one feet length, to be raced annually and alternately on both sides, the first race to take place at Kiel for a cup offered by the German emperor.

Commander Peary says, "With the first really satisfactory vessel, and with the reasonable prospect of driving her to latitude eighty-three, which is three and one-half degrees farther north than I have ever taken before, I regard the prospect of my reaching the pole next spring as excellent. If we can reach eighty-three degrees with the Roosevelt, the distance to the pole will be no greater than I have already covered on four different sledge journeys over the

Arctic ice." He expects by the 5th of August to be in Arctic waters.

It is reported from Shanghai that the boycott of American goods is now working, but it has been agreed that the completion of all running contracts for supplies will be allowed. Meanwhile all the Chinese shops refuse to sell American goods, including Standard oil. All schools and colleges in this section have decided to discard all American books.

The Interstate Commerce Commission has instituted suits under the Elkins law against eighteen western railroads, which have ignored the order issued a year ago by the Commission, that the rates of freight on live-stock must not be higher than the rates on dressed beef and other packing-house products.

Foreign.

The Venezuelan authorities have instituted proceedings against the French Cable Company, for damages incurred by the Government for the cable company's alleged participation in the Matos revolution. This is a different action than that decided against the company on March 31, which resulted in declaring the company's concession null and void, and assessing it in damages for failure to fulfil the terms of its contract. Evidence of a most compromising nature is said to be in the possession of the authorities.

China has officially notified the Powers that she will not recognize any arrangement regarding Manchuria concerning which she has not been consulted beforehand. Before addressing this note to the neutral Powers, she sent to St. Petersburg and Tokio an identical note containing this notification. The communication is briefly worded, and is so expressed that it calls for no reply. It had been stated that China had asked to be allowed to take part in the conference between Russia and Japan.

The bill for the separation of Church and State in France has passed the Chamber of Deputies by the decisive vote of 341 to 233. The system ultimately to be swept away by the bill dates from 1801, when Napoleon and Pope Pius VII. established a Concordat by which, in return for the privilege of nominating candidates for ecclesiastical honors, the French Government agreed to pay the clergy.

The Governments of Great Britain and Spain have accepted the invitation of the Sultan of Morocco to attend the international conference on Moroccan reforms, on condition that the contents of the programme to be discussed by the conference be communicated to them beforehand.

Industrial and Commercial.

Sheffield has recently put upon the market two types of tool steel of interesting quality. In one of these, the "Unor Steel," an effort has been made to produce a tool steel of high cutting speed. In tests made with twist drills of this steel at the Sheffield Testing Works, on a railroad tire made of Commell's steel of .49 per cent carbon, forty-nine holes, each 15-32 inch in diameter and 1 7-8 inch deep, were drilled at an average speed of twenty-five seconds each, the tools used being left in good condition. The other invention is of striking character, the material produced being capable of retaining a keen cutting edge under very severe tests. Some pocket-knives made of it, and whetted to a razor edge, were tried upon a piece of hard wood containing many knots. This was vigorously slashed with the small blade of one of the knives. It was uninjured, and was still sharp enough to shave with. Another curious feature was the fact that this steel, while hard enough to cut glass, is not brittle like ordinary hard steel. Struck over a table edge by an iron bar, the blade bent to an angle of sixty degrees without breaking. Files made with this steel were found to wear four times as long as ordinary steel. This new material can be sold at a low

figure, and is likely to prove very valuable in manufacturing razors, pocket cutlery, circular saws, and similar articles.

After one hundred and thirty-three days, the great teamsters' strike in Chicago ended on the 20th in a victory for the merchants. The strike has cost the merchants ten millions of dollars, caused the sacrifice of nineteen lives, over four hundred injuries to as many different persons, nine hundred arrests, and a loss in wages of \$500,000 to teamsters. There were 4,128 men on strike or locked out. The number of firms involved was 135, and the daily cost to the city for extra police was nearly \$4,000.

The United States Department of Agriculture has conclusively demonstrated that ripe fruit, well refrigerated before shipment, will arrive sound under ordinary railroad refrigeration, even after being from ten to fifteen days en route.

The statistics compiled by the various automobile trade associations show that there are about fifty-three thousand motor cars in use in this country, the first cost of which aggregated \$70,000,000.

General.

The Victoria Falls bridge, over the Zambesi gorge in Central Africa, which has just been completed, is the highest bridge in the world. The waters of the gorge which it spans have never been fathomed, and no one knows their depth. It was over fifty years ago that the gorge and the famous Falls at their head were discovered by David Livingstone. The total distance by railroad from Cape Town to the Falls is 1,631 miles. Travelers from London are now carried to the Falls in twenty-one days, whereas prior to the opening of the line their transportation was a matter of months. At the Falls themselves there is a hotel where accommodation is provided for eighty guests.

The Royal Commission appointed in February, 1903, to inquire into the means of locomotion and transport in London, has issued its report, in which it recommends the widening of many important thoroughfares, and the construction of two great avenues, one running east and west four and three-quarters miles long, and the other running north and south four and a quarter miles long. Each avenue would be one hundred and forty feet wide, with four tramway tracks on the surface, and four electric railway tracks underground. The estimated cost is from \$125,000,000 to \$150,000,000.

According to the *Daily Mail*, Rubens' posthumous portrait of Charles the Bold, which has been missing for two hundred and sixty-four years, has been found in London. The portrait was catalogued among Rubens' effects in 1640, but it was lost in 1641. It seems that it passed into the possession of Philip IV. of Spain. It was probably taken by one of Napoleon's generals to France and thence to England.

Excavations made around Hermosillo, Mexico, have resulted in the unearthing of several old monuments bearing Chinese inscriptions. News of the finding of the monuments has caused some excitement among the archaeologists, because they are believed to prove the theory that Mexico, in past centuries, was inhabited by Orientals.

A new record for the ascent of Mt. Washington by an automobile over the carriage road has been made in the time of 20m. 59.28. The record made last year was 24m. 37.68.

London's gas-light plant has 2,116 miles of mains, sells its gas at seventy-one cents per thousand cubic feet, had in use last year 439,252 meters, and consumed 1,703,839 tons of coal a year.

The annual cost of the French army is \$135,000,000, of the German \$160,000,000, of the Russian \$200,000,000, of the English \$265,000,000.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The Declaration of Independence.

W. D. MC CRACKAN.

CHRISTIAN SCIENCE startles thought by statements of fact which are contrary to physical testimony, but self-evident in the eternal realm of beyond-physics or metaphysics. Such statements are truly scientific, although they are generally denoted as abstract or transcendental. Public opinion is still much inclined to be skeptical as to the practical value or availability of statements which cannot be propounded in terms of matter, and yet the investigator into any kind of knowledge who would allow himself to be deterred from further investigation by the abstract nature of the statements used, would make no progress at all. Indeed humanity has generally resorted to abstract statements in order to mark the gradations of its advance towards better conditions. Almost every step away from the slavery of evil in its various forms, and in the direction of the greater freedom of good, has been signalized by some proclamation of metaphysical facts, which humanity at large has by no means either proven as yet or even admitted to be true. The value of proclamations of this sort is in direct proportion to the metaphysical or spiritual truth they contain, and to their denial of beliefs which physical testimony declares to be established and obvious.

A study of the Scriptures will show that they especially abound in enunciations of the kind indicated, signaling growth away from matter and its limitations into Spirit and its boundless freedom. The Christian Science text-book elucidates the spiritual meaning of these passages, and makes them available as prayers, affirmations, and declarations of the power of good over evil.

But while public opinion may be willing to concede that it is perfectly natural for the Scriptures to contain statements of fact contrary to physical testimony, it is not generally realized how frequently statements of this same character occur in the best of what are known as secular or national documents.

Our own Declaration of Independence is a case in point. Though drawn up by the American colonists in revolt, it is in our day as highly valued by the English people themselves as by us, and by all friends of humanity everywhere. The reason is not far to seek. The Declaration of Independence contains a few statements of fact which are contrary to physical testimony, but which appeal to the spiritual sense of all men who love mankind, and thus they receive a generous stamp of approval, although the full import of these statements cannot be said to be generally understood even to-day. Viewed superficially, or from the standpoint of physical testimony, these statements in the Declaration of Independence might be called a hodge-podge of expressions of abstract hope which ignore the real facts of life, and are inexcusably beside the mark, as well as unscientific to the last degree. Hence, in spite of its historical worth and all its weight of tradition and national prestige, the Declaration of Independence has by no means escaped adverse criticism from those who cannot appreciate metaphysical truth. It was wrong from the heart of a new-born nation in the hour

of common peril, and so it has touched the heart of humanity at large, even though some of its phrases are still very much in advance of the average comprehension. Of course it is not claimed that the metaphysical statements in the Declaration of Independence can be taken as guides to heaven, harmony, or as explanatory of the Truth of being, but under the spiritual lens of Christian Science these few words in our national document do acquire a profounder meaning, and our admiration is heightened for the insight and farsight of the good men who affixed their signatures to statements so much in advance of their own times. The main body of the document consists of matter which has long since become obsolete. But side by side with this temporary and vanishing view of affairs the signers of the Declaration of Independence also subscribed to words which have the ring of immortality. They agreed in saying:—

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness."

Not without some show of reason, objectors can say it is self-evident that all men are *not* created equal, whether they be considered from the standpoint of physique, or of social, economic, or political conditions. We are told that some are tall, others short; some fat, others lean; some are born rich, clever, enterprising, or healthy, others poor, stupid, lethargic, or sickly. When the phrase "all men are created equal" is interpreted as applying to human rights, other objectors urge that the differences between men, enumerated above, make equal rights impossible in human society. And yet the signers of the Declaration of Independence were rightly inspired when they made the statement that "all men are created equal."

It is not necessary that they should have understood the full purport of this saying, carried to its highest spiritual interpretation, in order to earn our gratitude; but Christian Science reveals in its teachings that their statement was true in a sense that does not appear on the surface.

It should be understood that the real man, to whom such statements do apply, is not a piece of anatomical mechanism, controlled by material forces and subject to physical phenomena, but that he is made in the image and likeness of God, the one Mind, Spirit, and is, therefore, mental or spiritual, and not material. The immortal ideas of God are His children, and they are indeed created equal in their immortal rights, in their opportunities, in their access to God.

But Christian Science goes farther than the phrase in the Declaration of Independence was intended to go, for it declares that all God's children are not only created with equal rights, but are also created perfect. To state that all men are created perfect does not imply that they are all alike. Imagine a perfectly kept garden, containing every kind of flower; these would differ very strikingly one from another, but each would be perfect in its way. It would be noticeable that each flower expresses an individual idea and seeks a certain environment where it would find the most congenial surroundings. It would also be found that if, for example, the little violet, perfect in its way, fragrant and dainty within the sheltering shade, and the American

Beauty rose, conspicuously lifted into the glare of light, should try to exchange places, the result would be disastrous to both violet and rose. Yet they are created equal, and each is a perfect flower.

The garden of perfect flowers is the kingdom of heaven, which is here and now, to be discerned by all men, as they awake to realize that man is spiritual and not material. In that day the perfection, as well as the equality of men, which already exists in reality, will be made manifest to all, and the statement in the Declaration of Independence will be proved in a manner which the signers of that document were not capable of explaining to the world, because they did not understand it.

Individual men have their distinctive capabilities, their special functions to perform, and they find their right places when they turn to the one Mind, Spirit, which is God, for guidance.

There is metaphysical discernment also in the declaration that all men "are endowed by their Creator with certain unalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness." Interpreted by Christian Science these capitalized "Rights" are recognized to be veritable heirlooms of man, and they constitute part of his eternal birthright as the child of the heavenly Father. Christian Science teaches that God is Life, eternal Life, hence man, made in the image and likeness of God, must express this eternal Life and be immortal. Through spiritual sense we are enabled to battle with the false belief of doom and death, and to master it daily until such time as the last enemy shall be completely and finally destroyed. A right understanding of "Liberty" ensues when the material and magnetic influence of self-will is disobeyed, and liberty is learned to be not a license to do as the general human consciousness may direct, but as God, good, wills in His beneficent wisdom and loving kindness. Liberty thus interpreted means obedience. It carries with it a sense of profound gratitude and great peace.

Above all, this right sense of "Liberty" leads Christian Scientists out of the mazes of fear into the glorious freedom of the sons of God. Nor can "the pursuit of Happiness" ever betray the faithful Scientist into false positions when holiness is made the inseparable companion of happiness, and this is the teaching of Christian Science. Many weary and long-suffering patients who come for Christian healing are so broken in spirit that they say happiness is not for such as they, and imagine they belong to a class apart, to whom "the pursuit of happiness" must ever be a hollow mockery. Such people can often be helped by bringing them to a recognition that "the pursuit of happiness" is a universal right, and that Christianity means happiness now and here, as the result of overcoming contrary beliefs, fears, and a death-dealing distrust of God.

This brief examination of certain statements in the Declaration of Independence is intended to show that humanity instinctively makes its periodic proclamations of progress in the terms of metaphysics, and does not allow the obvious testimony of the physical senses to contradict such statements of fact. Therefore any criticism of Christian Science which may be made on the ground that it transcends material sense testimony and human experience, and establishes itself upon metaphysical evidence and spiritual comprehension, is rebuked even by the customary phraseology of mankind in declaring its independence from unjust conditions, outworn and outgrown.

Advancing Steps.

J. E. FELLERS.

IT is well to meet all with a cheerful smile, and to speak a kindly word; it is well to lend a helping hand to those whose lines have fallen in unpleasant places, but the very best help we can give to others is to live from day to day as

closely as possible to the great truth revealed to us in the Bible and in Science and Health. In this way we inspire others to look up and away from the things that blind them, and this is what Jesus meant when he said, If I be lifted up I will draw all men unto me. In our Christian activities we should keep a steadfast eye upon the sweet promises of our Saviour, and we should not forget that a full realization of these promises comes as successive steps are taken, and these steps must be taken from the point where we are at any given hour. Before we take the step which brings us to the top of the mountain peak, we must first take those which successively lead us to the last one, and each must be taken at the proper time.

Those who are unacquainted with Christian Science, and who look in wonderment upon its marvelous work, are asking that old question, "Art thou he that should come?" Whoever gives to humanity the evidence of a consecrated Christian life,—as described in the Sermon on the Mount and shown to us again by Mrs. Eddy,—is giving the best answer to that question. He is proving by work well done that Christian Science can do all for humanity which has been claimed for it. He has learned that while it is a wonderful thing to evangelize self, it is even more wonderful to evangelize by precept and example those with whom he comes in contact from day to day. Step by step he has attained to his present understanding of Truth, and step by step he will rise to still higher demonstrations.

* We hear one ask, "How may I learn these deep truths which make a Christian Scientist?" Just take firm hold upon the highest spiritual fact you have ever learned, cling steadfastly to that fact amid puzzling doubts, and "In the secret place of the most High" declare and realize God's allness until you are lifted to a still higher understanding.

One of our great American poets, standing upon a hill-top one winter's evening, was reflecting as to what particular line of work he should follow. He was a young man and had made no choice. He had a sense of doubt and uncertainty. His attention was attracted to the flood of light that overspread the sky as the sun went down. While contemplating the beauty of that New England sunset, a solitary bird on steady wing sailed along the horizon just above the snow-covered hills that stretched away to the west. He watched the aerial traveler until it disappeared from view. Then he felt a new hope springing up within him. Before he slept that night, he wrote the lines "To a Waterfowl," the last verse of which indicates clearly that his thoughts had risen above material sense.

He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

Light.

B. H. NORTON.

The entrance of thy words giveth light; it giveth understanding unto the simple.—PSALMS.

THE word light, even when taken in its literal meaning, signifies much. Light seems to simplify our existence upon earth because we depend upon it in many ways. Take the daylight; what would our existence be without it? Not very happy, to say the least, now that we have tasted of its beauties, but how often do we stop to realize what this light really is to us? Daily should we offer a prayer of gratitude to God for this alone. Then take the beacon-light; where would the mariner be if it were not for this light to guide his craft? Is our gratitude going out to God that our brothers and sisters are being guided across the waters by these lights?

Light is an idea which we could dwell upon in a thousand ways, and see the good it produces, but there is one light we must know more of, and that is the divine light which always has been and always will be. This light is the Life

of men, their guide to eternal life, and it never goes out. It is the light of intelligence, understanding, wisdom. This light shows us how to shine out that others may clearly see the way to follow. Christian Science explains to us how to find this light and keep it ever with us, glowing in our spiritual consciousness. It shows us how to reach God while here upon earth; and where God is there is light forever, and we can never be in darkness. Christian Science dispels all dark beliefs from our state of consciousness, and lets in the light of understanding which should always be there. This light came to Paul and to others in his day, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

As we are awakened from our darkened material beliefs, our eyes are opened to the real light that has always been around us, but we have not seen it, because a veil of material belief has prevented us from seeing beyond materiality.

Now, as the sense of self is dispelled and we seek the light of life, we find that we can only receive by giving. A light where no one can see it is useless, so we must give out if we expect to receive. Any demonstrations of healing that are given at the Wednesday evening meeting, no matter how small they may seem to us, will give light, and thus aid others who may be floundering for just that help, even as a ship without a beacon to guide it. I know that the mere mention of a bruised finger which was healed in five minutes' treatment, brought enough light to another to give a good testimony relative to one of his first demonstrations, made years before. We cannot afford to let our light be hid. We should not be afraid of the ridicule of any so-called friends, but should take our position and hold it even though the whole world turn against us. God is our shield and buckler.

One of the latest attempts to heal disease is by the light from radium. Christian Science heals all manner of disease by the light of Truth, and shows us how to find this God-given light, and reflect its rays through the darkened sense of the patient until his eyes are opened and the darkness disappears. In this way Jesus healed. He opened the eyes of the multitude to the spiritual light, and took them up and out of their beliefs in matter, and showed them its nothingness. The Psalmist said, "For with thee is the fountain of life: in thy light shall we see light."

We must work and walk with God in every conscious thought, to have this light and reflect it. The road may seem steep at first, but the clearing away of the stumbling-blocks will make our progress safe and sure.

Our dear Leader, Mrs. Eddy, has never swerved from her path, nor allowed her light to burn low. Her work is a proof of the light she is reflecting, and by following the teachings of her grand book, "Science and Health with Key to the Scriptures,"—each statement held within our consciousness, as one would set a diamond in a golden sunburst to reflect its rays of light,—the truth reflected by us will light the way for struggling mortals till they reach a position of absolute freedom, where they will themselves reflect God.

The Study of the Lesson.

MARY L. BEST.

"READ, mark, learn, and inwardly digest." This command I seem to hear repeatedly in regard to our Lesson-Sermons, and I know that, in proportion as I obey it, there is an increased understanding of the message contained in the Scriptures. Many incidents and experiences in my daily life and work would, probably, pass by unnoticed, and their spiritual import be overlooked, were it not for some words of the Lesson that come at the same time, and teach me just what these things mean. The Lesson thus becomes a teacher and healer, and we cannot afford to neglect it. At first reading a few of the thoughts impress us most, then others

at the next reading, and so on, until, when it is finally read at the Sunday service, the bud has developed into full bloom, and our appreciation of the flower is in proportion to our interest in the unfolding of the bud.

One morning before breakfast, I was reading the Lesson on "Mind." A section which explained the difference between immortal Mind-reading and mortal mind-reading (Science and Health, p. 83), was particularly interesting to me, and my earnest desire to discern clearly the difference, was more than usually satisfied at this reading. When the section was finished, I seemed impelled to stop and declare the truth for a patient whom I was helping at that time. Then I went on and finished my reading of the Lesson. I learned afterwards that on this morning the little girl had wakened with a violent headache, and had turned at once, with child-like faith, to God and asked Him to help her. Her prayer for healing, and mine for understanding, uttered at the same time, were both heard and answered. It was the operation of immortal Mind controlling the human mind that led me to declare the truth that morning, and her need was discerned, not by any process of mortal mind-reading, but by immortal Mind, which is ever near, and responds to every call for divine aid. Had it not been for the study of the Lesson I would probably not have received this teaching.

In reading the Lesson we imbibe more of the truth than we are always conscious of, just as the healing effect of truth is experienced even when not fully recognized. I remember once, after having seen a patient receive immediate relief, I was conscious of a great sense of gratitude. Upon analyzing this feeling, I found that my gratitude was not so much because of the healing that had been done,—not that some one had been sick, and was healed,—but rather because of the understanding that there is no sickness, and the peaceful sense I had of God's omnipotence and omnipresence. I could see that this sense was both natural and real.

The next day, on reading the Lesson, it was clear why my thoughts had followed this trend the day before; and although I had not especially noticed the references, I must have received their teaching; for they brought a clear realization of Truth's ever-presence and power.

That it is a sermon unfettered by human hypotheses is undeniable. My appreciation of the Lesson-Sermons increases daily, and I am only too glad to express my gratitude to God, to our Leader, and to those whom God uses in preparing these Lessons for us.

The Music that Carries.

I've toiled with the men the world has blessed,
And I've toiled with the men who failed;
I've toiled with the men who strove with zest,
And I've toiled with the men who wailed.
And this is the tale my soul would tell,
As it drifts o'er the harbor bar:
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far.

The men who were near the grumbler's side,
Oh, they heard not a word he said;
The sound of a song rang far and wide,
And they harkened to that instead.
Its tones were sweet as the tales they tell
Of the rise of the Christmas star—
The sounds of a sigh don't carry well,
But the lilt of a laugh rings far.

S. W. GILLILAN, in *Success*.

The exclusionist in religion does not see that he shuts the door of Heaven on himself, in striving to shut out others.—EMERSON.

Selected Article.

Chroniclings.

If the Chronicler should be favored with the experience frequently enjoyed by gentlemen in ancient folklore and modern romance, of having his animation suspended for a few centuries and "coming to" in A.D. 2405, let us say, with his twentieth-century memories, standards, and points of view unimpaired, he would no doubt find much to surprise him in his new environment. He does not think, though, that he would be greatly surprised to find all mechanical means of communication between mind and mind as obsolete as telegraph wires seem likely soon to be, mind reading as universal an accomplishment as breathing now is, every one's inmost thoughts an open book for every one else, and the secrets of all hearts disclosed. The Chronicler fully expects this to come to pass in the natural and ordinary course of human development before the history of the human race reaches "Finis." The expectation is not merely fanciful. It is based on reasons whose full statement is now unnecessary, because the mere suggestion that such a development is possible is all-sufficient for the purposes of this Chronicling. Attention, though, may briefly be called, in passing, to these facts: First, the extreme inadequacy for their purpose of all existing mechanical means, including written and spoken language, of communication between mind and mind, which suggests the inevitability of their supersession by something better, because men are not going to remain always content to be islands "shouting unintelligibilities to each other across seas of misunderstanding." Second, the obvious impossibility that men can ever attain to the realization of even human ideals of human perfection so long as it is possible for a man to hide his real mind from his fellow-men and so long as his thoughts are almost wholly free from the wholesome restraint imposed on daily actions by "a decent respect to the opinions of mankind."

But though the Chronicler would not be surprised, under the given conditions, to find himself living in an age of universal telepathy, with his crude, undisciplined, anarchistic twentieth-century mentality utterly bared to all the minds about him, he would no doubt be greatly inconvenienced and embarrassed. He even suspects that the twenty-fifth century persons about him might regard him as a criminal so dangerous, and a source of corrupting error so menacing that they must, for the continued welfare of society, relegate him to permanent unconsciousness, and that he himself would welcome his relegation as a refuge from intolerable shame. And, mind you, the Chronicler, who is by no means a self-depreciating person, has no idea that his inmost thoughts are in the least degree more unfit for publication than those of most of his contemporaries. Consider your own case, good reader. You are, the Chronicler takes for granted, a most respectable and worthy person, loved and honored by many whose good opinion you value. How would you like to live in a community of mind-readers; to be aware that every least, unspoken thought that found even momentary lodgment in your mind was known to all your neighbors and that you couldn't possibly help it? Don't you think you'd move out of that telepathic neighborhood in a hurry? You have dreamed—everybody has—of finding yourself publicly appearing in a state of extreme dishabille, unable to escape from the eyes of the multitude, unable to find aught wherewith to veil yourself, unable to reach a hiding-place. You can recall the feeling of shame and wretchedness which that rather common form of nightmare brings with it. Suppose that, in your dream, it was not merely your body, but your soul that crouched naked before all the world of those who love and those who hate you. What sort of a nightmare would that be? Is there a human being alive who can, without a touch of terror, contemplate the possibility of an invention or discovery that shall lay bare to all the world his every thought? Life would be intolerable,

impossible even, under such conditions, you say. And you are right, premising that men are as slovenly about their minds, as careless about the visitors they admit to the sanctuary of their mentality, when this supposed invention or discovery is perfected, as they are now. There is no disputing your contention, and your contention is a terrible arraignment of humanity in its present stage of development and of modern civilization. It is a confession that the world is inhabited exclusively by whitened sepulchers, inwardly full of corruption and dead men's bones of savagery, folly, error, superstitions, fears, wickednesses.

Consider the supreme importance among the facts of human life, as we know it, of man's thoughts. Humanly speaking, there are no other facts in life. What men think, that they are. Our thoughts are our lives. In them alone we [mortals] live, and move, and have our being. They make all our happiness and all our sorrow. Even in the material world about us there is not one artificial thing, great or small, that is aught but a human thought expressed in one or another material medium. In a phrase, thought is "all there is of it." . . . [Who can say that mind is] the product of certain material machinery—tubular and vesicular neurine and so on—packed within our material bodies, set going by its own inherent power, for the purpose of manufacturing thought and continuing automatically to turn out thought until it is broken or worn out, when it stops and thought ceases? Who can accept such nonsense seriously?

The brain and the nerves are no more mind than the bits of iron and brass and copper that electricians use in their business are electricity. Before the simplest and most primitive electric apparatus was devised by man, electricity was, and if every vestige of electric machinery and all human knowledge of electricity were instantly swept out of existence and memory, electricity would still be. So mind, mentality, thought, whatever you choose to call it, was when there was no such thing as a human brain and will be when there is no longer any such thing as a human brain. Before [mortal] man was and after [mortal] man has ceased to be, Mind IS.

Man habitually lets it [his thought] get in such a condition that he is afraid and ashamed to let any one see it, and shudders at contemplation of the possibility that some invention or discovery may one day uncover it for all the world's inspection, with the clear light of truth illuminating its uttermost corners. Of all that a man hath there is nothing as to which he is so careless as his thoughts. "What difference does it make what a man thinks, so long as he keeps his thoughts to himself?" is the commonest of questions; to which the correct answer is supposed to be, "It makes no difference." The correct answer really is, "It makes all the difference in the world, and no man can keep his thoughts to himself." The least thought that comes into your mind is potent and immortal. It leaves its ineffaceable mark to affect your whole life and the lives of all about you. And yet a man will worry infinitely more about a pin-scratch on his finger than the wound an evil thought inflicts on his mind. Every decent man alive spends more or less time every morning when he arises to make his body presentable before going forth from his chamber to meet his fellow-men. How many of us ever think of making our minds presentable? How often, since the day you were born, have you given your mind a bath, and made its toilet, so cleansing and ornamenting it that you would be proud to let the whole world see it? Suppose you did that every morning, so that you could go forth to your labor and your work with a mind free from all soil of evil, of malice, of hatred, of all uncharitableness, of fear, of greed, of anything that you would be afraid or ashamed to let all the world see. Suppose every one did that, as every one will have to do in A.D. 2405, if the Chronicler's expectations of that period of the world's history are realized. The world would be a very different and far pleasanter place to live in, wouldn't it? Nothing is truer

than that life's aspect for each of us is governed entirely by the individual point of view, that the world is for each of us what we make it with our thoughts, that the measure we mete shall be meted to us again, that what we give out to others we inevitably receive back from them, and evil comes to him who evil thinks and *vice versa*.

[The above article, which appeared in the *Rochester* (N. Y.) *Democrat and Chronicle*, was sent to our Leader in company with the following letter.—ED.]

Rochester, N. Y., July 17, 1905.

Rev. Mary Baker Eddy, Concord, N. H.

Dear Leader and Teacher:—As a token of how the truth you have taught is leavening thought, I think you may be interested in the following "Chroniclings," from the leading paper of western New York. It is from the Sunday issue, and this column is a regular feature. The gentleman who writes it is not a Christian Scientist, and wrote this at the suggestion of a friend, who simply named the topic.

The signs of the times are all encouraging in the work here. With love and loyalty,

Faithfully,

ARTHUR R. VOSBURGH.

Work in Sydney, Australia.

It is with heartfelt gratitude to God, the giver of all good, and also to our Leader, Mrs. Eddy, that we report the growth and activity of every branch of the church work. The attendance at our services has steadily increased, and for some time past our hall has been quite inadequate to accommodate those who desired to come.

Many difficulties were encountered in the endeavor to secure a larger hall for our services, but now we all rejoice that divine Love has met our need in this regard, and a suitable church home has been procured at Royal Chambers, Castlereagh Street, with a seating capacity for two hundred and fifty persons.

Two services are held on Sunday, the average attendance at the combined services for the past few months being one hundred and thirty-eight. Many strangers are present at our testimony meetings, where we hear numerous expressions of deepest love and gratitude to our dear Leader for this wondrous revelation of Truth given in Christian Science, whose message of healing is bringing surcease to the broken-hearted, strength to the weak, and salvation to the sick and sinful. This message of love was first brought to our shores by our text-book, and it has gladdened and transformed many homes in this land of the Southern Cross. We often hear good testimonies of healing through the reading of Science and Health. One was that of a young man saved from a suicide's grave.

Our Sunday School has made very satisfactory progress, the number of children enrolled being forty-three, with an average attendance of thirty-six. Their demonstrations prove what the understanding of Truth has done for them. The superintendent of the Sunday School and the teachers express thankfulness for the latest guidance in this important work given by our Leader. It has awakened renewed interest in feeding "the lambs," giving to these little ones some understanding of our duty to the one Father-Mother God.

Our Central Reading Room is well furnished and conveniently located in the city. Two thousand five hundred and eighteen readers visited the room during the year (apart from purchasers of literature). Many were strangers seeking information on the subject of Christian Science. Becoming acquainted with the Christian Science publications, in this way, they were led to study our Leader's works, and afterwards to attend our services.

Last November an important branch of the church work was inaugurated in providing a committee for the distribution of Christian Science literature throughout the State of

New South Wales. The church members have generously co-operated with the committee, and with satisfactory results. Very many copies of the *Sentinel* and *Journal* have been forwarded to the remote parts of New South Wales.

Fourteen libraries in the inland towns have accepted the literature, and they are now regularly supplied with *Sentinels* and *Journals*. In Sydney the two public libraries and the two daily papers receive the current literature. Copies of Science and Health have also been placed in some of the country and city libraries. The committee is now awaiting permission from other centers to present copies of our Leader's works.

Good results have been reported from the reading of the literature distributed in this way. Apart from the organized method of distribution much has been accomplished by members of our church and friends. The librarian's report shows that during the year 150 copies of Science and Health, 118 copies of other works by our Leader, 2778 *Sentinels*, 469 *Journals*, 566 *Quarterlies* were sold. The entire sales amount to about twelve hundred and thirty-three dollars. The number of *Sentinels* and *Journals* now on order is one hundred per cent and seventy-one per cent more respectively than at this time last year.

It is with interest we hear of the progress of the building of The Mother Church. It was unanimously agreed at the annual meeting to forward to the Treasurer of The Mother Church Building Fund, the collections received on the last Sunday of every alternate month. The Sunday School on hearing of this resolution agreed to do likewise.

We feel we have cause for joy in seeing the steady progress our beloved Cause is making in Australia, whose motto is "Advance Australia." That advancement we know can be best achieved by the spiritual understanding of the Scriptures so perfectly interpreted to us in Science and Health.—CLIFFORD A. NEWMAN, Clerk.

The Lectures.

Auburn, Me.

Before a large audience in Auburn Hall last evening [May 23], Judge Septimus J. Hanna of Colorado Springs delivered an interesting and instructive lecture on Christian Science. J. L. Reade, Clerk of Courts, introduced the speaker, saying in part,—

A faith which in the short space of less than a single generation has sprung into being, and works as mightily in the land as has Christian Science, must have in it much to appeal to mankind as reasonable and true, and it should, therefore, be a privilege for you to hear that faith explained this evening by one of its advocates.—*The Lewiston Sun*.

Decatur, Ill.

A good audience was present at the Opera House, Thursday evening [June 1], to hear Judge Clarence A. Buskirk deliver a lecture on the teachings of Christian Science. The speaker was introduced by Attorney C. A. Ewing, who said in part,—

Christianity is not a new thing, but Christian Science is not only a new thing but an amazing thing. It has grown by leaps and bounds, it has spread like a prairie fire, and those of us not counted among its votaries no longer sneer. If it has not convinced our intellects, it has astonished us with the rapidity of its growth.—*Decatur Review*.

Lectures at Other Places.

Eau Claire, Wis.—Miss Mary Brookins, May 30.
Kirkwood, Ill.—Hon. Clarence A. Buskirk, May 30.
El Dorado, Kan.—Judge William G. Ewing, May 30.
Springfield, Mass.—Judge Septimus J. Hanna, May 30.
Bucyrus, O.—Bicknell Young, May 30.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

"He sent his word, and healed them."

As Jesus was parting from his disciples he said, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," and it is recorded that "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." In this Scriptural record there is no hint that some of our Master's followers were to preach the word, while others healed the sick and instructed the people how to conserve their health.

To Jesus and the early Christians there was no separation of the preaching and the healing,—*"He sent his word, and healed them,"*—and the word of God is of equal force to-day, although so many of Christ's professed followers largely fear to put it to the test.

That the churches of to-day are expected to do something for the health of their people as well as for their morals, is becoming more and more apparent, and we doubt their ability to withstand for any great period this growing demand. The following editorial, which we copy from the *Baltimore Herald*, gives proof of the urgency of this demand as well as of the admitted inadequacy of the generally accepted interpretation of Jesus' teachings,—if the "signs following" are an essential part of Christianity. The *Herald* says:—

"If the proposal of the Maryland Association for the Prevention and Relief of Tuberculosis finds favor with the ministers of this city and the State, a novel campaign against the dreaded 'white death' will be begun in the fall. The pastors of churches have been solicited to open their pulpits to physicians deputed by the association to set forth to the congregations the causes, character, and the method of combating tuberculosis.

"It seems that in Montreal a Sunday was set aside for the presenting of this theme, and a widespread and active interest was engendered in the war in progress against civilized man's worst foe. There is no reason in the nature of the case why the pulpit should not be opened to the discussion of a subject of broadest humanity by the only class of persons who are competent to state the facts and to evoke inspiration in what has come to be a general crusade.

"As the pastor of a Baltimore church pointed out in an article in a religious paper—which has become the basis of the present appeal by the Maryland Association—clergymen are called upon constantly to visit homes and to administer consolation to families afflicted by the entrance of the dread disease. Why should they not then be glad to have that theme discussed in their pulpits in the interest of the lessening of the plague? Religion has to do with spirits corporate, and to-day there is little disposition to limit its ministrations to the strictly spiritual sphere.

"It is likely that the Baltimore pastors will take this view of the matter and the campaign of education proposed be carried out."

ARCHIBALD McLELLAN.

Individual Adequacy.

THE high tides of humanity which surge together upon all possible occasions, evidence the strength and universality of that social or gregarious instinct, the phenomena of which have not infrequently authorized the command, "Go not with the multitude to do evil." The dominion of this impulse is so general, and we are so accustomed to its manifestations, that the exhibition of a disposition to be alone, or to act without reference to prevailing ideas, is likely to awaken surprise if it does not beget a reputation for queerness. And yet all men recognize, in some degree, the inherent grandeur and nobility of a nature which is marked by intelligent conviction, and which, if need be, can stand alone, and firmly, for that conviction,—a well-poised selfhood that does not need the support of conventional thought; that can be content and even happy though without companionship save that of Truth; that is willing to suffer "the loss of all things," as the great apostle puts it, to win Christ.

From any point of view the picture of Daniel alone amid the lions, and in command, is deeply impressive; but we miss its chief significance if we do not read, in his calm supremacy over bestial fierceness, the story of conquest over mortal sense and self by an incorruptible knight of Truth. In the day when enemies were plotting and friends were counseling "discretion," he had "come out from among them" all and been "separate;" he had chosen to stand alone with God and solve his individual problem, and in the hour of trial he found that in so doing he had solved all problems; the harmlessness of every beast of error, in the presence of Truth, was demonstrated. The lions were no less lions, but there was no longer the scent of flesh about him, nothing that answered to their hunger. In his ascent to an exalted plane of spiritual consciousness and determination, he had left the things that feed animality behind.

Though Daniel's experience was in many ways unique, the test he so grandly met is one which all are called upon to undergo, and the days are few in which the spiritually aspiring are not required to be indifferent to some edict of custom, some generally accepted belief, long indulged habit, or presuming personality. Sooner or later each must learn for himself that the only place of safety is found when he is alone with God; in the stress and fury of temptation's tide the arm of none other can save. In writing the Galatians, Paul exhorts them to stand fast in the liberty wherunto they were called, the liberty of being a man for one's self, no longer dominated by circumstance, impulse, educational bias, or personal influence, but free, even as a Son of God. He enumerates the many and blessed fruits of this individual loyalty to Truth, and then adds, "Against such there is no law;" i.e., no lions for Daniel, nor for us!

Until we have acquired this independence of spiritual selfhood we are subject to the intrusion of doubt, false belief, and fear, and to escape their pains we turn with thankfulness to our brother for help. This is well, we could not do otherwise under the circumstances, but every Christian Scientist must realize that in so far as it becomes habitual, in so far as it delays the earnest individual endeavor to find for ourselves and for those committed to our care a healing and saving sufficiency through our own consciousness of Truth, in so far as our spiritual growth is hindered thereby. In coming to Christian Science some may be tempted to replace their past dependence upon physicians with a kindred dependence upon the personality of the practitioner. Instead of asserting their rightful inheritance and bravely trying to utilize their privilege and power in Christ, they fall into a state of chronic timidity and weakness which means enslavement when there should be freedom, retreat when there should be advance, defeat when there should be victory. In keeping with Paul's classification of gifts, we may recognize a special fitness in each for a special work; but the working out of the individual salvation in the over-

coming of sickness and sin, cannot be relegated to another. "Work out your own salvation," said the apostle, despite your fear and trembling. Manifestly God could not consent to an unideal thought or attitude in His least child, and this divine insistency, which through the faultiness of human sense has so often been denominated His "jealousy," demands that each, for himself, shall know God, Truth, as the ever-present and all-sufficient help,—the only Saviour.

We are counseled to be helpful to one another in love, but to be independent in faith and understanding; to find pleasure in every wholesome brotherly association, but to preserve our integrity, maintain our ground, and retain our peace quite regardless of others,—in a word, to be self-centered in Christ.

The gregariousness of the many means simply that the mental poverty of the individual is intolerable even to his own self-conceit. Of Thoreau, Mr. Mabie has said that "he could endure his own society indefinitely, which is rare among men bred, as most men are, to be interested rather than interesting." Manifestly it is impossible for one who is a stranger to noble thoughts and unworthy of self-respect, to find contentment in his own companionship; but he who is unselfish, who is hospitable to great ideas, and who leans upon his God,—he can never feel dependent upon others, however much he may prize their friendship and good will. He is in touch with a source of strength and inspiration infinitely higher and more satisfying than the human.

It was the offence of Christ Jesus that he made himself "equal with God." He brought to humanity the vision of the true man,—a divine idea, perfect as the Father,—and in the inspiration of this exalted sense Paul gave us the ideal pose of thought for every hour and exigency, when he said, "I can do all things through Christ which strengtheneth me."

JOHN B. WILLIS.

"Redeeming the time."

ST. PAUL's counsel to the Ephesians, that they redeem the time because the days were evil, should be pondered by all. To redeem our time, is to make the best use of it, and it may well be asked how many there are who fulfil this seemingly simple obligation, an obligation which assuredly rests upon all alike. It is not necessary to do more than point to the unnumbered instances in which men with no other capital than their time have acquired great learning and wealth; in a few short years they have gained all the earthly possessions which others have inherited from generations of toiling and hoarding ancestors. Although this is well known, we yet hear it said, so frequently as to occasion no surprise, "I have not the means to do this or that," and perhaps even more frequently it is remarked, "I have no time."

It is manifest that those who have acquired for themselves wealth or learning must have appreciated the incalculable value of time. It is also clear that they must have been animated by a definite purpose which they kept steadily in view. Whether or not the acquisition of wealth and fame is deemed a satisfying guerdon for a life's labor, is not the present question. The point is this; viz., any earthly good may be gained by those who devote their time and energies to its pursuit, a proposition no longer problematical.

In Christian Science we learn that there is, in reality, but one good; namely, spiritual being. This is no mere theory to those who grasp its profound meaning, it is a demonstrable truth which is sustained by the proof of a changed consciousness, a consciousness that soon works out a corresponding change in conditions. It replaces disease and discord with health and harmony, and is the secret of success, expressed in the Master's words, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." His rule has no place for the divisions of covetousness nor for the subtractions of dishonesty. In its unqualified declaration that all good things will be

"added unto" those who seek "first" the things of Spirit, God, this rule is final authority. In spite, however, of its lavish provision for man's need, we find those who continually defraud themselves with the delusion that they have little or no time for spiritual things. Procrastination has very properly been called the thief of time, and a subtle thief it is, for under its evil influence mortals come to believe that it is not necessary to seek the kingdom of God first, and they soon find themselves confused and impoverished even with relation to their earthly affairs. If spiritual reality be first in importance,—and Christian Scientists know that it is,—it must also be first in point of time. Time is but wasted when any duty is undertaken without a clear sense of the demands of divine intelligence, the source alike of strength and of swiftness, of energy and of endurance, the endurance that sustains thought to the end of every problem.

To give our first and best service to God does not mean that duties imposed by present conditions should be neglected. On the contrary, we can best prove our fidelity to Truth by the faithful and intelligent performance of every legitimate task. If thought goes first to God in everything we attempt, a wonderful illumination results. No time will be wasted in wrong thinking when we commune with Divine intelligence, and all work thus undertaken bears the hallmark of excellence, and promises yet greater attainments.

With the true sense of time and service the days no longer seem "evil," but good, and each affords an opportunity to acquaint ourselves with the divine Mind and be at peace, while "redeeming the time" from profitless endeavor, and learning, with the wise man, that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

ANNIE M. KNOTT.

Letters to our Leader.

Sydney, N. S. W., May 24, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H., U. S. America.

Dear Leader and Guide:—The members of First Church of Christ, Scientist, of this city, assembled, desire, from overflowing hearts, to express their loving gratitude to you, the Discoverer and Founder of Christian Science, for the understanding of Truth which has flowed into the lives of all through the study of your inspired book, "Science and Health with Key to the Scriptures." We do not wish to intrude on your time, but believe that it will interest you to hear from the far East that we are reaping many blessings and benefits, both physical and spiritual, and we know that they are the result of the revelation to each hungry heart that divine Love, the only power, is present here and everywhere.

Our little church is growing in spiritual understanding and adding to its numbers. At the Wednesday evening testimony meetings your name is constantly mentioned with deep reverence and gratitude for all your unselfish labors of love on behalf of the world. The Christian Science textbook is frequently referred to as the Key which has opened the Scriptures to many who had laid the Bible aside as incomprehensible, and its truth is thus bringing immortality to light. We have amongst us instances of the healing of so-called incurable maladies through the reading of your book alone.

We know that the best thanks we can express is by living purely, healing the sick, and maintaining harmony in our church, that the world may see our good works and glorify our Father which is in heaven.

With gratitude and love on behalf of the Church,

CHARLES H. GIBBS, *First Reader*.

E. FLORENCE BURKITT, *Second Reader*.

Erie, Pa., July 10, 1905.

Dear Mrs. Eddy:—Ever since last May, when I was one of those chosen to receive instruction in the Massachusetts

Metaphysical College, I have wished to express to you my gratitude for that priceless privilege, and to assure you of my appreciation of a teacher so lovingly loyal and so impersonal in his reflection of Truth that it often seemed as if our beloved Leader herself were speaking to us. That sacred season passed within the quiet walls of the building which witnessed "the dawn of Christian Science,"—to quote your loving message to our class,—and in close touch with the stately growth of that noble structure which will proclaim to a waiting and waking world its approaching "meridian," brought to me that for which I had long sought and prayed—a deeper sense of that divine Love which is "the heart and Soul of Christian Science" (Science and Health, p. 113).

Our midsummer communion Sunday was a day of rejoicing, gratitude, and consecration. It was our last Sunday service in our present meeting-place,—a hall which is in many ways undesirable for our services. We have made arrangements with the First Unitarian society to use their recently built church on West Ninth Street, and will hold Sunday afternoon services there. Our reading room is to be moved to a more accessible and central location in the Penn Building. All feel that this is a step onward and upward. The attitude of the Unitarians in this affair is exceedingly cordial and generous. Although this move places us under the necessity of paying two rentals for the time being, until we secure a tenant for the vacated hall, yet our members, knowing that the Love that showed the way will provide for each step therein, not only cheerfully faced this situation but unanimously voted that the first collection taken in our new church home, and one each month thereafter, should be devoted to The Mother Church Building Fund, so long as contributions are needed for that purpose. We had already sent our own building fund, to be added to that of The Mother Church. The addition of new names yesterday increased our membership twenty per cent and the Sunday School shows an increase of one hundred per cent for the year.

Of course I can count, as the result of my demonstration, only a small fraction of these fruits, and I know that my work will be blessed only in so far as I am loyal and faithful to you and to your message,—as I take to heart and follow your admonition to our class, "Watch, pray, demonstrate."

Lovingly yours,

CLINTON B. BURGESS.

Salamanca, N. Y., April 21, 1905.

Rev. Mary Baker Eddy, Concord, N. H.

Dear Leader:—I am impelled through a falling tear to express a gratitude which daily grows fuller and richer, until I exclaim with the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name." Through your inspired writings I have been lifted from the depths of despair, from a consumptive's grave, and from mental darkness into perfect health, strength, and joy, even to the borders of heaven. The very least I can do is to lay my all upon the altar of Christian Science, and daily follow Christ Jesus, whom your life so beautifully exemplifies, as your writings so clearly indicate. I am but one of an increasing multitude, who, redeemed through the merits of Christ, Truth, to-day rise up to call thee blessed.

Lovingly your student's student,

W. WILLARD ROOKS.

Disease is but
A glimmering wraith,
No matter what
Grim error saith
In blatant tone;
And thou shalt know the power of faith
And Love alone.

ANON.

Testimonies of Healing.

On Friday, July 8, a year ago, my son, nine years of age, was accidentally thrown from a heavy wagon on an asphalt paved street, and falling between the wagon box and wheel his body caught in the rear wheel and was carried around twice; the third time he caught hold of the axle and thought, "God will take care of me," and then "went to sleep." When he recovered consciousness his mother had arrived, and he said to her, "Mamma, I am not going to be a cripple." He had a slight understanding of Christian Science and used what he had. In addition to receiving severe bruises on body and limbs, the rear wheel of the wagon passed twice over his right leg between the ankle and knee, causing what the surgeons called a compound fracture. The bones of the limb were crushed the width of the wagon tire, and the bones below where the wheel passed over had burst through the flesh so that they were exposed. Three surgeons assisted in reducing the fracture. They said it was the worst case of the kind they ever attempted to adjust, and they were very doubtful of saving the limb. The accident occurred about noon. When I arrived home in the evening, my son had come out from under the influence of the anæsthetic and was suffering intense pain. I at once telephoned the surgeon and stated his condition, and was given the comforting information that we could expect this condition to continue for at least a week or ten days, and that the only way to allay the pain was to administer morphine tablets, which he had left for this purpose. We kept the child under this influence Friday night. Saturday morning my wife and I talked the matter over. Knowing the condition of the patient, that he could not stand the severe pain, and not wishing him kept under the influence of morphine, we decided to ask for Christian Science treatment, feeling that this was our only hope. I telephoned at once to a practitioner and explained the situation as best I could, asking her to take the case, which she kindly consented to do. In the afternoon, when she called at our home, we found a rather difficult proposition before us, as we wanted assistance from both Christian Science and *materia medica*. This obstacle was removed through the mutual understanding that the only work of the surgeon was to keep the bandages properly adjusted, and that no medicines were to be given. When this was first explained to the surgeon he demurred, as he was afraid the severe shock which the child's system had received would result in bringing on a high fever, and that other complications would set in. He, however, finally consented to our wishes. Sunday morning when he called, he took the temperature, and admitted that he was surprised to find it only one degree above normal,—practically no fever.

I then had a talk with him as to his opinion of the case and its results, and was told that the matter of saving the limb all depended on establishing circulation through the crushed portion of the limb and foot. If this could not be done, the portion of the limb below the injury would die and amputation would be necessary, and in his opinion this would be the result. We advised the practitioner of this situation, and inside of twenty-four hours perfect circulation had been restored, greatly to the surprise of the surgeon. Another surprise was, that in just two weeks from the time of the accident, when the surgeons were adjusting the bandages, it was found that there was no discoloration in the injured portion of the limb, the natural color of the flesh being restored, while a small bruise on the arm was still quite visible. When we dismissed the surgeons about the first of August, we were advised not to allow the boy to attempt to walk before the latter part of December, and then only by having the injured portion well protected with bandages. He walked, however, in the latter part of September without any assistance whatever, the limb being perfect, as was its action.

Many obstacles had to be met and overcome by the prac-

itioner, in treating the case,—such as my wife and I, our trust being about equally divided between Christian Science and *materia medica*. Another, was the surgeon's opinion that there would be trouble in the action of the knee and ankle joints. This also was met and overcome by Truth. When the child was first allowed the use of the knee joint, the action was perfect and painless, as was also that of the ankle when he was allowed to use the foot. From the time Christian Science treatment began, his health was perfect and he did not suffer over an hour's pain altogether.

After such a proof of God's power, and the great blessing which Christian Science has brought to us, we can but feel grateful to Mrs. Eddy, whose pure and unselfish life God has seen fit to honor, in bringing to us her wonderful book, "Science and Health with Key to the Scriptures."

JAMES W. MINNICH, Toledo, O.

I owe every moment of my life for the last two years to God and His truth as revealed in Christian Science. Only those who have experienced the awfulness of facing death can appreciate with what gratitude I can say this. I was rescued from what seemed to me then to be death's portals closing about me, caused by hemorrhages after premature birth. I was alone in the house and not able to call any one; when my husband did come he called a physician as quickly as he could. I had been feeling ill through the day and had sent word to a practitioner, who received my letter about the same time that the physician arrived. I heard the physician calling my husband and saying he was afraid I would not "pull through." This roused me from a sort of stupor,—my heart went out in prayer to God for help through Christian Science, and I declared with all the strength I had: God is my Life. This statement of the truth, together with the faithful work done by the practitioner, so completely changed the conditions that I felt quite strong within half an hour, and the doctor left, stating that everything was right. The loss of blood was so great from the hemorrhages that I looked like a corpse and could not get warm. Notwithstanding all this, the word of Truth was all-powerful. The third day I was up about the house all day, doing the work, and within a week was as strong as I ever was and a picture of health. I have never suffered from any of the ill effects that are common in such cases.

The spiritual awakening at this time was so great that material things appeared in their native nothingness. It was surely a realization of the kingdom of heaven within (consciousness), and I have been a different woman ever since, as those of my immediate household could testify. God has indeed bound the stubborn will, and in great measure roused me from the stupid rest of materiality. I used to say that, even if I could, I would not practise Christian Science healing. Now I can say that the voicing of the truth for others brings to me the greatest joy I have ever known.

I could no longer honestly remain a member in my former church, as it denied the power of Christ, Truth, to heal in the present day, of which I have had such powerful proof. To break my former church connections was to me the greatest cross, but I knew that I ought to take my stand and acknowledge Truth, and I felt sure that if I would grow in understanding I must obey. One dark hour when I felt that I could not stand the seeming shame and persecution, I prayed to God for help to do what was right, and the burden was lifted. Since that blessed hour, I have never doubted, or felt like turning back, for I know that divine Love has directed me, and will guide me in this straight and narrow way. Being the first to bring Christian Science into this community, we were persecuted; but those days were the happiest I have known, proving the truth of the Scripture, "Blessed are ye, when men shall revile you, and persecute you . . . for my sake."

It was to tell of a demonstration of the power of Truth at the time of the birth of our baby daughter that I first

began this testimony, and I hope it may help to dispel the darkness for some dear sister who is held in the bondage of fear. Our baby was born without pain. Every law of *materia medica* was rendered powerless by the law of God. Two sister Scientists were with me, and I received absent treatment. Several hours before the birth were spent in reading the Bible, and in repeating passages from Science and Health. It was a glorious spiritual feast, and we felt God's presence with us. I was just as strong after the baby was born as I was before. I waited on myself and the child from the first; did whatever was necessary for me to do, and after the second day did my regular work, which was easy for me to do, as I felt strong and well.

I long to voice a little of the love and gratitude I feel for our beloved Leader. When I think of the great good she has done, my heart is flooded with a love that cannot be expressed.—MRS. CATHARINE JOHNS, Cotter, Ia.

Fifteen or sixteen years ago, when "other helpers" failed, the "Help of the helpless" came to "abide" with me through Christian Science. I was led to a Christian Scientist of Indianapolis to ask for help, and was lifted above the desire for material aid. After the first prayer of the Scientist I went home and threw away my last bottle of medicine, which a short time before had been purchased with my last penny. Need I state that I did not and could not find peace and rest in the way that I was looking for it, but he that seeketh in Truth's way findeth. After three weeks' visits to the Scientist, I was much benefited, and after thorough and careful study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, my desire was to help others.

Before having class instruction I had a great desire to have a copy of Science and Health of my own. Not having the money to purchase one, I gathered together what had once seemed a treasure to me,—a small library,—with my school books. I took them to a second-hand book store, and received for them just enough to get a copy of Science and Health. I think I had not read it through when I found I was no longer in bondage to a severe pain in my back, which, with many other ailments, had troubled me much. Thus I was led to know, first through suffering, then through the teaching and practice of Christian Science, that in Spirit, not in matter, is our help.

Shall we ever cease to give thanks to God, or cease to love and follow the one whom He has chosen to lead us from sense to Soul?—NANNIE B. JAYNES, La Fayette, Ind.

Words can never express the deep gratitude I feel to God, and to our dear Leader, Mrs. Eddy, for her self-sacrifice for the world. I was healed of the worst form of sick-headache, with which I had suffered from childhood, and many other ailments. The greatest of all the blessings which Christian Science has brought to me is that it has led me to my heavenly Father, and has given me implicit trust in His loving care. It has made the Bible very dear to me, and my earnest prayer is that I may live closer each day to the teachings of the Bible as it is interpreted in Science and Health.

MRS. ANGELINE E. COLBY, Charlestown, Mass.

Some time ago I was confronted with the fear that failure in my work was imminent. I had worked faithfully, but error tried hard to discourage me. For a day I strove earnestly to realize the allness of God and my relationship to Him, and finally the light came, with such a sense of the omnipresence and omnipotence of Love that all fear and discouragement left me, and I knew that all was right, even before mortal sense seemed to acknowledge any change. The demonstration was complete. In place of failure there was success.

To our Leader, who has given us an understanding of the truth which delivers us, and who has patiently pointed the way over many a rough place, my gratitude grows each day.—PHILIP S. BARTO, Champaign, Ill.

One of my chief causes for gratitude to Christian Science is the help it gives in training my children. When the first little daughter came, twelve years ago, ours was a "house divided against itself," and my husband's passive indifference to Christian Science was turned into active opposition when we were called to decide as to the welfare of our little one. My own understanding was so slight and my fears were so great, that only because Christian Science was the truth, and I had acknowledged it as such, were we carried safely through those early years of trial, both physical and mental. Divine Love triumphed in every instance, and when, two years later, another little daughter came to us, I had almost no opposition or fear to meet from my husband. Three years after that, our third and last daughter was welcomed into an atmosphere of perfect trust in the power of divine Principle, which had been so thoroughly tested and proved to be unfailing in its application to every human need, that no parental fear could hold out against it.

At first, I unconsciously expected that my children were not going to manifest any of the weaknesses or faults common to childhood, and great was my dismay and self-condemnation, when our eldest displayed strong human traits, so new to me that I found it hard to handle them. The second child came to us with the seeming heritage of a "delicate constitution," handed down from mother to child, and many a conflict did we have with different forms of sickness during the first years of her human existence, but gradually the manifestations of weakness have passed away, and to-day she is healthy and free. The third child came to us after we had been disciplined, tried, and purified in a measure by these earlier experiences, and she has been always like a ray of sunshine and the embodiment of harmony and love. At times my sense of personal responsibility has seemed so great that I almost sank under the burden, but we are taught that such a condition of thought is itself error, and that the divine strength is made perfect in our weakness. More and more do I learn that the traits we have considered strong and fine, humanly, have to be purified and brought under divine guidance, or else they fail us; while the qualities which we seem to lack, through that very sense of human insufficiency, make us turn to divine Love for strength; and these weaknesses are replaced by the stronger traits because we are so conscious that we cannot of ourselves accomplish the work,—we must reflect divine wisdom, strength, and understanding, else we fail. So it is with these children, and when I see faults or failings I can only point out the line of action for them to take, guide and aid them in every way, be thankful that I can leave them to God's care, and trust in His precious promises for them and all mankind.

LULU Y. GAZZAM, Crystal Springs, Wash.

It has been more than three years since Christian Science brought me from the depths of suffering and despair into the joy of life. At the time of my healing I was living in Houston, Texas, next door to Second Church of Christ, Scientist, and several times attended service there. I was a great sufferer at the time from asthma and chronic stomach trouble, which made life a burden to me. I did not want to live any longer and yet was afraid to die. I was without hope, here or hereafter. Both of my physicians told me in one day that they could do nothing more for me, having tried all known remedies for the disease, and none having helped me, but that a complete change of climate might bring relief. They could not, however, be sure of even this. I had insisted upon having their honest opinion of my case, for I had spent all I had for two years on doctors and drugs. I grew steadily worse and had come to have the habit of taking morphine as a last resort when the attacks came on. My physicians were fine men, standing high in their profession, and were personal friends. They had been so kind to me always, but I felt convinced there was no hope for me in medicine.

Just after this, and while ill, a friend came to see me and said, "Why not try Christian Science? Mrs. ——— had asthma ten years and say she has been cured by it." After she had gone the words kept coming back to me and when I was able to be up I went to see a practitioner. Of all the beautiful days which stand out in my life to be remembered with joy and thanksgiving, that day comes first. The dear Scientist listened to my story, then said that all things are possible to God. She gave me a treatment, and I retired at the usual time,—propped up in bed with chairs and pillows, for it had been many months since I could breathe when lying down. The next thing I knew I was awakened by the sun shining in my face, after a whole night's rest, a thing which had not happened to me in years, and I was amazed by it. I sprang out of bed, exclaiming, "What has happened?" My sister answered, "Why you have slept all night." She had been up with me so much that she was as surprised as I was.

In a few weeks my healing was complete, and from that day to this, more than three years, I have never had asthma, though I have been in all kinds of climate. Many struggles and temptations have come into my life, meanwhile, but I go on my way rejoicing in the power and glory of God, helping others, and knowing that all good things come to those who patiently wait on God. There is only one other Christian Scientist in our town, so we read together and help each other, knowing that others will come and we shall have a church in time.

A short while ago, I was in bed, seemingly quite sick. My friend came and read to me, as the pain in my head was so great I could not read for myself. After one hour all the pain left my body and I had perfect rest. Next day when she came to see me I was cleaning house.

Oh, what a blessed knowledge,—that God's power is for all His children. A just and deep gratitude goes out to that noble woman, Mrs. Eddy, who has brought to so many the light of Truth, here and now.

KATE A. BAUM, Bradentown, Fla.

I am thankful that through Christian Science I have gained a fuller knowledge of God. I thank God that He answered the prayer of my dear sister, the desire which she most faithfully and trustingly held for so many years, that the shackles of iniquity might be broken, which bound me to a belief in sin, sickness, and death. I thank Him that I have been enabled to know the omnipotence of divine Mind, through the healing of sickness as well as sin. I thank Him for lifting me out of the desolation of aloneness and raising up for me friends whose pure affection is based upon the understanding of Truth and Love. I thank Him that, to me, the land which was desolate has become as the garden of Eden. I am thankful that I am being gently led step by step into the great white light of Truth, and that some of my friends follow where Love leadeth me.

Those who are longing to bring dear ones into Christian Science, should never grow weary in this well-doing, for in due time they will reap their reward. For ten years my sister prayed for me, and four years ago she offered me Christian Science, but it was like casting pearls before swine, for it was rejected scornfully, and I went my way thinking that I had put its teaching behind me; but it was not behind me, it was right with me, and was loosening, one by one, the shackles of iniquity which bound me to the belief that I was an infidel simply because I could no longer accept the false concept of God which had been given me in my youth, and I knew no other; the belief that poor, frail, fleeting human love was my staff of support and happiness, and that I was subject to the supposed laws of *materia medica*, that I must have an operation for a second attack of appendicitis, which was healed in two treatments in Christian Science without the loss of a day's work. Now I know that I am healed indeed, because God does His work well and thoroughly. I have also been healed of many

minor ailments, but to me, the greatest blessing is the spiritual healing, the absolute restfulness in the everlasting arms of divine Love, the understanding of Holy Writ, and the trust we can safely place in God. If I love much it is because much is forgiven me, and I ask of Him that my utmost devotion may be "a burnt offering" upon the altar of Truth and Love. I thank divine Mind that one of His children in this age was endowed with that purity of thought, that unselfed love, which enabled her to give to her brethren this beautiful truth, taught in "Science and Health with Key to the Scriptures," and I breathe a fervent, God bless our beloved Leader.—ELIZABETH E. SOUZA, New York, N. Y.

I feel it is my duty to give my testimony, as it may help those who wish to know the truth. I was suffering unspeakable agony with neuralgia in my head, and pleurisy; indeed I was a total wreck, given up by a council of doctors,—left to recover, or remain an invalid. After nearly three months of suffering, Christian Science healed me, and there are no words to express my happiness in God's love. It is indeed most wonderful how divine Love snatches us from the grave, and sets us firm on the Rock, Christ. I wish to say to all that Christian Science has healed me and will heal you, if you will accept it.

MRS. WILLIAM PARDY, Plattsburg, N. Y.

Christian Science came to our home when I was very young, through the healing of a member of the family, but although this was the greatest blessing to our home and I myself received much-needed help, I did not realize until some years later the necessity of doing this work for myself. Finally, problems came into my life which I knew could be solved only through Christian Science, and I am thankful to say that at last I was persuaded to work, for without this earnest, daily striving to understand Truth, I would not have known the great mental and physical freedom that has come to me. All my health and happiness is due to Christian Science. As a child, I was constantly being taken out of school on account of ill-health, and although a college education was a cherished ambition, for some years the possibility of its acquirement looked very doubtful, until this blessed truth came and cleared away the seeming obstacles. My four years in college were filled with harmony and happiness.

I wish especially to acknowledge the great help received from our periodicals. The remarkable life of our beloved Leader fills me with constantly increasing wonder and gratitude, as I daily study and try to live the truth she teaches.—ALTA D. MILLER, Evanston, Ill.

As I look back over the past six or eight years in Christian Science, and then go back in thought over my worldly way prior to that time, there is a difference that I cannot describe. I recall the material belief that one gets pleasure and enjoyment from innumerable sources, and I will say that I tried nearly all of them but failed to get the pleasure I was looking for. I did, however, get my share of the misery and discomfort, and I am thankful to-day that I had this experience, for it led me to accept the truth, as given to us in Science and Health by our dear Leader, Mrs. Eddy. It was indeed the key for me, because it unlocked the mystery that seemed to be about the Bible, and I learned what God is, and that there is no power but God. How true are Isaiah's words, "I will bring the blind by a way that they knew not. . . . I will make darkness light before them." Truth has done all this for me, and is still doing it. It would be impossible for me to tell of all the benefits I have received, but I will mention a few for which I am deeply grateful. I was in bondage to the liquor habit, and had taken a celebrated cure for it. I did not indulge for nearly two years; but I drifted back, and the last stage was worse than the first, as is so often the case under drug treatment.

I was lifted out of this so completely that one would not know to-day that I had ever used intoxicants. I had also been a constant user of tobacco for more than fifteen years, both chewing and smoking. The habit was overcome in a most satisfactory way. I had a stomach difficulty for several years that gave me considerable trouble at times. I had tried everything I could hear of, but received no lasting benefit, and continued to grow worse, until Truth healed me.

Last winter I had an experience in the way of healing that was remarkable, and can only be known by myself and by those who were present. The case was in the nature of a fall from the hay mow to the floor, down a flight of stairs. I got up and did some work, then went to the house, realizing the truth for myself as best I could, all the time; but I seemed to need help, as I was in a distressing condition, both mentally and physically, and vomited blood quite freely. At this point a practitioner was called, and also my mother, who is a Christian Scientist. This is all I knew of myself until I awoke out of the dream, some two or three days later. I awoke as comfortable as if I had just had a nap; everything was clear and peaceful. I was healed! These are only a few of the many cases of healing experienced by myself and in our family, but I feel that I should not take up the space with a more lengthy testimony.

As I said, when I look back over the past eight years, and think of the trouble I have been freed from, it makes me more than happy; and it is comforting to know that I may go on and be freed from all that is unlike God, and become more loving, more brotherly, be more faithful, and attain to that Mind that was in Christ Jesus.

I am thankful to God, and to Mrs. Eddy, that one was so pure as to be able to lead this multitude out of bondage into the light of Life and liberty. I am also very thankful for the *Sentinel* and *Journal*, which bring us a feast of good things.—GEORGE B. PATTERSON, Watertown, S. D.

For a long time I have felt that I must tell of my healing in Christian Science. About seven years ago I was a total wreck. I had been sickly all my life and had many diseases, and some of the best doctors in our city claimed that I could never be cured, as I was failing fast with consumption. My sister persuaded me to try Christian Science, and I went to see a practitioner. After I had told her how afraid I was, she gave me a treatment, and I went home feeling very happy, as the fear of death was gone. When I reached home I tried to tell my sister how happy I was, and that night I asked her if she had noticed that I did not begin to cough at the usual hour. I went to bed and slept well all night, and found that I had been healed in that one treatment, for one by one all the symptoms left from that time. I then weighed eighty pounds and now I weigh a hundred and twenty-five pounds. I am a member of The Mother Church, and am to-day a well woman; all my diseases have disappeared and the truth has made me free. I hope always to prove worthy to be called a Christian Scientist. I am thankful to God, and to Mrs. Eddy. I study our Lesson-Sermon every day and love to read the *Sentinel* and *Journal*.

MRS. HULDAH M. HILL, Toledo, O.

Why is it every "prophet" who has been inspired by the sun spots to speak his mind tells us that something ominous is indicated by their presence? Once in a while it seems we might have a prophet to foretell cheerful things; some one to prophesy that there is to be peace and harmony and happiness all over the world, and that prosperity will wait on every man. Perhaps such prophecies would not come true; but the other sort always fail to materialize, too, if you have noticed. So if we are to be fed on idle forecastings at all, why not demand that they shall be of the pleasant kind?—*Boston Transcript*.

From our Exchanges.

It is clear that no stage of evolution, as we are able to conceive of it, presents itself as perfect. Our intuitions outrun all material concepts; and, precisely as we have been obliged, in tracing matter back to its least specialized form, to posit an ultimate power whose creation must be perfect, so, however much we specialize matter, we have simply a more complex, material organism, imperfect, mortal, and clearly lacking in that perfection which we have been obliged to posit of self-existent omnipotence.

We are therefore forced to the conclusion that any manifestation of this self-existent, ultimate power "was in the beginning, is now, and ever shall be" perfect, and, since the ultimate self-existent power could have been called into being by no power other than its own, we are obliged to conceive of it as eternally self-existent. Since, too, this power is eternally perfect, all its attributes as well must have existed eternally in all their perfection. Hence, to posit the creative attribute on the part of this power is to posit that attribute from all eternity.

Put briefly, and in the usual phraseology, whatever God does at all He must do from all eternity to all eternity; and all that He does is perfect.

Since all our material concepts of the true universe—God's universe—are confessedly imperfect, they must be, to the extent of that imperfection, false, and, because false, unreal.

Our knowledge of that universe in all its eternal, spiritual reality must come to us through the revelation of that perfection which abides from everlasting to everlasting,—the eternal manifestation from the eternal God.

ARTHUR CHAMBERLAIN.
The Christian Register.

The following news item has recently appeared: "The Pawtucket Congregational Church, of which Rev. Frank J. Goodwin is pastor, besides making changes in the form for receiving members, has eliminated from its articles of faith a statement of belief in eternal punishment. 'We believe in the resurrection and the life everlasting' is the article substituted for one which read, 'We believe in the resurrection, and in a general judgment, when a final separation will be made between the righteous and the wicked, the former to enter into everlasting life, and the latter to go away into everlasting punishment.' Only three dissenting votes were cast against the change, although the congregation is one of the largest in the city." The remarkable thing about it is that it is not remarkable! It appears as a news item simply, and hardly makes a stir in the religious world. A quarter of a century ago it would have shaken the Church to its foundations, now it is only an incident in the onward sweep of the current of liberalizing of creeds.—*The Universalist Leader.*

There is a oneness of spirit and a unity of purpose in being loyal to Jesus,—in his love for man, in his devotion to the Father, in his unselfish readiness to suffer for the people. All these are qualities of character, and should appeal to our very best selves, and tend toward the development of the highest qualities of character. When we love God with all our hearts, and love our neighbor as ourselves, we shall be one essentially, and this is of immeasurably more importance than that we should be one organically.

Pacific Christian Advocate.

Men are learning to put less dependence on the forms of theological thought, which must change from generation to generation, and more dependence on the fundamental needs of our moral nature, the enduring distinction between right and wrong, the imperishable marble of character.

JENKIN LLOYD JONES.
The Outlook.

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CHRISTIAN SCIENCE SENTINEL



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Items of Interest.

National.

Secretary Taft and party met an extraordinarily enthusiastic reception in Japan. The tone of the press is unprecedented in its warmth of friendliness. Tokio was en fete, the whole city be-flagged and illuminated. Such a welcome, it is said, has never been accorded to foreign visitors. The Mikado, assisted by the Crown Princess, received the party in audience and after presentations repaired to the banquet hall. A garden party followed the luncheon. The Emperor ordered his private park opened, and the Americans were driven through the grounds. The park was completed three hundred years ago and no foreigners were ever before admitted to it.

James W. Davidson of Minnesota has been re-appointed consul to Antung. This seems to indicate that the President and Secretary Root mean to adhere closely to the policy of the late Secretary Hay, of never considering Manchuria as anything but Chinese territory. Mr. Davidson was first appointed on January 22, 1904. On account of the military operations in Manchuria, Mr. Davidson could not get to his post. Finally, Mr. Davidson was temporarily made vice consul at Shanghai.

The United States National Museum is about to receive a large collection of South American moths, the gift of William Schaus of Twickenham, England, and New York. This is one of the finest collections from this region extant, containing some sixty thousand specimens and hundreds of types, mostly the result of Mr. Schaus' personal collecting.

Foreign.

The special committee appointed by the Riksdag to deal with the crisis which created the revolution in Norway, has delivered its report. The committee declares unanimously that the Government bill cannot be adopted in the form in which it was presented to the Riksdag, and proposes that the Riksdag shall signify its willingness to negotiate with Norway for a dissolution of the union if the

newly elected Storting requests a repeal of the act of union and a dissolution of the union, or if such request is received from Norway after the Norwegian people by a plebiscite have declared in favor of a dissolution of the union.

The Norwegian Government has proposed to the Storting the holding of a referendum on the dissolution of the union with Sweden. The proposal was referred to a special committee.

Coincident with China's notice to the Powers that Manchuria must be restored to her intact, whatever may be the terms of agreement reached at the Portsmouth Peace Conference by the envoys of Russia and Japan, it is learned that the Chinese Government intends to follow up this by demanding of the belligerents a big indemnity as compensation for the occupation of Manchuria by hostile armies. The amount of the indemnity to be asked will be at least \$100,000,000. This amount of damage, the Chinese Government estimates, has been done to Manchuria, a Chinese province, through the trampling down of the fields, the destruction of villages that were seized and held as bases for operations, and the losses and suffering to Chinese through the failure of the belligerents to evacuate Manchuria promptly. It is believed that the real motive in taking such a step is further to define her position with regard to Manchuria to the world at large.

A new congress of Zemstvos and municipalities will assemble at Moscow in August, in which two peasants from each province and also representatives of the numerous liberal unions will participate.

The Moscow police last week seized all the documents relating to the proceedings of the late congress. In that congress the Zemstvos introduced the text of a draft constitution. It follows closely the main principles of the Moscow municipality's draft. It proposes two chambers; the upper one to be elected by the local government electorate, which appoints the Zemstvos, the lower one to be elected by universal suffrage.

The statement issued by the Comptroller of the Currency, in view of the large subscription in this country to the Japanese loan, is of interest. In the Empire there are 2,254 banks of various kinds, the total resources of which aggregate \$953,000,000 in American money, an increase of \$69,000,000 over last year. Loans and discounts amount to \$655,800,000, bonds and other investments, \$113,200,000, due from banks \$63,850, cash on hand \$88,650,000, other assets \$31,000,000. The liabilities of these banks are: Capital, \$196,250,000; surplus and profit, \$58,600,000; circulation, \$46,250,000; deposits, \$475,500,000; due to banks and other liabilities, \$76,400,000.

Ten Powers signatory of the Treaty of Madrid have officially accepted the Sultan's invitation to the international conference on reforms in Morocco. The United States, Sweden, Norway, and Portugal have not yet replied to the invitations extended to them.

Emperor William of Germany and Czar Nicholas of Russia met at a point off the Swedish coast near the island of Bjorkoe on the 24th ult. There has been a great deal of speculation as to the object of the conference.

The population of China, in a statement issued by the Bureau of Manufactures of the Department of Commerce of the United States, is estimated at four hundred and thirty-two millions.

Industrial and Commercial.

A statement of exports from New Orleans to Panama for the six months ending June 30, 1905, shows a pronounced increase over the preceding year. The figures for eleven months ending December 31, 1904, show that various articles of merchandise and manufactures handled through the local consulate amounted to \$325,850.69, as compared with \$280,866.39 for the first six months of the current year.

The boycott of American goods by Chinese merchants seems to be assuming considerable proportions. The boycott is thought to have been initiated by students educated in Europe, America, and Japan. A significant feature of the boycott is that it is confined to a refusal to make fresh contracts. Existing contracts are being fulfilled.

Earnings of the United States Steel Corporation for the second quarter of the year ending June 30, last, were officially announced last week to be \$30,305,116.

General.

The discovery of an ocean desert destitute of every vestige of plant or animal life, and covering millions of square miles of the bed of the Pacific, is the news brought back by Professor Alexander Agassiz, just returned from a six months' cruise in the Government sounding boat Albatross. The discovery is one of the most important made in twenty years, and takes rank with some polar work and with Henry M. Stanley's African explorations. It may overturn all present notions as to deep-sea life. The ocean desert lies almost directly west of the continent of South America and, beginning about 600 miles west of that continent, covers an area approximating 2,000,000 square miles, or a little larger than Russia, extending somewhat north of the equator and south of the twentieth parallel of latitude. This ocean desert is in shallow water, when compared to the immense depth of the rest of the ocean's floor. It is, in reality, an immense volcanic plateau. The average depth was 12,000 feet. There are parts of the ocean which have been sounded to 24,000 feet; so it is apparent that this is not to be regarded as low bottom. This plateau is almost level, daily soundings showing hardly 1,200 feet variation in 2,000 miles. On this vast plain not a vestige of plant or animal life is to be found.

The Atkins Saw Works of Indianapolis has just completed and shipped a large saw containing two hundred teeth, with a Brazilian diamond imbedded in each tooth. The saw is to be used in one of the big stone quarries at Bedford, Indiana. The saw is eight feet in diameter, five-sixteenths of an inch thick, and weighs almost half a ton. This saw has almost a smooth edge. Secured across the edge of the outer rim are two hundred inserted steel holders; imbedded in each is a large Brazilian diamond. The diamond points compose the teeth of the saw, which will be used to cut Indiana limestone into desired sizes. The diamonds are about a karat in size and are very dark. Each stone is valued at \$20. Two other saws, duplicates of the one completed, are in the course of construction and represent a cost of \$10,000.

The vast edifice which is to house the New York Public Library, fronting on Fifth Avenue and filling the ground between Fortieth and Forty-second Streets, is slowly rising. Some idea of its proportions may be gained when it is stated that eighty miles of book shelves are to be supported by the stack-work in the main building. The cost of this shelf work alone will be \$916,703. In the cost of the building, the number of books, and the amount of shelving it will be equalled by few similar institutions. It is to unite the Lenox and Astor libraries, the library of Samuel J. Tilden, and the proceeds in books of a large part of his fortune.

The Blue Hill Observatory, near Boston, is conducting experiments in atmospheric soundings at great heights above the continent along the Mississippi Valley and the eastern tropical Atlantic. The Smithsonian Institution is to defray the expenses of a new series of experiments soon to be made. During the ascension last January the extraordinary temperature of 111 degrees below zero was reported at a height of rather more than nine miles, but it is expected that higher temperatures and less rapid air movements will be found to prevail in July. In the twenty-three previous ascensions, all but one balloon and instrument were recovered.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

The New Creature in Christ.

C. W. CHADWICK.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—PAUL.

THE Scriptures have not a little to say concerning the putting off of the old man and the putting on of the new; and Christian Science brings the subject very forcibly to our attention by making clear to us the necessity of doing this most important work at once. We no longer have to wait on gray hairs or decrepitude to reveal "the old man" here referred to; the young and the aged alike find themselves very intimately associated with this universal belief in the mortality of man, and they begin to-day, if they are wise, to put it off.

One of the great mistakes of the past has been the unwitting attempt to find the *new* man before taking the very first step towards putting off the old, and this has led to all sorts of erroneous theories and conclusions concerning God and His creation, so that men have groped on in darkness, trying to be good at times, trying to love the very opposite of themselves, while still believing mortal existence to be perfectly natural and of divine procurement. This well describes the inevitable result of serving two masters, whether ignorantly or intentionally, and of trying to put "new wine into old bottles."

To believe in two powers, in both good and evil, will never lead to an understanding of the omnipotence of good, nor will a belief in the reality of both mortality and immortality, both matter and Spirit, ever result in a correct understanding of either. Why is it that so many people are trying to thus believe? Is it not because of a partial compliance only with Christ's commands, preaching without healing, talking about God and the kingdom of heaven, without demonstrating the unreality and nothingness of evil? Even so, and professing Christians should give this thought most serious consideration. In the ninth chapter of Luke we read that Christ Jesus gave his twelve disciples "power and authority over all devils, and to cure diseases," and that "he sent them to preach the kingdom of God, and to heal the sick;" and there is nothing in Holy Writ or elsewhere to indicate that he gave any contrary instructions at any time. This is sufficient authority for the assertion that the Gospel of Jesus Christ was and is just as much a saviour of the body as of the soul. To deny this fact and yet expect to be endued with spiritual understanding is as impossible as it would be to separate the sun from its rays of light and still expect to have light.

Jesus made no attempt to blend mortality with immortality, nor did he try to spiritualize and thereby perpetuate materiality. His teaching explained away matter. He did not try to make an immortal out of a mortal, but rather to show humanity how to exchange its mortality for immortality. This is clearly set forth in the well-known admonition to his followers, "If any man will come after me, let him deny himself, and take up his cross, and follow me." To the Christian Scientist this problem of denying self is

no mystery, but a practical, every-day privilege as well as duty, wherein he reckons himself not "of the earth, earthy," but of Spirit, and therefore spiritual. In the faithful performance of this duty grand results are being accomplished in all parts of the world. The sick are being healed, intemperance abolished, and the sinful reformed,—not by trying to make a good man out of a bad one, but by showing the wicked man how to free himself of his wickedness; how to nullify his belief in mortality and thereby to understand the reality of an ever-present immortality; how to cease thinking that man is mortal, that he may devote his time and attention to the contemplation of man's spiritual existence as a child of God; how to annul all belief in a suppositional dual nature in man, in order to make way for the supremacy of the spiritual, the real and eternal; in other words, how to forsake and overcome the false before he can understand what is true and real.

The laborious effort to establish and maintain a relationship between mortality and immortality must prove futile, for the two do not and cannot unite in cause or effect. The attempt to make them do so will only continue to blind man to the truth of his being, and rob him of conscious control over the body.

The coming of Christ to individual consciousness is the birth of the new man in this consciousness. It is therefore evident that one of the first signs of true mental development will be the healing of what is termed the physical body, since Christ never comes without healing in his wings. This Christ-idea says and will continue to say, "Cease ye from man, whose breath is in his nostrils," and just to the extent that this injunction is intelligently obeyed, will the new man, or new creature in Christ, be in evidence, here and now.

Some of his strongest characteristics will be meekness, humility, and honesty. And never will you hear him say, I am sick; but, instead, I am well and happy, because I am God's perfect idea, the child of no lesser parentage. Examine closely into his mental structure, or embodiment, and you will discover a pure state of consciousness, wherein old things (thoughts) are passed away and all things are become new. Among his other characteristics you will find gentleness, kindness, and true Christian charity and forbearance, a disposition to think of others only as God would have him think, and he will consequently be less inclined to criticize and condemn the conduct of others, less inclined to speak carelessly or hastily upon any subject, or to do anything that would wound or offend.

Another prominent characteristic will be an active interest in things pertaining to God and His Christ, in all that makes for the moral and spiritual upbuilding of humanity, and the consequent desire to talk of such things, rather than to dwell upon the discordant things of earth, which tend to obscure the kingdom of heaven within. You will also find him a true friend and neighbor, never indifferent to the needs of others, but always thoughtful and considerate of their wishes, ever rejoicing in their successes, never in their failures, ever ready to give credit where credit is due, and to be just and merciful in the presence of ingratitude and persecution. In fine, the new creature in Christ is in a

divinely natural state of consciousness, void of all sham or pretence. He is the expression of God, good, displacing the unnatural beliefs of false human sense. He is not a mortal, nor is he in any way related to mortality. He is no post-mortem product, but is, instead, the product of right-thinking, whereby the mortal gradually melts into shadow and God and His reflection are found to be all-in-all.

We shall find this new man a faithful communicant and liberal supporter of the church, with moral courage to define and defend his faith among men, and striving in every way possible to advance the cause of Christian healing on earth. Last, but not least, we shall find him ever grateful and loyal to the Discoverer and Founder of Christian Science, for her priceless gift to humanity. May we extend to this new creature in Christ a most cordial welcome by relegating all belief in mortality to the dead past as a dream that is told.

Love Your Enemies.

JOSIE F. OSBORN.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—JESUS.

THERE is a great need to-day that this command of our Master be obeyed. If we open wide the door of our own heart to the inpouring of ever-present Love, then shall love well up with increasing flow, quenching our own sense of error and that of our brothers. The necessary work to be performed is individual, each casting out of his own consciousness whatever prevents the full and free work of the Spirit within, and it is ours to be true to the teachings we have already received. Then let us rise above all discords and dislikes, into the pure atmosphere of Spirit, where no mesmeric influence can separate the children of divine Love. How earnestly we should heed the oft-repeated prohibition, "Let none of you imagine evil against his brother in your heart." Suspicion is self-mesmerism, which sees its own shadows cast upon others. If human will power (so-called) could have power to oppose God, it would oppress and destroy the spiritual idea. The constant rehearsing of our brothers' faults,—the antipodes of the divine characteristics, is an error which should have no power over one who through his experience has learned to dwell in the consciousness of Love for protection. The conscious or unconscious holding of another under the belief of error would assert a creation from beneath, rather than from above. It is like the surgeon who, through an unskilful operation, makes his fellow-man lame. We should see error as error, a mistake as a mistake, then know the nothingness of any power apart from God. This will help to shield our brother from the downpour of evil, help to bring him to the realization that he lives, moves, and has his being in God. The tender, compassionate consciousness is enthroned in the security of Soul, and reflects the might and grandeur of divine Love. As we rise higher in understanding and manifest more love in our daily contact with others, we are brought face to face with deeper problems, which we can only solve scientifically, in the way of our Master,—by overcoming all evil with good, all hate with love, all cursing with blessing.

An ever-increasing demand is made upon us for higher proofs of our fidelity to Love, manifested in forgiving our enemies through the realization of the allness of God. We need to watch and pray that we enter not into temptation, and we should earnestly desire the Spirit of him who had such dominion over sin as to be able to say on the cross, "Father, forgive them." Have we resisted unto blood in striving against sin? The student of Christian Science learns that through enemies, so-called, more than through friends, comes the experience by which his life becomes more consecrated to God. If, when we are forsaken, betrayed, having lost all that human sense holds dear, we fall at the foot of the cross and ask with a broken and contrite heart

for aid and understanding, we thus learn the lessons of infinite Love. A true sense of love for God and man fills the heart, and through tears of humility we pray for those who have seemed to be unjust and without mercy,—for those who have driven us to God for refuge and safety, by giving us the cup of grief to drink to its dregs. It is this meeting and overcoming of the sense of hate with love, which crucifies sense and self, and we cannot expect to find harmony until the sense of evil personality is swallowed up in the realization of the allness of God. Inspiration comes, even though we suffer in the effort to forgive our enemies, and we prove this when human will-power, inflamed with distrust and hate, drives us to divine Love for refuge. In this secret place of the most High all past mistakes and errors are blotted out, and a love for our brother, soft and tender as the glow of a moonbeam, fills the heart.

Then, brother man, fold to thy heart thy brother!
For where love dwells, the peace of God is there.
Christian Science Hymnal.

Name and Essence.

A. M. P.

MANY years ago a seeker after Truth found much pleasure in the pages of a certain work, and among the thoughts new to the reader was this, that the name and the essence are one. Like a seed awaiting the hour of germination this thought lay in the memory until Christian Science awakened it to vigorous life. It was in studying the Bible in the light of Science and Health that the writer realized, not only how wide was the application of the statement to biblical writers, but also what a deep significance it has for the scientific student of the Scriptures.

The following are a few examples culled from the many which illustrate our subject. In the Master's wonderful prayer, given in John, are these words, "Holy Father, keep through thine own name those whom thou hast given me;" here, knowing in Science that the Father is no human concept of Deity, localized and vaguely spiritual, but actual Life, Truth, Love, we can see clearly how our Father keeps through His own name—essence—those who cast in their lot with Christ, Truth.

"Hallowed be thy name!" In giving us the spiritual interpretation of the Lord's Prayer, to convey the true meaning of these words of Jesus, our Leader has most beautifully confirmed and illustrated the thought that the name of God should be to us the perfect synonym of His essence. In Luke's gospel we find these words, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." What light is thrown upon this passage by Science! Not so much are we to be glad because the devils—special phenomena of sin, sickness, and death—are subject to us, through Christian Science, as because the fixed reason of our dominion is laid bare; namely, that our nature is the reflection of Spirit, and is therefore harmonious throughout. Our names are verily "written in heaven."

Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Here is a self-evident illustration of our seed-thought. It conveys also the touch of irony with which the brave Paul rebuked his former concept of his duty. "Picture me," he seems to say, "actually thinking I could crush this manifestation of God, the Christ-essence and its work among men!"

In Acts we read, "And his name through faith in his name hath made this man strong." As Christian Scientists we know that it is the understanding of God's essential nature which heals, and also that there must be an absolute, child-like faith in that nature manifested, or no "mighty work" can be done.

The Psalmist says, "For Thy name's sake, O Lord, pardon

mine iniquity; for it is great." Scientifically interpreted, this means that because the nature of God, Love, involves infinitude, therefore sin has no place, is non-existent, and the mortal sense and practice of it are destroyed as that infinitude becomes apparent. It were useless to make this appeal to a name, however seemingly sacred, did it not stand for the very nature that knows no opposite to its own glorious being. Said Christ Jesus, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The spiritual idea, the Christ-name or essence, is receptive of all blessing, and thus is constantly receiving good. It can truly say, "All things that the Father hath are mine."

Divine Love! thou only name, thou only essence, bless yet more the dear one who in our day hath taken of these things and shown them with sweet patience unto a weary, sin-sick world.

Harmony vs. Discord.

FLORENCE PARKER.

ONE day a clever violinist friend got into the train with me after a hard day's teaching. She was tired, and her last pupil, a boy of ten years, had given her much trouble. She told me that his latest idea was to insist on knowing the names of the intervals between the semi-tones, and when he was told that they had no names, for there were no such intervals on the violin, he insisted that as he was able to produce such sounds, they must be real, and have names; and he accompanied his words by discordant sounds on his instrument. Nothing would convince him that, even though he could produce these seeming intervals, they were wrong, and had to be avoided if he wanted to understand and express beautiful music.

After she had left me I sat thinking about Christian Science, and it suddenly came to me how much we beginners in Science are like that small boy. We insist, some of us, on believing that error,—sin, sickness, death,—is real; we have even gone so far as to give it names and places, and made it seem impossible to demonstrate harmony, because we thus allow discord to secure a foothold. We must, therefore, do what the small boy is learning to do under his wise teacher,—avoid looking for, or listening to, or believing in, things that do not exist, and then we shall slowly but surely rise into a glorious understanding of the perfect harmony of the things that are.

The Demoniac.

FLORA BELLE JOHNSON.

THE story of the man who dwelt among the tombs in the land of the Gadarenes, whom no man could tame, reveals the misery, unrest, and oftentimes wildness of the thought which dwells in a belief of life as material, tossed and torn by sin and its effects,—remorse, anguish, and all the train of evils which circle around the dominant thought of a physical self. It is limited by circumstances and bound by a sense of fatality which resolves itself into fear and dread of the unknown, and, to its sense, unknowable. The possibility of present release from this condition seems almost inconceivable to the human mind, which has submitted to these conditions with a resignation that would be heroic were it not so pitiable and so unnecessary to our enlightened understanding of the true mission of Jesus.

Jesus came to burst these bonds of thought, or thoughts of bondage, asunder, the last he rent being that of the tomb, or thought of death. He said he came that we "might have life" and "have it more abundantly," and our Leader has given to the world the Science by which we may obtain this life.

We are taught to destroy, through our apprehension of the Truth of being, the false, fleeting, destructive thoughts

which assume to be real and produce a belief of what Paul calls the "carnal mind" at war with Spirit. Each victory releases us from the tomb of mouldy and mouldering beliefs, and brings more and more of the understanding of Life indestructible and eternal.

This method of procedure sheds a radiance upon the Scriptures, and produces results which show the transforming power of Truth in the healing of the body. Paul says, "This mortal must put on immortality." We must be willing to let mortal thoughts go from us. In the Apocrypha we read, "Let go from thee mortal thoughts, . . . put off now the weak nature." The Bible teaches that according to the working in us of the Christ, the activity of Truth, this change is brought about. Our faithfulness and quickness in discerning between a mortal belief under any guise and an immortal thought, tests our worthiness to become the immortal children of good.

That mortal existence is bondage we see from the penalty attached to a belief in diet, one article of food after another being dispensed with in certain cases, until little or nothing is left, and death from starvation awaits the patient. We learn through Christian Science there is more real life in one good thought or deed than in years of mere physical life, so the patient is instructed to let his belief about diet, die, and save himself from dying with it. We thus learn what should die; namely, mortal, material thoughts; and when we learn to annihilate the false belief, substitute the truth for it, and do it patiently and persistently, then it comes to pass that mortality is "swallowed up of life." For thought has "put on immortality." Then are put on the garments of salvation and righteousness,—right thinking,—and man, clothed therein, is in his right mind.

[Written for the *Sentinel*.]

Allegiance.

MARY J. ELMENDORF.

My hands in Thine meekly I place,
Love ever nigh, Love ever strong!
Mine eyes will seek to ray Thy grace,
My lips repeat Thy rainbow-song.
Clothed in Thy light, eternal Power,
That searches wave and hill and dale,
The barrens of my heart will flower,
And sworded faith o'er doubt prevail—o'er strife prevail.

Whispering, my voice will seek Thee, soft
As down that sails the silken wind.
Surging in song, my thought aloft
Will soar, staunch as the cedar-kind.
Thy will is mine by mead or scaur,
On heaving sea or tranquil shore;
Thy message is the morning star
That gleams forevermore—that guides forevermore.

Quickened by Thee, white buds of love
I cull from longwhile bloomless leas,
And catch, earth-dissonance above,
Fragments of Spirit-harmonies.
Led by Thy word, O God, and light,
Stillling the gale and night's alarms,
My heart will know the peace and might
Of Thine enfolding arms—Thine everlasting arms!

O for a voice of power to arouse the human spirit from its death in animality, to quicken it with a fit consciousness of its own nature, to lift it to an adequate comprehension of the purposes for which the sublime thoughts of God, of duty, of disinterested love of heaven are opened within!

CHANNING.

Selected Articles.

Peace Envoys to have State Welcome.

Portsmouth, N. H., July 26.—Elaborate plans are being made by the State of New Hampshire for the reception of the Russian and Japanese peace envoys by Governor McLane when they arrive in this city next Monday. It is planned to hold the reception in the big county court house in State Street, which is admirably adapted to such an occasion.

It is proposed to have the envoys come up to this city when they arrive here in the cruisers Dolphin and Mayflower from Oyster Bay. At the government landing they will be met by a company of United States cavalry from Fort Ethan Allen, Vermont, and escorted to the new court house, where they will be received and tendered the freedom of the State by Governor McLane, council, and staff.

It is proposed to make elaborate changes in the building to make it suitable for the occasion, and the State will spare no expense. It is also thought that one of the regiments of the State militia will be ordered here for the day, and that the street from the landing to the court house, as well as the building, will be guarded by soldiers.

After the reception the envoys will be driven in carriages or automobiles to the Hotel Wentworth and assigned their apartments, the cavalry doing escort duty to the hotel. It will be the greatest State function held in New Hampshire for years, and the governors and congressional delegations of the New England States will unite for the occasion. The event will attract thousands of people to this city, and the railroads are making great preparations for the affair. Excursion trains will be advertised.

At the Hotel Wentworth the suites of rooms for each set of envoys have been made ready, and Manager C. A. Wood is making elaborate preparations for their entertainment, as well as that of the small army of newspaper correspondents who have taken rooms at the hotel.

Concord (N. H.) Daily Patriot.

Sam Jones and Christian Science.

Editor Times:—I have just read your report of Rev. Sam Jones' lecture, in which he makes some very serious and very erroneous remarks about Christian Science, and I desire to say a few words through your good paper based upon your report and the common talk of what he said.

As to the statement that Christian Science is an evil and a fad, I submit first, Mr. Jones' own argument that no man's opinion about a fact will change a fact. Furthermore, Mr. Jones is so far from the facts in this case that he clearly cannot judge. He says, "When you have a pain, all you have to do is to think you have no pain and it is not there. I know that is a lie!" Christian Scientists quite readily agree with our critic. Such a method would not cure the toothache he spoke of having, nor anything else. Christian Science does not "start with the theory that there is no pain." It starts with the fact, "In the beginning God," or, as I am told it stands in the original, "To begin with is God," and it continues from this beginning, following very logical conclusions and none other.

Like Job's young friend, Elihu, Christian Science comes, having "yet to speak on God's behalf," and not only confessing Him absolutely first in all things, but, through its practice as religion, its followers, who number "thousands upon thousands," are daily finding new life, new hope, more and better love, and more and better health.

Those who know Christian Science by its fruits, know that it is of God and is not evil; they know that it brings people to the Mind "which was also in Christ Jesus," and is not a fad.

Those "thousands upon thousands," who have been "caught" by the healing of their aches and heart-aches, have

a right to render "unto God the things that are God's" without becoming the subject of flippant jokes, ridicule, and misrepresentation.

HERBERT M. BECK.
Fort Smith (Ark.) Times.

The following editorials appeared in connection with Mr. Beck's letter, which is given in part above.—[Ed.]

Twice it has happened, once last year and again this year, that speakers on the Chautauqua platform have seriously offended and hurt a considerable part of the audience by critical, caviling, or otherwise offensive reference to their religious beliefs. Of course the Chautauqua directors cannot be expected to know in advance what each lecturer is going to say, but, bearing in mind the fact that the patronage of the Chautauqua is drawn from people of all beliefs, it would not be exacting too much of them to stipulate that nothing shall be said from the Chautauqua platform that can wound the religious sensibilities of any one.

The Chautauqua is not the place for the discussion of dogma. If religion enters, and it properly may do so, it should be on the broadest lines only.

Certainly the Chautauqua board cannot ask people generally to come to the assembly when their religious sensibilities are likely to be wounded, and their beliefs ridiculed, and this is so even though the majority of those who heard the speaker might entertain views similar to those expressed. Charity and forbearance count for a great deal more than any harsh criticism or coarse jest that carries with it a sting and reproach.—*Fort Smith (Ark.) Times.*

In the course of his talk Saturday night, Rev. Sam Jones took occasion to cast a slur upon the beliefs of the followers of Mrs. Eddy.

Now the writer of this article is not a member of the Christian Science Church, although he has been in a position to note the effects of their teachings and practices, and has a great respect for them. The man who says "there is nothing to Christian Science" does not know what he is talking about, for even members of the medical profession admit that there is a great deal to it; and the individual who, before an intelligent audience, will talk on the subject as Sam Jones did, not only offers a gratuitous insult to the members of a cult which has hundreds of thousands of followers among the intelligent men and women of the world, but he displays his crass ignorance and abominably bad taste.

And this with all due reference to the fact that the Rev. Sam Jones said some good things in his speech of Saturday night. For let us give every man his dues.

Fort Smith (Ark.) News Record.

Christian Science classifies pain as belonging to the category of the phenomenal, and not to the category of the real. The term real is applied by Christian Science to nothing which is not of God; it is never applied to the phenomenal universe. This classification substantially follows that made by Paul: "The things which are seen are temporal; but the things which are not seen are eternal." The latest teachings of the physical scientists are largely in accord with this classification.

Christian Science, however, deals with physical pain and sickness as things which seem very real to the sufferer. In other words, like all other manifestations of matter, they seem real to our sense-perception and sense-consciousness. They do not belong, however, to the category of realities.

A clergyman is represented as having argued in a recent sermon that God sends pain to discipline and thus better mankind. Christian Science utterly repudiates such a doctrine. If God be perfect, then no imperfection can proceed from Him. If God be all-wise and all-powerful, then God does not need to use evil to bring forth good. Deity is not thus helpless.

HON. CLARENCE A. BUSKIRK.
Terre Haute (Ind.) Gazette.

Among the Churches.

Sharon, Pa.

Quietly, and with that absence of ostentation which characterizes all of their movements and achievements, the corner-stone of the handsome new First Church of Christ, Scientist, which is being erected at the corner of South Irvine Avenue and A Street, at a cost of about \$7,000, was laid at 6 o'clock Tuesday morning. This new church will be the second church building erected in the State of Pennsylvania by Christian Scientists.

The Christian Science movement in Sharon began about fifteen years ago, and has grown steadily.

Sharon (Pa.) Telegraph.

Fitzgerald, Ga.

First Church of Christ, Scientist, of Fitzgerald, Ga., with deep thankfulness to God, the giver of all good, for His unceasing care, and as a small but loving token of gratitude to Mrs. Eddy for her unselfish labor of love to this age, devoted its Easter contribution, which was twenty-five dollars, to the Building Fund of The Mother Church.

About nine years ago the church was first organized, with fifteen charter members, and in two years a church was dedicated free from debt, the first Christian Science church erected in the South. During these years cases of healing have been wrought, proving the promise of Jesus, "These signs shall follow them that believe." This is a new colony city, the population has been continually changing, and many of our members have left for other fields. However, the few who have remained are now rejoiced to see the work advancing.

Our desire is to reflect that Life which is Truth, and that Truth which is Love.—ADELAIDE M. RUBSAM, *Clerk.*

The Lectures.

Hartford, Conn.

At Parsons' Theatre, Sunday afternoon [March 19] Bicknell Young of Chicago delivered an address on Christian Science. At the hour appointed for the lecture, every seat in the theatre was taken. Mr. Young was introduced by Mayor William F. Henney, who spoke as follows:—

I am not a Christian Scientist, but a Presbyterian. As to whether there is anything incompatible in the two, I am not sufficiently informed of Christian Science teaching and practice to hazard an opinion. It is due to you and to myself, however, that I should say this much, as I have no desire to sail under false colors. I am here this afternoon, as I trust you are, to listen and to learn.

If you turn to the pages of any literature, you will find ever and again expressions of the finest minds, bewailing the fact that the lives men live are artificial and unnatural, wholly out of harmony with the laws of nature and hopelessly incapable of getting into harmony with those laws, and to this they attribute all the saddest things in human history.

It is the desire to remedy this condition that has made the hearer of a new message so welcome in every age to thinking men. It made Paul the center of an eager multitude on Mars Hill, it made St. Patrick welcome in every hovel and palace in Ireland, it makes the great inventor and discoverer the object of admiration and adulation to the men and women of our times.

The test of the culture and enlightenment of a community is its receptivity to truth, and the citizens of Hartford are pre-eminent for bringing to any subject inviting their attention an open mind and heart.—*Hartford Times.*

Portland, Me.

One of the largest audiences ever inside of Kottschmar Hall attended the lecture on Christian Science given by Judge Septimus J. Hanna last evening [May 22]. Hon. Charles F. Libby presided, and introduced Judge Hanna, saying in part,—

I cannot claim to appear before you as a Christian Scientist. I have, however, many friends who have found great help and comfort in that faith; and when some of them asked me to introduce the distinguished speaker of the evening, I felt that that was the slightest service I could perform on their account. I am glad, moreover, to be able to extend to a member of my own profession a cordial welcome to our city, and to assure him of that kindly reception which I know our citizens are always willing to give to all who are seeking to lift humanity to a higher plane of thought and to infuse a new sweetness and light into life.

Portland Press.

Alma, Mich.

The teachings of Christian Science were ably set forth in a lecture [June 2] by Edward A. Kimball of Chicago. The lecturer was introduced by W. A. Bahlke, a leading attorney of Alma, who said in part,—

There can be no question but that Christian Scientists are conscientious and enthusiastic in their faith. They accept the teachings of Jesus Christ as an inspiration of God, infallible and ennobling. Their faith constitutes a spiritual guide to their lives. It makes them better men and women, better fathers, mothers, citizens, friends. For this reason, among others, every good citizen owes to this church a debt of gratitude—it constitutes an active, positive, elevating, and moral force working for the evangelization of the world. As such it is one of the many agencies now at work for the betterment of mankind. If by it there are those who can be reached for this end that cannot or would not be reached or saved by other enlightening influences, as it seems evident to all thoughtful and observing persons there are, then without hesitation we should commend their cause and encourage them in their work.

This is but discharging the duty of good citizenship which rests upon every responsible person. The world is growing too liberal and cosmopolitan for any man to condemn any agency for good because it does not appeal to his judgment as abstractly right. Conscience can be relied upon to guide us in the right determination of these agencies. Let us, therefore, be unprejudiced, unselfish, receptive, and train our minds to become impartial, that we may receive the truth and make it a part of ourselves, from whatever sources it may come.—*Alma Journal.*

Lectures at Other Places.

Junction City, Kan.—Bicknell Young, April 18.
 Emporia, Kan.—Bicknell Young, April 20.
 Barrington, R. I.—Bicknell Young, May 16.
 Minneapolis, Minn.—Edward A. Kimball, May 21.
 Council Grove, Kan.—Judge William G. Ewing, May 26.
 Farnham, Que.—Hon. Clarence A. Buskirk, May 23.
 Hillsdale, Mich.—Edward A. Kimball, June 1.
 Englewood, N. J.—Rev. Arthur R. Vosburgh, June 1.
 Howard, Pa.—Judge Septimus J. Hanna, June 2.
 Watertown, S. D.—Hon. Clarence A. Buskirk, June 4.
 Towanda, Pa.—Judge Septimus J. Hanna, June 4.
 Toronto, Can.—Edward A. Kimball, June 4.
 Woburn, Mass.—Bliss Knapp, June 4.
 Cincinnati, O.—Mrs. Sue Harper Mims, June 4.
 Galt, Ont.—Edward A. Kimball, June 5.
 Millville, Pa.—Judge Septimus J. Hanna, June 6.
 Tuscola, Ill.—Judge William G. Ewing, June 6.
 Oswego, N. Y.—Bicknell Young, June 6.
 Wilmington, Del.—Judge Septimus J. Hanna, June 8.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Orderly Methods Needed.

ONE of the duties imposed upon The Christian Science Publishing Society is that of passing upon the eligibility of the churches and societies which seek to have their services announced in the official organ of the denomination and thus become identified as component parts of The Church of Christ, Scientist. The individuals who have this duty to perform have frequently found themselves seriously hampered in their work by reason of the loose methods and lack of proper organization which prevail in some of the smaller churches and societies. Some of these small congregations are practically unorganized, others have very crude and imperfect forms of organization, and frequently the task of deciding upon the legitimacy of their claims to official recognition is quite difficult. In some places a person simply "takes charge;" there is no election of Readers, no provision for admitting eligible persons to membership, no list of members, and no definite arrangements regarding finances, all of which omissions and irregularities usually contribute to a state of discontent that is harmful to our Cause, that stunts its legitimate growth.

We believe that every little band of workers who come together and hold services, hopes that it may prove to be the nucleus of a large and flourishing church, and in the majority of cases this hope is eventually realized. It is, therefore, the part of wisdom to lay a foundation which will support a progressive and growing organization. This does not mean, "when two or three are gathered together in His name," that they should form an organization upon lines suitable to the needs of a church with several hundred members; but whatever the form of the organization, it should be definite, and with such rules as will tend to the orderly transaction of business, permit of the growth of the society, and safeguard the rights of the individual members. If each step be taken rightly at first, much friction and misunderstanding will be prevented. In many places where confusion prevails it is simply because of a lack of knowledge.

Briefly stated, the essentials are: 1. A society which is not in conflict with the State law governing the formation and conduct of religious societies. 2. A set of rules or by-laws which conforms to the requirements of the State law and which provides for the election of additional members, the dismissal of members, the election of Readers and such other officers as are necessary, also for the holding of regular and special meetings. The fewer and simpler these rules are the better it will be for the society, but this should not be understood to mean that anything indefinite or inadequate is advocated. As the society grows in membership and importance other rules may be added, but they should be only such as the growth of the organization calls for, and their object should be to simplify the administration of the affairs of the society rather than to establish an intricate and cumbersome code of procedure. 3. A complete and accurate roll of membership; a legible and correct record of the proceedings of the society at its business meetings, and a strict compliance with the rules or by-laws, especially those relating to the election of officers. We know, of course, that rules and by-laws do

not of themselves make a Church of Christ, Scientist, but if they are definite and adequate, and are lived up to in both spirit and letter, they will certainly tend toward the promotion of harmony and thus add to the effectiveness and prosperity of the church as well as to the peace and happiness of the individual members.

While we are on this subject of church organization it will do no harm to repeat that a large number of weak and struggling churches, the members of which are not healing the sick and not giving other visible evidence of the efficacy of our Master's gospel, add nothing to the strength of our Cause, but on the contrary they constitute an element of weakness. We therefore counsel Christian Scientists to be conservative in the matter of establishing branch churches and societies. Notwithstanding the seeming paradox contained in the statement, we feel sure that more and better churches will be established by healing the sick than by hiring a hall and holding public services if little or no healing is being done.

ARCHIBALD McLELLAN.

"Treasure in the heavens."

IN the study of our text-book we are frequently reminded that an understanding of spiritual law and order must take the place of mere belief in what the world calls "the supernatural." Most persons who accept Christian Science come to see this very readily with respect to the healing of sickness, but they fail to apprehend it with equal clearness when attempting to apply their understanding of the truth to other problems of human existence. Now every schoolboy knows that if he understands how to work a problem in arithmetic he will get the correct answer. It may sometimes happen that a boy who does *not* understand, also gets a correct answer, but his chance success would be no argument against the necessity for study of the basic law and rules involved in every case. We can never become mathematicians by chance, but only through understanding.

It would seem that in many instances students of Christian Science hold mistaken notions respecting the overcoming of poverty or lack, and the tendency in some cases is to depend upon what is really blind faith,—a belief that a supply will come in some unknown way,—or else they seek to identify the material with the spiritual, and thus claim for the unreal the qualities of the real. It is true that the promises of the Bible are both definite and positive as to the supply of all our needs, but every promise is conditioned by the faithfulness of our observance of law and order. The command to seek first the things of God can never be thrust aside by any clamoring of material necessity, and in every case the condition to be fulfilled is a provision of divine Love and wisdom. The Master said to the anxious and troubled, "Consider the lilies of the field, how they grow," and this admonition has often been taken as an endorsement of idleness, a thought which is doubtless wide of his meaning. While the flowers of the field neither toil nor spin, they fulfil the ends of their being, in obedience to law and order, and that, too, without fret or failure. Surely no less should be expected of man, who, according to the teaching of our text-book, includes in his consciousness all the lesser ideas of divine Mind. It is therefore his privilege to express in his character and his activities the beauty and fragrance of the flower, the diligence and forethought of the ant, the swift, unwearied flight of the denizens of the air.

The birthright of God's man is the sole charter of our liberties. It admits of no subjection save to the supremacy of God, good. The recognition of this birthright gently loosens the frenzied grasp of mortals upon their material gods, and lifts the liberated thought up to noble achievement and true success,—the attainment of possessions which are not burdensome. A business man who has proved the

value of Christian Science on this line, writes of his experience as follows:—

"When I took up Christian Science some seven years ago, I tried to take all of my material gods with me, with the result that I was very thoroughly stripped of nearly every material possession that I had, and without the sustaining influence of divine Love, as revealed in Science and Health, I should have been in the 'slough of despond,' but by continually declaring the omnipotence of Truth, by striving to conform all my thoughts to the teachings of the Master, by becoming honest with myself, and by reading and studying the Bible and our text-book daily and with understanding, the victory was won, and my faith in God's wonderful care of His children became stronger than ever before. I found that one of the hardest things to do was to take 'no thought for the body,' what we shall eat or what we shall wear, to know that God knows all of our necessities before we do, and that if we love Him and keep His commandments, He will provide all that is necessary, for us as soon as we have earned it or have become worthy."

The Master assured us that when we ask the Father for bread He will not give us a stone. Many do not ask for bread,—they ask for a stone, and they are sorely disappointed when it is lovingly denied them. Later, they ask for bread, seek it scientifically, find it, and know it to be that which "giveth life unto the world." To one thus uplifted, the luminous atmosphere of faith reveals divine possibilities hitherto unperceived, while deepest content comes with the loving assurance, "It is your Father's good pleasure to give you the kingdom."

ANNIE M. KNOTT.

New, not Made Over.

PAUL's appealing counsel, "Be ye transformed by the renewing of your mind" (Romans, 12 : 2), as etymologically interpreted in generally accepted theology, has given rise to the belief that regeneration, the new birth, is a process in which the old man is simply cleansed and reclothed; the form, appearance, condition, and activities are all new, but the substance is preserved. That which was "conceived in sin and brought forth in iniquity," has been made pure and Christlike; the obdurate sinner is metamorphosed into a child of God!

This commonly entertained belief resolves itself into the simple declaration that evil can be fashioned into good, and the self-contenting materialist expresses himself in very kindred terms. He says, "Evil is but good in the making," it belongs to the cycle of things in which there are no absolute values, but only relative, and in which each factor has its necessary place and function. The Christian believer can but see that the logic of the materialist's position involves the giving up of moral discriminations, and he may vigorously protest, and yet if man was constituted by his Creator with the capacity to fall into sin, that capacity must be natural; *i.e.*, it must belong to the divine ordering. Furthermore, if the resistance of and final escape from sin is essential to character, effects a fine, high quality of manhood which, as we have been taught, is to be secured in no other way, then surely evil has a necessary place in the believer's cycle no less than in the materialist's, and in this respect they are legitimately classed together.

The study of St. Paul's teaching as a whole makes it clear that by "transformation" he meant the realization of that spiritual manhood in Christ which not only presents an entire contrast to the old man, in character and conduct, but which is wholly different, the change being effected not by the renovation of "the old man" but by his elimination. Again and again he emphasizes the thought that there is no good whatever in "the carnal man," and no good to be made out of him; that he is to be denied, "put off" and wholly separated from; and in all this he maintains the teaching of the Master and of the prophets, that evil is in its every

sense, aspect, and degree "an abomination unto the Lord," for which he has, and can have neither use nor tolerance.

Human consent to the admixture of good and evil is the "forbidden fruit" of Eden, whose eating was to entail an unspeakable sorrow and loss, and the outcome of this false interpretation of the meaning of "transformation" as Paul uses it, fully justifies the woeful prophecy of the early chronicler; the error is so fundamental and determinative as to bring disorder and consequent disease into every domain of human thought and experience.

In opposition to this religious teaching, which has obtained for centuries, Christian Science takes unequivocal ground in asserting that there is no transformation of evil into good, of error into truth; that it is as impossible to think that any element or feature of the man of sin can be retained and incorporated in the man of Spirit, as it is to think that darkness can be transformed into light, or a plausible fallacy into a demonstrable truth. If, we have been thinking that the shortest distance between two points is a curved line, we are compelled to give it up, *in toto*, when we come to apprehend, through mathematical processes or actual measurement, that this distance is a straight line. A false sense asserted its place in an unenlightened consciousness—that is all. From right consciousness it is utterly and forever excluded. So also in the teaching of Christian Science, the revamping of evil so that it becomes a part of good—the transference of some relic of the old self into the new—is entirely disclaimed and discarded, and for the fundamental reason that God, good, is all in all, and therefore to spiritual consciousness there is and has been no evil.

In the awakening to truth, the uncovering of error begets a sense of good and evil which leads to the interpretation of the universe and of man as of dual nature,—a view very generally accepted by those whose creed affirms the existence of but one God, who is the only cause and creator. The sense of duality and consequent struggle, so remarkably set forth in the seventh chapter of Paul's letter to the Romans, succeeds the torpidity of absorption in error, in contrast with which it is an "improved belief," but it must pass away and forever ere Jesus' prayer for the establishment of true spiritual consciousness, "that they may be one as we are one," can be realized. The idea that God's man is endowed with a dual nature and capacity is rendered impossible by the infinity of God and His manifestation, and it is further denied by the fact that in the measure of our attainment to the Mind that was in Christ Jesus, in that measure evil disappears from consciousness. It is apparent that to him who can know no evil, evil has no being. It is but a false sense, having no relation, not even that of oppositeness, to good.

The apprehension of this vital truth effects a transformation indeed; *viz.*, the appearance in consciousness of the Christ man who "knew no sin," and in whose guileless presence evil with its claim to prestige and power disappears. This is the renewal of our mind in Christ Jesus, through Christian Science.

JOHN B. WILLIS.

Letters to our Leader.

Chattanooga, Tenn., July 16, 1905.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—Ten thousand dollars was given to our church on condition that we raise an equal sum for the purpose of erecting a church building. We had contributed a little over a thousand dollars towards this when, because of expressions from various members, the Directors called a meeting of the members, and in a session notable for harmony it was voted unanimously to send the contributions to The Mother Church Building Fund. We feel that it is a great privilege to prove that we are a branch of "the stem of Jesse," to show by sacrifice of selfish interests that we are members of the one body, the Church of Christ. Your

definition of gratitude, as growing in our hearts, will erect a building in Boston meet for the Master's use.

Yours sincerely,

LUCY HOLTZCLAW, *First Reader*.

First Church of Christ, Scientist, Chattanooga, Tenn.

MRS. EDDY'S REPLY.

Beloved Brethren:—Your Christian charity is building the addition to The Mother Church on the rock of unselfed love,—the rock of salvation, the foundation of divine Science.

Gratefully, lovingly thine,

MARY BAKER EDDY.

Chicago, Ill., July 14, 1905.

Dear Teacher and Leader:—We love to write you of things that will give you joy. During the first half of the present year, 1733 copies of Science and Health were sold from our Reading Rooms. I am more and more grateful each day for this truth.

Very lovingly, your student,

MRS. MARY A. PACKARD, C.S.D., *Manager*.

MRS. EDDY'S REPLY.

Mrs. Mary A. Packard, C.S.D.

My Beloved Student:—On reading your letter these words of the great Master flooded my thought, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

MARY BAKER EDDY.

July 16, 1905.

New York, July 27, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Our Honored Leader:—First Church of Christ, Scientist, of New York City, in triennial meeting assembled, has this day, in the spirit of unity and harmony, by a unanimous vote elected for a term of three years Mr. Edwin Francis Hatfield as First Reader, and Miss Sibyl Marvin Huse as Second Reader. They enter upon their duties with reliance in omnipotent Truth to meet the demands of the hour, and in loving obedience and loyalty to your great leadership. We, as members, inspired by your teachings and Christly life, and following your guiding thought, will continue to strive to demonstrate the power of the Christ-mind in the healing of sin and sickness.

FIRST CHURCH OF CHRIST, SCIENTIST, New York City.

JOHN D. HIGGINS, *Clerk*.

Moline, Ill., May 6, 1905.

Dear Mrs. Eddy:—I would like very much to see you and tell you how much I appreciate the gift of Christian Science, the knowledge that true Christianity is scientific and can be demonstrated as surely as any science can. I never had any religious convictions, and the Bible was a sealed book to me. I clung to the thought that there must be a Principle by which all things exist, and that it must be good only. I never could have known more about God and never would have read the Bible but for the understanding that has come through the study of "Science and Health with Key to the Scriptures," and the help of class instruction. It is the most beautiful thing in the world to know that we are related to God, that we cannot be separated from divine Principle; that He is ever present with us to guide us onward, and that "all things work together for good to them that love God." I can never be grateful enough for the understanding I now have, but I long to know more and to be better able to help others.

We have just had a lecture by the Hon. Clarence A. Buskirk. The Auditorium was crowded with attentive listeners, and I am sure good seed was sown that will grow and bear good fruit.

Lovingly yours,

MRS. ALICE C. WALKER.

Testimonies of Healing.

My first introduction to Christian Science was in April, 1904, when I was asked by a friend to read Science and Health. I obtained a copy and read one evening, and during that time a strange feeling came over me, one which it is difficult to describe. I suppose it was my first step in Science. I have read the book almost every day since, and would not be without it. I was a great smoker, and also liked the taste of liquor too well, but those habits left me almost at once and I have no desire for either. I have not missed the cigars at all and no one enjoyed a smoke more than I did. I have had hay fever for years, and suffered a great deal, but the customary attack has not returned. These benefits all came from the reading of Science and Health, and could I not get another copy, money could not buy the one I own. Too much praise cannot be given our dear Leader, who has been a channel for this truth by which all can be benefited. Words cannot express my gratitude for the help I have received.

F. D. LYONS, Minneapolis, Minn.

So many blessings have come to our family since coming into Christian Science, that I wish to give at least one recent demonstration, to express my gratitude. Some weeks ago, a stranger knocked at my schoolroom door and announced that my mother wished me to come home at once, as my little four-year-old brother had cut off his thumb in some way. School was about to close, so I left my pupils to be dismissed by another teacher and started. Upon reaching the house, about ten minutes later, I found my mother in a rocking-chair with the little fellow peacefully sleeping in her lap. It seems that he had been in the barn and tried to cut some hay in the feed-cutter. In so doing the thumb of his right hand was severed at the second joint. Mother, being alone, had quickly replaced the severed member, wrapped it in a towel, and began to work in Christian Science to destroy fear in both herself and the child. She asked what I thought about calling a surgeon to dress the hand, and then applying our understanding of Christian Science for the healing, but she quickly added that she could not bear the thought of having *materia medica* or its laws touch the child, so we decided in favor of Christian Science alone.

That night the little fellow slept over ten hours, experiencing no pain whatsoever. We took turns watching with him and holding his hand to protect it from harm. The next night we did so again and with the same result. For several days some one had to go about with him, and hold his hand, for he was so full of play that he would forget to be careful, but after the first two nights, mother found that she could hold his hand in her sleep. The healing was beautiful, there was never any pain after the first treatment. The nail continued to grow, and now the joints are perfectly supple. Only a slight scar remains, and the child uses his thumb and hand freely. Once a suggestion came to mother that perhaps she had not replaced the thumb properly, then the thought came, "I did not replace it; divine Mind did it, and could not make a mistake." From that time on fear seemed to be gone.

This is only one of many proofs that "with God all things are possible," and we are truly grateful to God, and to our beloved Leader, who has brought to us the light of Christian Science.—ALICE J. EHMEKE, Silver Creek, N. Y.

"Bless the Lord, O my soul. . . . Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." These beautiful words seem most fittingly to describe my experience in Christian Science, as they have literally been fulfilled and demonstrated as true in my case. A year ago at this time, I was, to human sense, in about the last stages of a most torturing disease, which seemed to be slowly wasting my mortal life away. I was unable to swallow food, either solid or liquid, without

suffering great torture and choking, so that I dreaded the thought of eating and went without food so much that I was reduced to a mere skeleton, weighing only ninety pounds; but I was kept alive through it all by "the bread which came down from heaven,"—through Christian Science treatment and the study of the Bible and our text-book, Science and Health. Now I am well, can eat naturally and comfortably anything I like; have gained twenty-five pounds, and am still gaining. Those who saw me last fall and thought I would not live through the winter are amazed at the change, and say they never saw anything like it before. They tell me they hardly know me, I look so much younger and better in every way. I am enjoying a greater sense of freedom in regard to the fear of cold, dampness, and drafts than I ever did before, and this means a great deal to me, as these things used to be my greatest bugbears.

All these blessings, and many more, too numerous to mention, have come to me through Christian Science, which gives us the understanding that God is the only Life and the only healer of all our disease. I am more grateful than words can tell for these blessings, and feel that only by living according to the requirements of this great truth can I ever prove my gratitude to God, and to His messenger, Mrs. Eddy, who so patiently and unselfishly has labored to show us the way out of selfishness and sin into the kingdom of heaven on earth.

MISS MARION L. SWIFT, Reading, Mass.

While reading the *Sentinel* a deep sense of gratitude and love came over me, and I resolved to send my testimony in the hope that it may help some one who is struggling with the dark mortal dream of error. Three years ago Christian Science found me a physical and mental wreck, trying every material means for help. I underwent an operation, which one of the best physicians in Chicago said would cure me of dyspepsia. It was the hardest struggle that I had, but after going through it all, I found that I was a worse dyspeptic than before, besides being weaker and having many additional aches and pains. After being in this physician's care for more than a year, I told him that I did not think he could cure me, and he answered, "It will be hard to do anything for you if you think that way." It was then that I began to lose faith in drugs, for the question arose in my mind, Why must I have faith in him if the drugs contain the power to heal? I struggled along for another year or more, waiting patiently for the health and strength which never came until I laid all material means aside for Christian Science. I went to a practitioner who treated me two weeks, and such a marvelous change as took place in my consciousness no words can express. I was given a feeling of peace and contentment such as the world had never given me, and I took up the cross to work out my salvation.

There are no Scientists nearer than eleven miles, but I often hear from "friends" through the *Sentinel*. Since coming into Christian Science I have discovered what true friendship is. In making demonstrations for my loved ones in the family circle I have had many a "hard fight" with fear, but I am learning that God has not given us "the spirit of fear; but of power, and of love, and of a sound mind."

I thank God that He has given us our noble Leader, through whom I have been helped to see the light in Christian Science.—HATTIE M. STAHL, Big Rock, Ill.

With a heart overflowing with thankfulness I wish to give my testimony to what Christian Science has done for me. In March, 1904, I was induced to take this treatment, after four years of semi-invalidism and finally sixteen weeks of complete invalidism under the doctor's care. During that time we consulted eight specialists and five family physicians, vainly seeking relief. My trouble was organic—a tumor—and my nerves had become so completely un-

strung that I was unable to focus my eyes, and thus was deprived of their use for four years, either for reading or sewing. In one treatment I found that I was able to read again, and in five weeks the glasses which had been prescribed and used were removed. I have used my eyes constantly ever since, for all sorts of fine work. All my other ills also vanished, in spite of the fact that I was repeatedly told that I would be an invalid for years and perhaps for life unless I submitted to a very serious operation. Having already had two minor operations performed without the slightest benefit, we were hesitating, and in despair as to what was best to do when the glad tidings of Christian Science reached us. I held off from it for some time, never having known any one who was healed, but finally I went to New York, and after a very few treatments, experienced what I have just related.

No words can express my gratitude, my joy, and deep appreciation of this glorious truth. It is indeed the truth that makes men free. Let me add my tribute of thankfulness to Mrs. Eddy.

ELLEN MATTESON DEICHMAN, Easton, Pa.

On June 27, 1902, I went with a little girl, twelve years old, to see a friend who lived ten miles from our home. We were in a cart, and drove a spirited little pony. As we were returning in the evening, the horse suddenly became unmanageable, and the frightened child, who was driving, dropped the lines and fell out of the cart, and the horse went dashing over the prairie, while I sat in the cart with one useless line lying in my lap and the other dragging on the ground beyond my reach. As night was coming on, and I momentarily expected to be thrown out, my first thought was that I would have to remain out on the prairie all night. My next thought, however, was that God would protect me and keep me from harm, and this thought destroyed all fear. When I noticed the pony again, we were in the road and on our way home, but oh, such a way as it was! All I could do was to hold to the seat of the cart and try to realize that God was near. There were several turns in the road, and once the cart wheel nearly struck a big rock; then we came to the bridge over the Missouri River, and while we were crossing, a train was just leaving the railway crossing over which we must soon pass.

When this much of the journey had been accomplished, I thanked God fervently, and hoped the worst was over. The horse was now trotting through town, and I tried to stop her by speaking kindly to her. Finding, however, that this made her run again, I just had to trust more fully in God. I had a mile farther to go, had to recross the railroad and open a gate leading into a field, before home could be reached. When we arrived at the gate it was closed, and the horse stopped a moment, then dashed off over the prairie at a terrible rate. We were now quite near a very large ditch, or canal, and I knew there was still great danger ahead. Realizing that God was my only help, I placed all my trust in Him. When the frantic animal had made three or four circles over the rough prickly pears, she went to the fence and stopped, panting fearfully. Feeling perfectly safe now, I quietly got out of the cart before any one arrived to assist me. I had ridden nearly five miles without lines! Once, on the way, I asked two men on horseback to stop my horse, but their efforts were fruitless. The owner of the horse soon came, and drove back to meet his little girl, whom he found walking home.

As I calmly walked the rest of the way home, I thanked God with all my heart for His tender care, and gratefully remembered our dear Leader for her wonderful teaching and her pure spiritual influence in the world. I also enjoyed a beautiful realization of the grandeur and holiness of Christian Science. Had this experience occurred when

I was in the old thought, before I knew anything of Science, I am sure I would have fainted from fear and nervousness, and in all probability I would have fallen out of the cart, but the daily study of Science and Health had taught me that divine Love is everywhere, and therefore I was preserved from fear and its attendant danger.

MRS. DAISY DOYLE CARPENTER, Toston, Mont.

Less than a year ago, when nothing but trouble seemed to encompass me, I was led to Christian Science. My mother's copy of Science and Health was always lying on the table, but I scarcely ever read it. One day, however, the mental conflict was so great I commenced reading in the hope of obtaining peace. Every day since then my companions have been the Bible and Science and Health. At that time I had a very serious eruption on my face, which had been there two years. We had consulted several physicians, and used every remedy suggested to eradicate it, but they proved useless. I had given up all hopes of its ever being healed, as the physician we last consulted, pronounced it tuberculosis of the skin, and incurable. A few weeks after I commenced reading, I was amazed to see it almost healed over, and to-day my cheek is perfectly smooth, while the scar is disappearing.

In April my baby was born with only the practitioner and a lady friend present. I suffered scarcely any pain, and the third day I went down-stairs. I am able to nurse him,—a privilege of which I was deprived with my first child. He is a picture of health, having never been sick a day since he was born.

It would be impossible to express the love and gratitude I feel for Mrs. Eddy, through whose unselfishness we are enabled to enjoy these blessings. I have not the advantage of a church here, but we read the Lesson-Sermon every day, and are striving to follow nearer and nearer in the footsteps of our Lord and Master, Christ Jesus.

KEFA E. W. LAURESON, Mt. Dora, Fla.

I wish to express my gratitude to God for the peace and happiness which have come into my life in the last few years, through Christian Science. During this time I have been healed of a quick temper and a spirit of criticism, as well as of many physical ills. With the understanding I have gained I have been able to face a severe trial without fear as to the future, knowing that divine Love would take care of me and that there could be no lack in God's provision for His children. How grateful I was at that time for my little volume of Science and Health by Mrs. Eddy. It was my ever-present solace, teaching me to lean on God alone for my support. How I wished that all who have any trouble to meet could have the same help that I received in my hour of need. I felt no worry, no sadness, simply a calm reliance on God. I wish to express my profound love and gratitude for this revelation of Truth which opens up the Bible, a book that was hitherto a blank to me.

ALICE E. CRANE, Somerville, Mass.

It has long been in my thought to say a word of loving gratitude for what Christian Science has done for me. I was afflicted for twenty years with what doctors called chronic liver complaint, nervous dyspepsia, and female trouble. I was treated by several eminent physicians, without receiving any permanent relief; I also wore a galvanic-electric belt and used different kinds of medicine, which were of no lasting benefit. I was so nervous much of the time that I could not sleep. In 1895 a lady friend of mine, who had not walked for seven years, was being treated by Christian Science, and she improved so fast that I was induced to try it myself. I learned through her that the healing was from God, and that made me more anxious for it, as I had much faith in God; but I did not know how to exercise this faith until I came into Christian Science, and I had lost all faith in material remedies. Although my healing was not in-

stantaneous, my health gradually grew better, through Christian Science treatment. I have had to ask for help on different occasions since I was first healed through the truth, but since coming into a better understanding of Christian Science I am able to help myself and others. I have not taken a dose of medicine in nine years. I used to make a god of medicine, and the Scripture says, "Thou shalt have no other gods before me." In this Science I have learned that God is an ever-present physician, the truth an ever-present remedy.

My heart goes out in gratitude to Mrs. Eddy for the work that she has done, and is still doing for the world, and I am more than grateful to God, who has guided me to this truth. I hope that these few words may help to lift some one out of the bondage of sickness and sin "into the glorious liberty of the children of God."

MRS. L. D. BELL, Olton, Tex.

I feel that if I should withhold my testimony any longer the very stones would cry out. Four years ago I became interested in Christian Science through the healing of my wife. She had been suffering from different diseases for about five years, when she took Christian Science treatment for a week and was healed, after all kinds of medicines had failed. I had given my consent for her to try this Science, not because I believed in it but because I wanted her to be cured, and after I had the proof I wanted to know the Principle. A Scientist handed me a tract on Christian Science which I read eagerly. I was impressed by its thought. I began to realize that God is my Life, and every time I declared it, I felt a sense of being lifted up, and a greater sense of freedom. After declaring the truth for about a week, a chronic case of varicocele, of five years' standing, had disappeared, and I had a sense of the power of divine Love, that heals all our diseases, and gives us *now* a taste of heaven, harmony; that passes all understanding. After I became interested in Christian Science I bought a copy of Science and Health, and I have found it the best investment I ever made. I have almost hourly proofs that there are no flaws in Christian Science, that every statement contained in Science and Health is true and can be proven.

I am thankful for all our periodicals, and yet more for our Leader, who has shown us the way by which we may follow closely in the footsteps of our Master, the great Way-shower.—HENRY R. HALL, Jacksonville, Ill.

For seven years before coming into Christian Science I was a member of an orthodox church. I used to read the Bible and get some help from it, but now I can see how little of it I understood at that time. I occasionally heard of Christian Science through friends in another city, and felt that it was right. They loaned me a copy of *The Christian Science Journal* which they had, although they were not Scientists. I wished to know more of this subject, but did not know how to gain the desired knowledge. However, God was leading me, for in June, 1903, after reading in the daily paper of the Communion at The Mother Church, the determination was formed to learn something of this religion which healed both sickness and sin. The paper told of people who were healed by reading Science and Health, and this seemed very wonderful. Knowing that there was a Reading Room in the city, I went there to buy a *Journal*. The lady in charge was an acquaintance, and she invited me to attend the church services. For ten years I had worn glasses for weak eyes; they were always necessary when reading, sewing, or riding, or when the eyes were tired. The second Sunday that I attended church, the glasses were worn, and during the reading of the Lesson-Sermon, my eyes feeling rested, I removed the glasses and carried them home in my hand. It was not until Wednesday that I noticed the glasses had been reposing in their case since Sunday; and although I had never heard of healing at a church service, I knew that my eyes were strengthened and cured. This seemed a great proof of divine Love,

and gave me a greater desire to learn more of the truth. I bought a copy of Science and Health and have been a constant student since.

All my life I had not been strong, and had taken much medicine. Later I took up the study of physical culture and hygiene, and became a teacher of these branches. I believed that this was helping humanity, but while it seemed to benefit me somewhat, it was not satisfactory, and I know now that it was spiritual help which was needed. I used to be discouraged, have the "blues," and not care whether I lived or died; now, these conditions seldom are felt and much more strength is realized. After being bound by the supposed laws of hygiene what a glorious uplifting is felt when we realize our freedom as children of God! Of course it was a struggle to overcome the material beliefs of gaining health by diet and exercise, but the results are well worth the battle. Since studying Science and Health, I have had many demonstrations of the power of Truth over error, and I am also able to help others. It is beautiful to know we can apply our religion to every problem in daily life.

One day, while playing with a dog, he became rough and bit into my thumb and forefinger. I felt it at the time, but no pain followed; however, when I entered the house I noticed that the flesh on the joint of the finger was torn and bleeding. Washing off the blood, I denied the error, but did no further work. In the night I awoke with a sense of pain in the wound, which seemed to extend to the tip of the finger. Knowing the mortal mind law regarding the bite of a dog, fear manifested itself. Without looking at the finger, I took Science and Health and began to read. In half an hour I realized that, as my life was indestructible, neither dog-bites nor anything else had power to injure it. The fear was entirely gone, and the finger healed quickly.

Each demonstration, whether over sin or disease, brings such a sweet sense of divine Love and of peace that I am more grateful to God every day for this blessed truth. I am also grateful to our dear Leader for her great faithfulness and courage in teaching us what was revealed to her.

C. LOUISE RICHARDSON, Woburn, Mass.

Six years ago Christian Science healed me of a disease which I had had for a long time and for which I was taking medicine daily. Many times since then, I have been enabled to make demonstrations in my home. I have a little daughter, two and a half years of age, and have seen her various ailments disappear in a very short time. The assurance and peace that comes with each of these victories, however small it may be, is untold. What a blessing it is to know that these little ones in Christian Science have divine Love to instruct and guide them.

Recently, with the aid of a dear practitioner, a demonstration over a severe burn was made. Had my very first thought not been a declaration of truth, I am sure I would have been overcome with the intensity of the pain, but within an hour after treatment was taken up, the pain was so nearly gone that I went to sleep and slept soundly all night. The next day I was able to perform my household duties as usual. This demonstration was, to those who were present when the accident occurred, a beautiful and positive proof of the allness of God and that He is a present help. My gratitude to our beloved Leader, for giving to us this practical Science, is indeed very great, and my prayer is that I may so live what I profess that I may truly be worthy the name a Christian Scientist.

MRS. MABELLE N. SCOBAY, Chicago, Ill.

I never was happy under material conditions. Errors from which I knew no deliverance brought me much misery, but since coming into Christian Science these have partially disappeared and I am much happier. Soon after taking up the study of Christian Science I was healed in a day of that malady, the grip. Since then I have recovered

from the disease in a few hours by applying the same remedy. I was only under Christian Science treatment a few months when I was cured of a deformity in both hands. Since then I was treated for a sprain in all four fingers of my right hand, and in four days I could bear my own weight on that hand without experiencing any pain or stiffness in the fingers. My breathing was always weak, but now I can go up long flights of stairs without being disturbed. During the last four years, prior to coming into Christian Science, my vocal organs were slightly paralyzed, and it was difficult for me to talk intelligibly, but now I can talk so that nearly all of my words are understood.

For all these benefits, and more, I give thanks to Christian Science, and its Discoverer, Mrs. Eddy.

HARRY J. STILLSON, Battle Creek, Mich.

It is with a deep sense of gratitude that I acknowledge the healing, through Christian Science, of my dear mother, who is in her eighty-sixth year. A few months ago she experienced a sudden stroke of paralysis. Our physician told me nothing could be done, that it was a matter of only a few hours. She was laid on the bed and I was told not to disturb her. It was then I turned to Christian Science for help, and telephoned to Pittsburg, Pa., for the practitioner whom I knew, and she answered that she would come. From the time I telephoned I saw a change in my mother's condition. The healing has been gradual, but words cannot express my happiness in saying that my mother is now enjoying good health. There is no appearance of the paralysis,—she has free use of her hands and limbs, and has a sweet, natural look. Her speech and memory are as they were; even better. She rides out almost every good day. We can see daily improvement. Her case is one which amazes our friends and neighbors; it has brought others to think of Christian Science. My mother had for years one large wart on her nose and two on her fingers, but during treatment they dropped off, leaving the skin clear and natural. She is bright and cheerful, and every day I am more grateful for this healing and for the spiritual uplifting that has come to us from the study of Science and Health. Words fail me when I try to express my gratitude to God, and to dear Mrs. Eddy for this truth.

JENNIE S. KERR, Monongahela City, Pa.

I wish to express my gratitude to God for the many blessings which have come to me during the past two years. For eight or nine years I possessed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after two or three unsuccessful attempts to read the book, I laid it aside, thinking no more about it until two years ago. The healing of my brother-in-law of alcoholism and other troubles brought such peace and joy to us, that I began to read and get a little understanding of what Christian Science means. For four years I had worn glasses for astigmatism, and one day, while reading in our text-book, I felt impelled to remove my glasses, and I have not worn them since. To read or sew without them used to cause severe nervous headaches, to which I became a prey. I have had but one headache in the two years, being able to overcome them in the beginning; also bronchial colds, which were quite severe every winter. I had one bad sore throat last winter and that was healed instantaneously. I have also been healed of fistula ulcers in about ten days, after having suffered all one summer; but I am more thankful for the spiritual healing and a better understanding of how to live aright.

My slight understanding has been a great help to me in my business and daily living. I am very thankful to our Leader, Mrs. Eddy, for the good work she has done and is doing for the benefit of mankind. My desire is to live and serve God to the best of my understanding.

GRACE G. LONG, Boston, Mass.

From our Exchanges.

Let us not believe that God exhausted Himself in that primal time, but rather that He is as near us as to Aaron and Joshua, Isaiah, Jeremiah, or the twelve. If any would convince us that our lives are less mysterious and awful than any in the past; that God loves us less, or can come less intimately to us; that our being is less sacred; that Christ walked through other cities and beside other seas and lakes in a land holier than ours, but is not to be found here, let us not believe him. This is to make the Christ a legend more successfully than did Strauss. This is to dis sever us from the energy, wisdom, and love of the universe. This is to leave us orphaned, praying to our Father and mocked by our own echoes.—*Western Christian Advocate*.

If one is concerned about religion, and believes religion to be a most potent force for good in human affairs, it is his business to teach the world the reason why he should believe in God. This is the most tremendous question of both philosophy and religion. If we want a solid, permanent revival of religion, we must first make present to the intellect of intelligent men the existence of God. If we can make people see and believe that such a God there is, then we have the fulcrum and the lever which religion requires.—*The Independent*.

To expect to reach God only at the end of long study and much work implies that He is a mysterious somewhat, hidden in a corner of the universe, or at best an architect who has no living connection with his work. But not so: God is an omnipresent Father, a pervading, uplifting Presence. So far from having to wait till we reach our goal in order to know Him, or to take long journeys of thought in order to find Him, He is the Life and the Love that will go with us on our way if we but open our hearts to Him.

The Christian Register.

The professing Christian who violates the law of Christ in his daily life, who is penurious when he should be generous, hates when he should love, destroys when he should save, has a way of quieting his conscience by exceeding strenuousness in matters of ceremony and belief. Thus it happens that the Pharisee appears in all lands and in every age. He is about as much in evidence to-day as he was when Jesus walked upon the earth and denounced him to his face.—*The Standard*.

Our spiritual nature grows by means of the acts of usefulness in which we engage from the love of doing good. If, then, we sincerely love others and desire to fill a sphere of usefulness in the world, our desire to do good will become a spiritual hunger, the gratification of which will give us far more delight than any mere bodily pleasure.

REV. JOHN S. SANE.
New Church Messenger.

The truly religious man must be hopeful and cheerful, for he believes in final good, and that the powers of the universe are with him in every upward aspiration. He is fearless in his mighty trust. He dares to enjoy all that life may bring. He is strong in adversity, feeling that a conscience void of offence is the greatest of possessions.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

On the 5th, on board the yacht Mayflower in Oyster Bay, Long Island, President Roosevelt completed his high task of bringing together representatives appointed by Japan and Russia to treat for peace. A little before twelve o'clock the President left his summer home at Sagamore Hill and took a launch for the Mayflower lying at anchor in the harbor. Half an hour later the Japanese, who had arrived on board the Tacoma from New York, boarded the Mayflower and were received by the President. A little after one o'clock the Russians, who had been brought from New York on board the Chattanooga, came alongside and were received. Shortly after this greeting the two groups of envoys were presented to each other. To relieve any possible strain in the meeting the President very soon suggested that they all repair to the luncheon awaiting them in the cabin. During this function the President said: "It is my most earnest hope and prayer, in the interest of not only these two great Powers, but all mankind, that a just and lasting peace may speedily be concluded between them."

President Roosevelt soon left the Mayflower, after shaking hands with all, and returned to his home. Later the Japanese were taken to the Dolphin, the Russians remaining on board the Mayflower. About five o'clock these two vessels, convoyed by the Galveston, weighed anchor and proceeded slowly for the Portsmouth Navy Yard, where the conference is to take place. The party was expected to reach Portsmouth Monday morning, but fog in Newport delayed progress and the functions arranged for that day, receptions by the Navy Yard officials and the Governor of New Hampshire, had to be postponed a day.

The executive committee of the Isthmian Canal Commission has practically decided to suspend attempts at digging the canal until better preparation for the work has been made. By paying the laborers in a regular, systematic manner it is believed that the present disorganization will be overcome. Governor Magoon has informed the Government of Panama that the Canal Commission

has decided to establish commissariat stations for the supply of food, etc., for canal laborers along the zone, excluding Panama and Colon. Until now the United States has refrained from doing so on account of the protests of Colon and Panama merchants, but reports to Governor Magoon state that laborers cannot buy what they need in many instances, and for this reason are refusing to work. Refrigerators will be installed, and the railroad and steamers will import food from the United States.

The American representative in a northern European capital was recently forced to seek information from the British Ambassador in order to carry out instructions from our State Department. The late Secretary of State, Mr. Hay, learning of this, directed that plans be prepared for adequate communication, which would embrace full advices, being given to Ambassadors and Ministers concerning pending international questions, and reciprocal advices from them to Washington. The need of this has long been apparent, as American representatives in Europe seldom are apprised of the status of affairs in which they are obliged to act, whereas the British, German, and French Ambassadors are always kept informed on all questions affecting their Governments.

Arrangements have been made with the Governments of Bavaria, Saxony, and Switzerland, and the municipal authorities of Frankfurt and Nuremberg, through Professor Francke of Harvard, for important gifts to the Germanic Museum at Cambridge, should accommodations sufficient for them be provided. Included in the gifts probably will be a cast of the memorial slab and the accessory structure of Emperor Louis IV., "the Bavarian," and reproductions of Goethe's room at Frankfurt and of the house of Albrecht Duerer at Nuremberg, a chancel of a thirteenth-century church at Wechselsburg, Saxony, and a sepulchral monument at La Sarrez, Switzerland.

Information has come to the Administration that Wu Ting-fang, the former Chinese minister to the United States, has been put in sole charge of the negotiations looking to the renewal of the exclusion treaty between this country and China. His authority is reported to be direct from the throne. It has been previously intimated in despatches from the East that Wu Ting-fang was behind the present boycott movement.

The chairman of the presidential committee, which has been making a very searching inquiry into the affairs of the Government Printing Office, has completed his report. The general understanding is that a new public printer will be selected very shortly, and that other changes in the offices will occur as a result of the inquiry.

President Roosevelt, after a long conference, has declined to accept the resignation of George R. Carter, Governor of Hawaii.

Foreign.

The Madrid correspondent of the *Daily Mail* says that it has been decided to hold the Morocco International Conference at Madrid the beginning of November.

Industrial and Commercial.

A company is reported to be forming to acquire nineteen of the leading street car building companies in the United States and organize a new company with a capital of \$43,000,000. The company will acquire many valuable patents and patent rights, and by the control of these patents will avoid considerable litigation that has troubled the constituent companies.

At the recent meeting of the California Raisin Growers' Company the proposition submitted by the directors of forming a joint stock company with the packers was indorsed by a vote of 8,647 to 3,101, each vote representing one acre. The new concern is to be known as the Central California Raisin Packing Company. It is to be controlled equally by the growers and the packers, the balance of power to be held by a

neutral director. The packers are to get \$5 a ton for selling the crop, and they are assured of forty thousand tons.

It is reported that there will be a shortage of seven million pounds in the tea crop of Japan for 1905, as compared with that of last year, but the quality is away ahead of last year's crop, which was injured by heavy rains. Fully 43,000,000 pounds were imported into the United States this year from Japan and 17,000,000 pounds from Formosa, out of the total of about 90,000,000 pounds that was consumed in this country.

The Southern Peanut Company of Paducah, Ky., which has been engaged in raising large quantities of peanuts in the western portion of that State, is said to be preparing to ship a trainload of fifteen cars of this product to Philadelphia, representing the largest single shipment of peanuts ever made in the United States.

The cable ship Colonia recently sailed with 2,400 miles of cable to lay the Commercial Cable Company's additional line from Waterville, Ire., to Canso, N. S., and thence to Newfoundland.

The winter wheat yield for Nebraska will amount, according to conservative estimates, to fifty million bushels.

California produces more dollars' worth of oranges than of gold—oranges over \$18,000,000 and gold \$17,000,000.

General.

According to consular reports, a company has recently been formed in British Columbia to manufacture a toredo-proof pile covering, an invention of a resident there. A pile covered with this material was placed in a very exposed position on the water front three years ago and remains as perfect as when it was first driven, while the piles that have not been treated, and which surround it, are honeycombed by the toredo's work. It is said that a coating is not subject to corrosion like copper covering and costs about one-third as much. It cannot be diluted or washed out by sea water, as invariably happens with paint and carbolic washes.

The foreign trade of China during the calendar year 1904 aggregated 583,000,000 haikwan taels, as against 541,000,000 for the year 1903, according to the annual publication of the Chinese customs authorities. (A haikwan tael is equal to \$1.01.) The principal countries participating in the commerce of China are Hong Kong, 228,000,000; Japan and Formosa, 88,000,000; Great Britain, 72,500,000; Russia about 9,500,000; the rest of Europe, 68,000,000; the United States, 56,250,000; India, 34,666,000.

A party of Government astronomers, consisting of Professor G. A. Hill, assistant astronomer of the Naval Observatory; Professor E. J. Yowell and J. A. Andrews of the Naval Observatory; Dr. N. E. Gilbert and Dr. L. E. Jewel, in charge of Captain J. A. Norris of the United States Navy, has sailed on the cruiser Dixie for Algiers for the purpose of observing there the total eclipse of the sun on August 30.

In this year's exhibition of the Chicago Municipal Art League are nine landscapes painted by William A. Harper, the Art Institute's negro janitor. He comes from Houston, Texas, where he taught drawing in the public schools. Saving his money, he got a brief season of study in Europe. He is still saving his money and still studying. The Chicago artists are said to take a great interest in him.

An express train which makes no stop between London and Liverpool has been introduced by the London and Northwestern Railway Company. The 201 miles are covered in 208 minutes.

Soil brought from a depth of 326 feet in one of the Belgian coal mines is said to have grown weeds unknown to botanists.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Evil without Excuse.

SAMUEL GREENWOOD.

THOSE who have advanced the theory that evil is "undeveloped good," or that it is "good in the making," have not enlightened us as to the probable time required to complete the process. Sixty centuries have already been recorded since evil, according to popular belief, began its dominion over mankind. The number may be six hundred, and yet there has been no discernible change for the better in the original product. Imagination might continue with the course of evil to the end of time without detecting the first sign that hate could evolve a single grain of love, or that venomous envy could transform itself into sweet charity. There is no case on record of an individual's becoming righteous by any other means than the forsaking of sin, and this leaves mortals scant ground for expectation that they can ever gain goodness in any other way.

While the proposition that evil is a sort of spiritual protoplasm out of which good is eventually made, is much too grotesque to be taken seriously, it illustrates the shifts mortals make in finding excuses for the existence of evil. No apology that has ever been offered has lessened the vileness of its nature, nor made of it anything better than it is, the would-be destroyer of man's godlikeness. To have repudiated it in the first instance, in the name of the infinite creator, had been wise and true; but to associate its introduction into human experience with the name of God, who made all things good, is the extreme of blasphemy.

The ancient traditions regarding creation, which human enlightenment has discarded, are quite as reasonable as the alleged metamorphosis of an angel into a devil. Yet those who would resent the former as an insult to their intelligence will advance the latter belief in all seriousness, notwithstanding its implication of God in the subsequent perpetration of evil upon mankind. Every good quality in human nature recoils from the belief that God permitted His children to be victimized by a demon, and then turned over their descendants to its diabolical rule. The human father who did thus with his children would be abhorred by his fellows, a fact which should effectually blot out the charge of God's participation in the supposed advent of evil.

To excuse evil on the assumption that God has permitted it, is an evasion of the claims of righteousness, whose tendency, when aggressively maintained, is towards the commission of crime. There can be no more excuse for the presence of evil in the universe than there is in an individual. A good man who allowed evil to enter his consciousness would cease thereupon to be a good man. And likewise God must cease to be wholly good if evil were permitted a place in the Divine consciousness and creation. These are self-evident truths which only an ultra-materialist would consider open to controversy. Evil is thus excluded from the true idea of God and of man, and must take refuge in falsity, a false idea of God and of man; and we can find it nowhere else. Its claim to be the truth is no more than the claim

that any lie makes to be true, but which no one admits who knows the facts.

The Christian Science teaching that evil has no right to exist, and has no excuse for its action, is practically sustained by the law of the land, although the legal definition of evil does not include all that is implied in that term. The laws of every civilized country declare to the individual citizen that he must not allow evil, as defined and specified by the law, to operate through him. He may theorize as he pleases as to its supposed origin and existence, but so far as the law is concerned he is called upon to act as if there were no evil. Criminals are punished for making evil a reality and a power, while the law demands in substance that they deny it. The truth behind all criminal codes is that the consenting to evil, instead of its denial, is the beginning of transgression, the door through which evil enters and controls the individual thought and will. Thus, in order to obey even human law one must repudiate evil so far as its practice is concerned, a fact which should justify the wisdom of rejecting it in theory as well. To escape the punishment for certain transgressions, an individual must deport himself towards these specified evils as if they were non-existent. The court will not accept the plea that any form of evil under the ban of the law is too strong for him, for the basis of the rulings in every court of justice is man's ability to resist evil,—to make it unreal to himself. Thus the evil of which the law takes cognizance stands in every civil court of Christendom without an excuse, absolutely without any authority for its existence or its supposed control over mortals. Shall theologians and religious teachers be more lenient toward this arch-enemy of mankind by admitting its plea of reality and power and by finding excuses for its existence? Shall they virtually abet the criminal and the sinner by arguing for the impracticability of treating evil as if it were not true? Every time one resists the temptation to sin he does this very thing, and both law and gospel sustain him in so doing. How then can Christian Science be justly criticised for applying the truth, as accepted in law, to the whole question instead of to a part of it, and declaring evil in every instance and from first to last an unreality, a monstrous lie against the omnipotence and omnipresence of God? That which should not be practised should not exist, and it does not exist in the perfect idea of being.

Evil can be a possibility and a power only to the evil-doer, since there is nothing in a good man to respond to it. The covetous longing for the things of another appeals to dishonesty, but it has no existence in, nor can it enter, the honest thought. There is nothing in love of a kindred nature to malice and hatred, and hence in the loving heart these evil conditions are not permitted. In such a case evil has proved itself impossible, even as darkness, its prototype, has no possible place in light. Whatever evil may seem to accomplish in an erroneous sense of man, it cannot contaminate good. Honesty cannot be corrupted nor purity defiled, since God is the preserver of these. His own qualities, in man. It is always the opposites of these which recognize and respond to temptation. Men know that so long as they retain their thoughts pure and honest it is impossible for them to sin. This conviction is not the result of any belief, but is an intuitive consciousness of man's divine origin, which separates him from evil. Thus evil in

every instance is thrown back upon itself for recognition and belief.

That evil is the negation of truth, or that a bad man is the reverse of what a man should be, is recognized in our courts of law; and the law moreover insists that this theory, so far as its definition of evil is concerned, is not only practical but must be practised. The fact that man can resist evil, can refuse its control, and keep it out of his life altogether, proves evil to be an absolute nonentity apart from human belief. Christian Science teaches nothing regarding evil that may not be substantiated in every individual's experience. In recognizing it only as a temporary human error, a mistaken sense of being that can be corrected and destroyed, all that belongs to it is admitted. The demonstrations of the unreality of various forms of evil, which students of Christian Science have been able to give, on the basis of its teaching that God, good, is all, point to the ultimate awakening of mankind to this great truth. It may be difficult for mortals, while influenced by material evidence, to accept the statement of the unreality of evil, but this will become apparent to each individual as he ceases to obey it.

Christian Science in Business.

ISIDOR JACOBS.

THOSE investigating Christian Science sometimes ask whether the application of its teaching to business and finance, which are material, is not making an improper or selfish use of its sacred law. That which elevates and improves does not lend itself to a selfish motive, but the teachings of Christian Science, when understood and rightly applied, bring about a higher standard of commercial morality, even though the immediate object of business and financial affairs is the gaining of material wealth.

A higher standard of commercial honor brings with it a more lasting and more substantial sense of wealth. The Scriptures tell us that when Solomon prayed to God he asked only for wisdom; but all earthly possessions were granted unto him as well. Wisdom brought with it the knowledge that divine Love supplies all our needs. Christian Science demonstrates to us, in business and finance, that when we acquire understanding we realize that divine Principle must govern our actions, and as we acquire spiritual knowledge, our worldly prosperity comes with it, success crowning our efforts in the right direction. The road is frequently long, narrow, and rough, but understanding brings with it patience, perseverance, and determination in the right. In all Christian Science demonstrations the material sense of self must be put into the background,—must give way to the spiritual.

Some business men think results must be as they wish. They want things to come about their way and they work from that standpoint. Business cannot be permanently successful on these lines. Business and financial matters can only be handled from the knowledge that divine Mind governs. There must be implicit reliance on Truth, and when this becomes fixed in our consciousness, fear and worry give way to confidence, and confidence, which is based on the operation of divine Principle, brings character and ability, and these bring success. The writer has seen so many successful business and financial demonstrations through Christian Science that he could not doubt if he would. In the course of his business experience he has come into contact with so many men who have evolved success out of failure by the proper application of the teachings of Christian Science, that its rapid spread among mercantile men does not seem surprising. It is the only force in business circles which successfully defeats hypnotic or mesmeric influence. There is no error more necessary to combat than the subtle tendency to influence the actions of another by these means. The "Rule for Motives and Acts" (Church

Manual, p. 56) teaches us the importance of daily watchfulness and prayer. If every business man, whether interested in Christian Science or not, had this rule always fixed in his mind, and made it his rule for motives and acts, what vast and marked results we would see in the commercial world. We would then understand how necessary it is to overcome mesmerism or hypnotism in ourselves. To allow fear and worry to influence our actions is one of the worst forms of mesmerism, and results in much of the disaster and misfortune we find in the business and financial world.

Many people, in their enthusiasm over the benefits received in Christian Science, allow their sympathy to influence them to help others in business matters, without looking fully into their capabilities, etc. This is but a form of mesmerism. We should look into business propositions or investments from a business standpoint, and we must guard against allowing personal considerations, or the desire to help a brother Scientist in business, to influence our actions. Business and financial transactions must be looked at from the standpoint of Principle rather than sentiment.

Christian Science teaches that divine Mind is the source and foundation of all being, hence the only reality. All the ills from which we suffer, whether in business or in our physical condition, are purely mental, and we will get relief only as we are able to demonstrate that Truth and Love guide our actions. It is frequently asserted that the commercial code of ethics is on a very low basis, so far as business honor is concerned. To-day, however, Christian Science is having a vast influence for good. It is bringing out in thought as well as in deed the Golden Rule, "Do unto others as ye would that they should do unto you." This is resulting in success where before was failure. Competition in business may be ever so keen, yet when Christian Science is understood, instead of competition making enemies and resulting in losses to all, the thought "Love thy neighbor as thyself" results in our losing our enemies. We have enemies only so long as we permit them to exist in our consciousness.

As a result of the rapid spread of this truth among business men, those known as Christian Scientists are frequently singled out, and their acts should at all times stand as a credit to their community, an honor to the Cause. Only success can result from the understanding and the proper application of the truths taught in Christian Science. These truths applied to business and finance are proven by results to be practical common-sense. We see the co-relation between business or financial demonstrations and physical demonstrations. A sick physical condition frequently evolves a sick business condition, and *vice versa*. This is purely a state of the human mind, and Christian Science alone holds the solution of the difficulty, changing poverty into prosperity, sickness into health, sorrow into joy, and death into life. On all sides we find successful business men giving Christian Science the credit for their prosperity and happiness, for in acquiring an understanding of its teaching they receive the wisdom which results in the increase of human good. When fear, worry, and their many concomitants are driven forth, the Christian Scientist in the business and financial world can rest secure, with confidence in the operation of divine Principle, and harmony and success is thus assured. He then looks business problems squarely in the face, if they arise. He does not shirk his duty, but when he meets error in any form he recognizes it for what it is, and puts it behind him.

Christian Science brings us to Principle, and teaches us that when divine Mind guides our every motive and act, success is certain. Words cannot begin to express the debt of gratitude due to Mrs. Eddy for giving the world the understanding of this truth which makes men free, and which is to-day leading the race to a higher civilization, not only in elevating the standard of commercial morality, but in bettering every phase and sphere of human existence.

What is Obedience?

JAMES B. MERRITT.

UNQUESTIONABLY the greatest theme presented in the sacred writings is that of love, but closely allied to this is the thought of obedience; indeed, the one without the other is impossible of manifestation. Jesus said, "If a man love me, he will keep my words," so obedience was to be the proof of love; and he said further, "My Father will love him, and we will come unto him, and make our abode with him," thus promising the sweet presence and consciousness of Love as a reward for keeping his sayings.

Unless we are daily striving to live in obedience to the demands of Truth and Love, it is obvious that we cannot be in any measure of harmony therewith. We shall bear no good fruit unless we abide in the vine. "The Son can do nothing of himself, but what he seeth the Father doing" (Rev. Ver.), and if we are seeing through a glass darkly, because of our lack of love and obedience, which would dispel the clouds of sense, although the Father's work is forever being done, and His kingdom is continually coming, we can have no part in its manifestation. If we would have our part in bringing about the world's at-one-ment with Truth and Love, we must press along the same pathway as has our beloved Leader, Mrs. Eddy, and in loving devotion to the same Principle, we must look beyond all personal sense and discern the true Saviour, the spiritual life-link between God and humanity.

What folly it would be for any army, no matter how strong it were numerically, to go into battle even with a weak foe, if each soldier had his own ideas of how the fight should be conducted, what sort of weapon he should use, and should insist on attacking the enemy whenever and wherever there seemed a chance to strike a blow, regardless of what his comrades were doing or what the commander saw was the wisest course to pursue. Such an army would ultimately be destroyed.

Suppose that all the energy which has been expended in alleged Christian effort had been intelligently directed against the common foe, following the lead of the great Captain, who has given us explicit directions and every assurance of victory if we but obey his commands. The only weapon that can possibly be of use to us in this warfare is "the sword of the Spirit, which is the word of God." Thus directed and thus armed, we would be able to withstand all the thrusts of error, and turn it back to its own destruction.

The warfare that Jesus inaugurated has no element of hatred in it, and nothing in the right direction has ever been or ever will be accomplished by using the weapons of invective and persecution. The suppositional forces of evil had all the world's weapons, but Roman sword and rabbinical malice, alike, were powerless when matched against divine Love, as reflected by the Master.

God always has led His people wisely, and the experience of the ages has shown that so long as they followed in loving obedience, peace and plenty attended their way; but when they deviated therefrom, failure invariably followed. Moses was directed to simply speak to the rock the word of Truth that should supply the need of water, but instead he upbraided the people for their murmurings and angrily smote the rock with his rod. God did not punish the people for that which was no fault of theirs by withholding His blessing and prolonging their thirst, but He did punish Moses and Aaron for their disobedience; they were not permitted to enter the promised land. The Scriptures throughout teem with promises of blessing in reward for obedience, as well as warnings of punishment that must surely follow our failure to heed the demands of Truth and Love.

In listening to the dictates of the personal senses, we close the door to the utterances of Truth and find that we are not entertaining the angels of His presence, but deceitful

sirens whose alluring songs of pleasure in materiality lead us away from the right path; and thus we have to learn our lessons over and over again, until we grow into that understanding which hears and heeds only the true voice and intuitively discerns and follows the heaven-bound way.

Having received so many blessings from Christian Science, we can but feel a deep sense of obligation to our Leader and Teacher, Mrs. Eddy, for the wonderful light and joy that has come into our lives as the result of her opening to us the Scriptures. We can only hope to make recompense in some measure by following as closely as we are able in the way she has shown us, thus giving her assurance that she has not labored in vain. The deepest and most reverent love of which we are capable is hers by right, and unbounded is our gratitude to God for a life so pure and an aim so high as to trace thus closely the footsteps of Jesus the Master.

The apostle Ignatius, in his epistle to the Ephesians, writes, "It is good to teach, if what one says, he does likewise. Let us therefore do all things as becomes those who have God dwelling in them, that we may be His temples, and He may be our God." It was this proving of their words that crowned the lives of Jesus and his apostles with success and glory, and it is the same demonstration of spiritual understanding that has made the influence of one humble, God-fearing woman so potent in the lives of hundreds and thousands of people in this present time. Is it wonderful that we, as Christian Scientists, should confidently follow a Leader who has shown us the way out of so much suffering and falsity, and is ever pointing us away from personality, away from every human model to the Divine ideal,—the only goal worth striving for?

The truly obedient never judge their fellow-men according to human standards, nor cast unchristian reflections upon the work of their fellows, but in righteousness they judge their own errors and endeavor to remove them.

We can follow only so far as we apprehend. Obviously, then, the only obedience we can show is to walk as nearly as possible in the way of Truth, and by a life full of love and good works study to show ourselves "approved unto God." Our obedience must be natural and spontaneous, not forced or perfunctory. It must be a constantly flowing stream,—a living fountain of love.

Gratitude.

DOROTHY S. STEWART.

CAN we ever be grateful enough for the blessings we have received in Christian Science? We think we are grateful when we thank God, but do we praise Him by loving our neighbor as ourselves, and by relinquishing error for truth? Are we grateful enough to our beloved Leader for her unceasing prayer and years of labor in our behalf? We think we are grateful when we speak of her in loving terms, but do we thank her by endeavoring to live up to her teachings to the best of our ability? We are transformed from helpless sufferers to strong and healthy men and women; yet, sad to relate, some of us take our reformation for granted. We can never hope to receive benefits unless we deserve them; we can never deserve them if we deny Christ. "Whosoever shall deny me before men, him I will also deny before my Father which is in heaven." Faith and works can move mountains, but either one alone is like the boat with but one oar. Think what we would be without this great truth—rudderless ships on the sea of error, dashing against the rocks of despair. Let us therefore show our gratitude in glorifying God by walking "in the paths of righteousness," as taught us in Christian Science.

It is by doing always and everywhere the best we know, that doing becomes the natural, easy, and pleasant habit, and character is formed. . . . Exactness in little duties is a wonderful source of cheerfulness.—FREDERICK W. FABER.

Selected Articles.

A True Word.

There may be cranks among these Scientists, as in every religious sect, but it is by no means made up of cranks, for some of the most prominent people in the city are devout worshipers and are regular attendants at both the midweek and the Sunday meetings. The congregation of this church is very cosmopolitan. It embraces people in every walk of life, from lawyers and manufacturers to the Jews on Ferry Street. There are laborers and merchants, not their families alone, but the laborers and merchants themselves. In fact, it is a misapprehension that women Christian Scientists greatly outnumber the men worshipers. At a Wednesday night testimony meeting fully as many men as women will be found in the audience, and they testify as frequently.

While the testimony given at the Wednesday evening services is remarkable and almost unbelievable, it must be given consideration, for it is offered by serious, upright men and women, and not fakirs. When a man gets up and testifies that after wearing glasses thirty years, his eyes were cured by Christian Science and that now he no longer wears them and can see better than ever before in his life, one becomes skeptical until he sees the earnestness and sincerity of the man himself. These people are absolutely sincere, and take their religion into their every-day life, as worshipers of the generally accepted religions do not. When a woman testifies that, after six surgeons had declared she must be an invalid for life, a few weeks of Christian Science treatment cured her absolutely, one gulps hard to swallow such a statement. But when the woman is intelligent, womanly, alert, and active, her words must be given serious attention. These are actual testimonies which were given at one of the Wednesday night meetings, in addition to many others of a startling nature. The congregation listens placidly and calmly to these statements, sure that the religion can work miracles.

The Scientists claim that their religion is as able to cure organic diseases as it is mental affliction. They are constantly fighting the popular theory that it is mental distress alone for which it has healing power. "Spirit controls everything," is their watchword. Healing is only one part of the religion. The other is a sort of striving for an ideal life, and the pushing out of selfishness with unselfishness. The standard of living seems to grip hold of the young members of the church as well as the adults. At a recent testimony meeting a girl, not much more than a child, got up and stated with clearness and force what Christian Science meant to her, and without any cant or prating.

The faces of the men and women, boys and girls in the Wednesday evening meetings are somewhat remarkable. They are placid and sweet. They look as if nothing could ruffle them, and as if they had forgotten what nervousness and irritability mean. They seem to be utterly without self-consciousness and unafraid of life. The practical side of the religion is also apparent from the testimony, one evening, of a man and his wife, that altercations over the promptness with which breakfast should be served had come to an end, since Christian Science came into the household.

Springfield (Mass.) Homestead.

Let us be Just.

Editor Register.

Dear Sir:—In commenting upon the recent Supreme Court decision regarding the practice of Christian Science, you say, "If the child dies under Christian Science treatment, no fees being exacted by the healer, when it might have been saved by the ordinary practice of medicine, in such cases are not the parents guilty of murder?"

Your question is hypothetical, and we would suggest that still another question arises at this point: Since thousands die daily under the care of the most skilful physicians, a very

large percentage of these victims being children: and, moreover, since according to recent investigation seventy per cent of the cases considered incurable by the medical fraternity are cured when placed under Christian Science treatment as a last resort, why should we not assume that the child in your hypothetical case would have died sooner if left entirely to medicine and deprived of Christian Science?

We can readily understand that those who have only a superficial knowledge of the results of Christian Science practice might consider a dependence upon this Science and the discarding of medicine a neglect rather than a help. It therefore behooves such, before criticising, to consider the successes of Christian Science practice as well as its failures in order to be able to make a just comparison.

Inasmuch as the average success of Christian Scientist practitioners exceeds that of medical practitioners, there is no ground upon which to assume that a child who dies under Christian Science treatment is neglected, much less that it is "murdered."

Not long ago a Christian Scientist was arrested because in a family wherein he healed four others, and wherein three children had previously died under medical treatment, he lost one case. If the Christian Scientist who lost one case was guilty of manslaughter, what shall we say of the medical practitioner who lost three cases in the same family? The charge that the Christian Scientist was guilty of manslaughter could not have been made on the basis that his average success was less than that of the medical practitioner, for he healed four cases while he lost but one, and the medical practitioner lost three.

It is not proper to assume that resorting to Christian Science is equivalent to doing nothing, since vast multitudes are alive and well to-day who had made no progress toward health until they had been placed under Christian Science treatment, and this fact may be stated concerning children as well as adults. Investigation will disclose that the children of those who are now believers in Christian Science have much less sickness than formerly, and the rule is that under Christian Science, the threatening of contagious disease is destroyed in its incipency and very seldom finds any noticeable development. It is also a matter of fact, not of speculation, that the children of Christian Scientists fare much better without medicine and with Christian Science than they formerly did with medicine and without this Science; therefore, to force them to a dependence upon medicine while curtailing their privilege under Christian Science treatment, would be a very great injury to them.

ALFRED FARLOW.
Sandusky (O.) Register.

Christian Science Cures.

Physicians admit unreservedly that Christian Science is the only successful treatment in combating maladies which have their seat in the brain, for no medicine can alleviate imaginary pain. In this respect Christian Science scores over pills and tonics.

There is yet another feature about this Science which must demand respect even from those who scoff at the religion in general and on general principles—and this is the beautiful home-life led by the followers of Mrs. Eddy. In these homes the atmosphere is free from care or worry, small bickerings, and the little things which, ordinarily, rub the fur the wrong way and create unhappiness. These two cures are needed in many a household.

Editorial in Seattle (Wash.) Times.

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

SHAKESPEARE.

The Lectures.

Tacoma, Wash.

A large audience filled the handsome auditorium of First Church of Christ, Scientist, last night [June 18], to hear Mr. Clarence C. Eaton of Tacoma in his initial lecture on Christian Science. The speaker was introduced by Allen H. Armstrong of Seattle.—*The Tacoma News*.

Hoopeston, Ill.

In the New McFerren, July 2, Edward A. Kimball of Chicago lectured on Christian Science. He was introduced by Miss Stella Sabin, who said in part,—

Christian Science is the proof to this age and at this time that the Master's words are true. It brings a message of joy, of peace on earth, good will to men "like that which the angels sang at the birth of Jesus." The fruits of Christian Science prove that the healing works which he wrought and commended to his disciples are possible here and now.

The Herald.

Anderson, Ind.

Mrs. Sue Harper Mims of Atlanta, Ga., lectured at the Grand Opera House in this city Tuesday evening, June 6. The introductory remarks were by the Hon. W. R. Myers, ex-Congressman and ex-Secretary of State, who said in part,—

Thirty years ago the Rev. Mary Baker G. Eddy gave to the world what is now known throughout the confines of enlightened civilization as Christian Science. It immediately attracted the attention of large numbers of enlightened and cultured men and women of the Anglo-Saxon world, and to-day there is scarcely a city on the globe where the English language is spoken, in which there is not an organized body of intelligent men and women who believe in and practise its tenets. By the world at large it is regarded as a new religion; while its devotees claim it is as old as the New Testament. Whether it is truth or not, one thing is certain, it has not been "crushed to earth," and it now seems to be in a fair way to ascend and grow in the estimation of many honest searchers for truth.—*Correspondence*.

Easton, Pa.

The lecture on Christian Science at Able Opera House, Thursday evening [June 1], attracted an audience of about six hundred townspeople and visitors. Mr. Porter of New York City introduced the speaker of the evening, Mr. Bicknell Young, and said in part,—

Friends:—Every heart-throb, every pang of suffering finds responsive action in the progressive thought which has for its object the improvement and uplifting of humanity. Christian Science has been borne in upon a waiting consciousness in response to the plaintive cry of humanity, in response to the world's great need.

From the music of creation's dawn until the glory of the present time, man's toil and struggle have been to know God aright. We all, you and I, have held our varying concepts of God, according to our different points of view; but the cry, the toil and struggle, the ceaseless longing of humanity in all ages, has been to know God aright, for, since God hath created man in His own image and likeness, it follows naturally and with inevitable logic, that we must first learn something about God in order that we may know something about man.

It is one of the great missions of Christian Science to tell humanity something about Him, whom to know "is life eternal;" and it is not unnatural, therefore, nor surprising that in teaching what God is, Christian Science should heal the sick and reform the sinful, that it should increase longevity and happiness.

If it be true that Christian Science is accomplishing all that is claimed for it; if it is healing all manner of sickness and disease; if it is reclaiming men and women from every stage of despondency, degradation, and despair, and restoring them to positions of confidence, love, and honor; if it is making men and women we meet every day, better men and women in every way; if these things are true,—and that they are true is evidenced by the testimony of a countless multitude of healed and redeemed people,—then I believe that we all will agree with the statement that this great thought of Christian Science, which is to-day stirring the heights and depths of human consciousness, presents a subject which invites, nay more, demands the earnest, careful, unbiased investigation and consideration of every individual of society whose objects and aims in life rise above the mere necessities of existence.—*Easton Argus*.

Taylorville, Ill.

A fair-sized audience gathered at the Baptist Church Sunday afternoon [June 18] to listen to the Christian Science lecture delivered by Hon. Clarence A. Buskirk. The speaker was introduced by Judge Rufus M. Potts, who said in part,—

Man is the architect of his own destiny, and the greatest triumph that he can achieve is to be master over himself. When Solomon prayed to God to endow him with wisdom he prayed for man's most precious possession, since through wisdom and a capacity for being master over one's self, he can obtain all that sweetens, brightens, and ennobles life. While life to many is a battle, yet life is neither a battle nor a mystery to those whose very existence is merged into a progressive education, self-possession, wisdom, and the Science of life.

These people have become united into a society, and we have met here to-day to listen to the teachings of those who have passionately searched for truth, and the ascension of reason and justice; a people who have watched, prayed, and demonstrated; a people who are with phenomenal success uplifting the human race morally, mentally, and physically; a people whose belief is not the result of inheritance, but of investigation; a people whose lives and acts are emblematical of their teachings.—*The Courier*.

Lectures at other Places.

Albion, Mich.—Edward A. Kimball, May 28.
Amesbury, Mass.—Bicknell Young, June 8.
Fall River, Mass.—Judge Septimus J. Hanna, June 9.
Newburyport, Mass.—Edward A. Kimball, June 11.
Osage, Ia.—Hon. Clarence A. Buskirk, June 11.
Brattleboro, Vt.—Edward A. Kimball, June 12.
Reading, Mass.—Edward A. Kimball, June 13.
Lawrence, Mass.—Judge Septimus J. Hanna, June 15.
Gloversville, N. Y.—Judge Septimus J. Hanna, June 18.
New Bedford, Mass.—Edward A. Kimball, June 18.
Cotuit, Mass.—Judge William G. Ewing, June 18.
Racine, Wis.—Bicknell Young, June 18.
Litchfield, Ill.—Hon. Clarence A. Buskirk, June 19.
Flushing, N. Y.—Edward A. Kimball, June 19.
Fond du Lac, Wis.—Bicknell Young, June 19.
Reading, Pa.—Edward A. Kimball, June 20.
Athol, Mass.—Judge Septimus J. Hanna, June 25.
Glencoe, Ill.—Edward A. Kimball, July 6.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Letter to Mrs. Eddy.

[THE following letter displays such a keen appreciation of our Leader's work that we take pleasure in giving it prominence.—Ed.]

The Sherman, Washington, D. C., August 1, 1905.

Beloved Leader:—I am led to express the joy which comes to me in knowing that the worthy and chosen workers who are with you at Pleasant View are having the sublime lessons in Divine Science from its Discoverer and Founder. The sole sense of regret which some young students have had is, that instruction directly from the great Teacher of Christian Science seemed impossible.

After graduation in 1891, I was impelled to go from Virginia to New England in search of Truth. I fell short of Boston, and entered Yale Divinity School. Your time is too precious for details. After seeking Truth in other universities, I found the Principle in Science and Health, and have been demonstrating this divine Principle exclusively for six years. The work is full of joy and love, and I am so grateful to God and to our Leader for this Science, and for your wonderful work in establishing the kingdom of God, good, on earth. The kingdom of God had been the central concept with me in the study of the Bible, and I was collecting ideas to embody in a book on that subject when Science and Health was handed to me in 1897. Needless to say, the book was never written, as I have been busy studying and proving the teachings of our text-book ever since.

Your word, that the present period is peculiarly the time for "quick" and thorough-going healing, is the order which we are now marching under. Truly there is unspeakable joy in this service.

Faithfully and reverently,

WILLIAM H. JENNINGS.

Rev. Mary Baker Eddy, Concord, N. H.

A Favorable Decision.

THE following quotation from the *New York World* of August 8, marks the closing of a case which occasioned much sensational comment in the latter part of 1902, and which was quite extensively reported in the newspapers at that time. The *World* says,—

"After three years of fighting in the courts, County Judge William H. Platt, at White Plains, handed down yesterday a decision sustaining the demurrers against the indictments found against John Quinby, his wife, Georgianna Quinby, of White Plains, and John C. Lathrop of Manhattan, Christian Scientists, for allowing the Quinbys' young daughter, Esther, to die from diphtheria without calling a physician.

"This is a victory for followers of the sect who contended that they had a right under the Constitution of the United States to care for the sick as they thought best.

"The Quinbys and Mr. Lathrop were indicted by the Westchester Grand Jury on October 31, 1902, for manslaughter in the second degree, and they immediately filed demurrers. After various motions to dismiss the findings of the coroner had been made, they were charged with

wilfully, wrongfully, and with culpable negligence failing to provide medical treatment for the child."

It is an interesting fact in connection with this case that two other members of the family were stricken with the same disease and that they recovered under Mr. Lathrop's treatment. That the faith of these parents in Christian Science and their lack of faith in medicine were justified by previous experience, is shown by the testimony of Mrs. Quinby, which we copy from *The Christian Science Journal* of January, 1903, and the fact that previous to the family's acceptance of Christian Science three children had died under medical treatment. Mrs. Quinby's statement of her own case is as follows:—

"Five years ago, I was healed through Christian Science of valvular heart disease and dropsy of twenty years' standing. At the time of my healing I was immense in size.

"When first taken down with these troubles, I became very low, and a consultation of doctors was called. One said that there was no hope; I remember that another said that while there was life there was hope. I became better for a time, but never well, and could never do as others did. I was obliged to be very careful; the doctors forbade me to run or over-exert myself, telling me that if I did, I was liable to pass away at any time. There were days and weeks in which I would suffer intensely. I took the most powerful remedies given for those ailments, and I was continually under a doctor's care.

"About six years ago, I was again taken down, and was considered past all help. At times it seemed almost impossible to keep life in my body, and for a period, all were but waiting for the passing away. During this darkest hour, a dear aunt sent me a copy of *The Christian Science Journal*, from the reading of which, I stopped taking medicines.

"Two weeks from the day I stopped my medicine, I was strongly tempted, and I again took one kind of drug, but only for a week. Never since that time have I taken a drug of any kind. I was convinced that if this healing was for others, it was also for me. A practitioner was then brought to see me, who took my case, and in six months I was a well woman. Soon afterward, I regained my normal size, and from that day to this I have been able at all times to undergo bodily exercise of all kinds, with natural strength and endurance.

"The physical healing was wonderful, but the spiritual healing has meant far more to me; for it has shown me strongly that God is All-in-all to me.

"I never can fully express the love I have for our dear Leader, Mary Baker Eddy. Each day my heart goes out to her with loving thoughts, and I thank her for the precious text-book, which has done so much good in my home."

A fact to be borne in mind in connection with all such cases as the one under consideration is that—notwithstanding the occasional failures which have occurred in Christian Science practice—a very large majority of the thousands of adherents of this faith have been healed by this system after fruitless endeavor upon their part to regain their health through the medicines and other means prescribed for them by the most skilful physicians. Christian Science has won its way to public recognition by its success in healing the sick and reforming the sinful, and all attempts to belittle the work of its practitioners, and to discredit them before the people, should fail as this attempt has failed.

Judge Platt has done his duty, and we congratulate him that he was not moved by public clamor to take hasty action in so important a case as the one just decided.

ARCHIBALD McLELLAN.

A Matter of Discrimination.

THE recognition of the naturalness, the need, and the Scriptural authorization of spiritual healing, is becoming so general that it no longer begets surprise, but while admitting the legitimacy of the position of Christian Science in

this regard, many religious writers display a zeal in their effort to find occasions for reserve in accepting its teaching, which evidences the force of their prejudice, as well as the intensity of their fear respecting the results of the ever-increasing influence of Christian Science on public thought. They are quite willing the world should be healed, if it be done without lessening in any degree the present and prospective sway of their own beloved beliefs.

The pastor of a Christian church in the West is reported to have said in a recent sermon and interview,—

"I am well satisfied that the healing wrought by Christ and enjoined by the apostles . . . is the manifestation of a force not limited to the personal ministry of Jesus and the apostles. People of all religions concede that Christ healed the sick and that he asked of them only faith in him. He intended his work to live after him, and to-day, if we believe, we can be healed."

Commenting upon this, the editor of *The Christian Evangelist* says,—

"The proper attitude for the Church to maintain toward all alleged new discoveries of truth, is to 'prove all things, and hold fast that which is good.' It is unwise for Christians to set themselves in opposition to everything that is new, because it is new. There are plenty of things which none of us have yet found out. . . . To the question, What attitude ought the Church to assume toward those of its members who claim to have been healed through the principles taught by Christian Science? our answer would be that so long as they do not permit the teaching of Christian Science to interfere with their faith in Christ, and with their religious duties and obligations in the Church, they should not be disturbed in their fellowship nor be put under suspicion. They are acting within the limits of their Christian liberty.

"With reference to this matter of healing, it does not follow that, if some cures are wrought through faith, we may expect all ills of the human body to be thus cured. . . . The fact that Christian Science antagonizes modern science and surgery, in the treatment of human ills, is proof of its unscientific spirit, and of a serious defect in the philosophy which underlies it."

These statements are not more interesting in view of the kindness of spirit shown, and the extent of the concessions made, than for the queerness and illogic of the criticism expressed. The teaching of Christian Science lays supreme emphasis upon the necessity of faithfulness to Christ,—the recognition of the divinity and authority of the great Way-shower; the re-living of his life and the fulfilment of his commands,—and it is probable that this would be said of any and every system of Christian thought by those who accept it. Christ Jesus is the world's Exemplar, and all Christians are endeavoring to solve the same problem; namely, the attainment of his more exalted life by the overcoming of sin, sickness, and death, and the true means of determining their success is given in Jesus' words, "He that believeth on me, the works that I do shall he do also." If, therefore, Christian Scientists are looking unto Jesus as the author and finisher of their faith, as they surely are, and if they are effecting the healing which, as conceded, it is incumbent upon all Christian believers to do, then their understanding of Christian truth is approved by its efficacy, and they who caution that Christian Scientists be retained in church fellowship only so long as they hold to a "faith in Christ" which does not heal the sick, place a greater value upon an inadequate theological belief than upon that apprehension of the Master's teaching which meets the practical test he imposed! This astonishing attitude evidences a reserve and timidity in following the truth which practically amounts to an Egyptian bondage.

The further criticism that the faith of Christian Scientists in the power of Truth to heal "all manner of diseases" is unwarranted and presumptuous, applies with equal force, as all must see, to the faith of Jesus and his disciples. If

the knowing of Truth once effected the healing of every type of abnormality, then we may put the Pauline query, Why should Christian people think it an incredible thing for God to raise the dead and heal the sick to-day? If Jesus disclosed and demonstrated a law of spiritual regeneration and physical betterment, that law is surely applicable to every possible condition of human need, and the Christian believer who classifies diseases and insists that God can heal only certain varieties, is making it appear that his God is both incompetent and peculiar, and that the disciples were unorthodox and disorderly in healing without regard to this classification.

The determinative question in the whole matter is this: Is Christian Science healing in demonstration of the Christ-truth? If the answer is affirmative, then certainly no limitations can be placed upon it by those who believe in Christ. This question of the identity of Christian Science healing with that of the Master and his disciples, has come to many a thoughtful Christian Scientist, as well as to the critics of this faith, and he has found his peace-begetting answer in his consciousness of unreserved loyalty to the teaching of our Lord, in his longing for the things of the Spirit, and in his increased dominion over fear, sickness, and sin. The appearance of the "fruit of the Spirit" in his life, and the ability, in some degree at least, to do the works of Jesus,—these facts which have attended his more spiritual understanding of the Word, bring the satisfying assurance that he is in harmony with the thought of the great Galilean.

The declaration that Christian Science "antagonizes modern science" and is therefore unscientific, is unsound in its premise and therefore valueless in its conclusion. With mathematics Christian Science has no contention, nor has it with the so-called natural sciences so long as they confine themselves to their legitimate fields; viz., the discovery, aggregation, and classification of the facts of human experience, and the study of their relations and utilities. When, however, the physical scientist enters the domain of theory, and on the basis of sense-testimony ventures to speak dogmatically respecting the nature and qualities of being, he is sure to go astray, and it is here that Christian Science, reasoning from the nature of God and His relation to the universe and man, as revealed in Christ Jesus, corrects the false assumptions of a material philosophy and reaches a conclusion which is capable of practical proof. Christian Science not only indorses, it embraces all that is scientific; that is, all demonstrable truth.

JOHN B. WILLIS.

"Prove all things."

THE present age gives promise of true progress, for the scientific impulse has entered all fields of human experience, and is making constant demand that every theory and every undertaking shall be subjected to scientific tests, that their value to mankind may be accurately determined. It is inconsistent with the law of progress, either to reject a theory because it differs from popular belief, or to retain one because it has long been generally accepted. Paul's counsel, "Prove all things," is being heeded as never before, and with good results. Students of the Bible must see that a divine demand rests upon all professed Christians to seek proof of the genuineness of everything offered for their acceptance, and that this demand requires of them the demonstration of their own rightness as well as of their sincerity.

In Malachi we read, "Prove me now, . . . saith the Lord of hosts," and we begin to do this when we accept and experience the healing power of divine Truth. We are constantly reminded in our text-book that it is our privilege to prove for ourselves every statement of truth, even as the Master furnished proofs of them, and the only fair inference from the loving counsel above quoted, is, that unless we strive to prove the allness of Truth for ourselves, and thus incidentally prove it to others, we "rob God" by virtually

denying that divine Love and wisdom provides for all human need, even for our illumination in a time of doubt. A single condition is imposed upon all who would realize these blessings,—“Bring ye all the tithes into the storehouse, . . . and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Herein is revealed the infinite Giver, who bestows upon us life and health “and all things,” who ever calls to us, “Prove me now.” Thus appealed to, we may well ask ourselves, Are we bringing all the tithes into the storehouse, or are we robbing ourselves by withholding that which rightfully belongs to God? If we fail to receive an outpouring from the opened windows we will surely know the reason therefor.

Because Love blesses us hourly, we must needs bring the tithes of love in return,—love for Love, for the Christ, for the Cause of Truth, and for each other. For the riches of Truth we must bring tithes of truthfulness in thought, word, and deed,—tithes of whatever expresses substance and good to our present highest sense. To withhold in a single particular that which is due to divine Love may hinder our advance until this demand is met. Man has no separate interests from God, though mortals blindly imagine that he has, and in seeking to advance such interests they lose sight of the true way,—the provable way,—in which alone every blessing is to be obtained. There is nothing uncertain in Truth, and Christian Science teaches how we may get rid of all that is doubtful as well as undesirable. Good is positive and potent, it rebukes and destroys every manifestation of evil, it is scientifically provable, and always attainable by the honest, pure thought. If healing, or any other blessing seems to be withheld, we need to apply to ourselves the severest tests, and rise to the demands of the occasion, knowing that divine Love has left nothing unprovided for, and that our duty is disclosed in Paul’s admonition, “Prove the sincerity of your love.”

ANNIE M. KNOTT.

Letters to our Leader.

Boston, Mass., June 27, 1905.

Mrs. Mary Baker G. Eddy.

Beloved Leader and Teacher:—Permit me to tell you how happy I am that your biography has appeared in “The Book of the Presidents and Representative Americans.” I have just read the news in this morning’s paper, and hasten to write you of my pleasure over this further evidence that the world at large is learning to set a higher value upon your life-work, and thus upon your position in history. In the fact that this mark of recognition has been extended to you as a woman, I see a growing breadth of view in public thought. I am also led to believe that the incorporation of your biography in this beautiful work is a sign of gratitude towards one whose sole ambition it is to serve.

May your message be furthered by “The Book of the Presidents and Representative Americans.”

Your grateful student,

W. D. McCrackan.

London, England, July 26, 1905.

Beloved Leader:—Knowing your unfailing love for, and interest in this and all other branch churches, we write to let you know of the step we are about to take. On Sunday, the 6th of August, we shall enter the first half of our new church building, and, with no special outward ceremony, hear for the first time the Lesson-Sermon read within its walls. While feeling a great sense of joy and gratitude for the work carried so far, and for the lessons and experience gained thereby, we know that much still lies before us, but we look forward to its accomplishment with the ever-growing confidence in the power of divine Love which we are gaining through the teachings of Christian Science.

We pray that this divine Love may enable us meekly to

press along the way, to demonstrate selflessness and unity, and thus, in the strength of Spirit, to present to humanity true Christian Science. We pray to seek only divine guidance and to show forth only the fruits of Spirit.

With a sense of love and gratitude to you which can only be learned from Truth,

We remain, lovingly and gratefully,

The Board of Directors, First Church of Christ, Scientist,
London, England.

W. A. BOSWELL, *President*.

Chicago, February 23, 1905.

To Reverend Mary Baker G. Eddy.

Our Dear and Loving Guide:—What may a willing disciple of the blessed truth you have loved and lived say to express her unbounded gratitude for the possible at-onement with the living God? That I knew no God when I came to Christian Science, and that no material persuasion could have had any effect whatever upon my thought, and that the demonstrable truth, as taught in Science and Health, and the spiritual vitality your own pure thought established therein, has indeed been the balm of Gilead for my hungry and famished sense, is surely true. My gratefulness must be lived, thus giving God His own recompense.

Yours most fervently,

MRS. MARY ELIZABETH R. LEVINGS.

Readers Elected in New York.

A RICH, retired New York business man has been chosen First Reader in the new Christian Science Church at Ninety-sixth Street and Central Park West. He is Edwin T. Hatfield, who has been a student in the New York City Christian Science Institute under Mrs. Augusta E. Stetson.

His assistant, or Second Reader, will be Miss Sibyl Huse, daughter of the late Colonel Caleb Huse of West Point. Miss Huse has been a sister pupil of her elderly superior in the Christian Science school.

According to the by-laws of the sect new Readers are elected for each congregation every three years. Those retiring this year are Miss Laura C. Lyman, First Reader, and Stuart C. Rowbottom, Second Reader.

Mr. Hatfield is the son of a noted New York clergyman, who officiated for some twenty-three years at the Seventh Presbyterian Church, at Broome and Ridge Streets, and afterward at the North Presbyterian Church, at Ninth Avenue and Thirty-first Street.

Mr. Hatfield’s business life commenced in the office of his uncle, Moses Taylor, who was one of the ablest and most respected merchants of his day. He was incidentally associated with Cyrus W. Field in financing the laying of the first Atlantic cable.

Later in life Mr. Hatfield became president of the Lackawanna Iron & Coal Company, of Scranton, Pa. He has long since, however, retired from active commercial business.

Mr. Hatfield is one of the oldest members of First Church of Christ, Scientist, New York, and has been chairman of its board of trustees for more than fourteen years. He also held office at one time in the capacity of Second Reader.

The New York Evening Journal.

List of Members.

The List of Members of The Mother Church, including those admitted June 6, 1905, is now on sale. Single copy, 50 cents; six copies to one address, \$2.50; twelve copies to one address, \$4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

Testimonies of Healing.

It is with a sense of duty to God as well as to my fellow-man, that I undertake to write this testimony, hoping that it may give cheer to some one who is now discouraged. About the beginning of last summer my little girl, thirteen years old and our only child, became ailing, and in spite of all we could do for her continued to grow thinner and weaker. Her school was only a few steps from our house, and she was very anxious to finish her school work, but I was ashamed to see people turn and look at her on the street. She was so thin and weak it did not seem as though her poor little limbs would hold her up. When at home she would not eat anything to speak of, and when she did she would throw it right up. The last of June the school closed, and she seemed to give quite out and wanted to lie down all the time. At night she was delirious. On July 4 we went away, but had to return, she was so sick, and I had to carry her from one train to the other, as she could not walk. Friday, July 8, the physician that we called in made an examination, took her pulse and temperature, and said, when he came from the room, "I am sorry to tell you that you are going to lose your daughter. Her lungs are both gone, or at least one is entirely affected and the other nearly so." He told us she had quick consumption, and that it would be cruel to make her take medicine that could do her no good, but that he would leave her something to make her sleep nights.

We were desperate. I had, however, been reading some Christian Science literature for a few months and believed in it, as I had seen a little girl, afflicted the same as my own was, restored; so I at once sought some who were acquainted with it, and such words of comfort and love as they spoke to me I shall never forget. They directed me to a practitioner, whom I went to see, and I was told by her that we must not use the opiate. I went home to talk it over with my wife. All this time my dear child was coughing and raising constantly. I went to the Wednesday night meeting, July 13, and after the meeting I requested the practitioner to give my daughter treatment. When I got home she had stopped coughing and I do not think I heard her cough again. The next day she commenced to eat, and it seemed as though she could not get enough. She would get up in the night and eat. July 20, just one week from the time she was treated, there was to be a picnic twenty-seven miles away, to which she wanted to go. I said, "God will take care of her," so she and her mother went. She came home feeling fine. She got weighed that day and her weight was fifty-nine pounds. To-day, November 26, she weighs seventy-nine pounds, and is a healthy child. About a week after I requested treatment, I went to the meeting, at the close of which I handed the practitioner the customary fee for one week's treatment. She insisted on my taking all but one dollar back, as she said she had given but one treatment, and said that the rest did not belong to her.

I am very grateful to our loving Father that this dear child has been spared to us, and I am also very grateful to that loving, loyal woman, Mrs. Eddy.

PERCIVAL M. NEWCOMB, Stoneham, Mass.

[The following extract is from a letter just received in answer to an inquiry respecting the above testimony.—ED.]

My daughter has continued to be in the very best of health since her healing. Before this we had to be very careful of her, winters, as she was subject to bronchitis, but this last winter she has gone out in all kinds of weather, waded in the snow, got wet, has come in, changed her clothing, and gone out again. We have been happier and healthier since we have learned the truth by reading the Bible, and our text-book, written by Mrs. Eddy, that good woman whom we have all learned to love. We have had some other

demonstrations which to me seem wonderful. I hope that her case may encourage some poor sufferer.

P. M. NEWCOMB.

I wish to express my gratitude for Christian Science, and for the many blessings that have come to me and my family from this blessed Christ-truth, revealed to our age through Mrs. Eddy. I had been an invalid since my last child was born. I went through an operation, but instead of getting better I got worse. I tried five different doctors, and was in a hospital several times, taking treatment, and was so miserable that I did not know what to do. I tried medicine, but all to no avail. I learned that no matter how many diseases we have, they can all be cured if we only let go of our false gods and turn to the one God,—divine Love. I had severe uterine trouble, besides liver, stomach, and bowel troubles, but thanks to God who healeth all our diseases, we did not have a drop of medicine in the house after we came into Christian Science. We have three children and they are all learning to demonstrate the truth for themselves. We study the *Sentinel*, *Quarterly*, and *Journal*.

My heart is filled with love to our dear Leader, Mrs. Eddy, for bringing us this blessed truth that makes us free.

MRS. MARY WIECK, Grand Mound, Ia.

Nearly eight years ago Christian Science was first brought to my attention through the healing of my sister, who had been a semi-invalid for several years previous. On witnessing this sudden emergence from darkness into light, I naturally became interested, sought help, and in one week's time was greatly benefited both physically and mentally, being healed of sick headaches, to which I had been subject as far back as I can remember. Other physical ailments have also been destroyed through the application of Christian Science. One in particular I would like to mention, as it may give some seeker for the light encouragement to press on and be not weary in well-doing. I was attacked with a form of rheumatism whereby I was greatly hindered in walking, and at two different periods (about six days apart) on awaking in the morning it was with the greatest difficulty that I could move. I managed within a short time to get out to a practitioner, who lived near where I then resided, and a treatment in each instance put me on my feet in more ways than one, and the ailment was entirely destroyed in a short time.

I could never enumerate the many proofs I have had, and do have every day, of God's care and protection through the study and right application of Christian Science; the ever-present help it is to my loved ones; the ailments that have been destroyed through absent treatments; the knowing that we can lift the burdens that beset humanity, and the peace it brings to us in relieving such as desire to live rightly, lovingly, and purely; and to realize all the good that is for each and every one.

I am very thankful that I have been privileged to gain this true understanding of God,—this demonstrable truth, given to us through the untiring devotion of our dearly loved Leader, Mrs. Eddy, who, as the Discoverer of Christian Science, is enabling so many weary, diseased, and heart-sore pilgrims to find their way into the consciousness of man's unity with his Maker.

MISS KATHERINE G. DILLON, Chicago, Ill.

Shortly after rising one morning, I was attacked by a sharp pain which seemed to encircle my waist; it was so severe for a time that, when stooping or sitting, I could scarcely raise myself up. I was striving continually to affirm the facts of being, mentally, while performing my morning duties about the house, and did not, by word or action, show to those around me the struggle I was going through, but I was unable to sit down for any quiet work until about ten o'clock that morning. I then took up my study of the Lesson-Sermon for that week (it was the

lesson on "Spirit") and it contained this reference, "What? know ye not that your body is the temple of the Holy Ghost?" I knew at once that I had found my help, for as I read the words I had a clearer sense than ever before that the real man is spiritual,—not for a moment subject to matter nor to any of the limitations of so-called material law. Gaining immediate relief from this realization, I continued joyously along this line of thought. The task was a delightful one and brought to me many helpful lessons, for the ray of light I had received brought out, in the words I read in the Bible, things I had never before seen, although I had of course read them many times. This demonstration over a sense of suffering was very helpful and beautiful to me.

MRS. ADELA S. HAWLEY, Seattle, Wash.

My gratitude for Christian Science cannot be expressed in words. It is eleven years since I first heard of it, and up to that time I depended on *materia medica* as my help, but since then I have learned that God is our only help. I have been healed of many diseases through Christian Science, and for these demonstrations I extend my sincere thanks to Mrs. Eddy for revealing this wonderful truth to the world through "Science and Health with Key to the Scriptures."

I feel very grateful that I am among those who are fighting against error, and I find that the more I do for God and His kingdom the more blessings I receive. The *Sentinel* is a great help to me, for the testimonies make me the stronger to do as Christ Jesus commanded, "Preach the gospel" and "heal the sick."—CHARLES E. CUMMINS, Newark, O.

About five years ago I became interested in Christian Science through reading our text-book, *Science and Health* by Mrs. Eddy. After reading the book for about three weeks, I was convinced of the truth it contains, and knew that I had no other desire than to work for this great Cause. Learning that one could be instructed in Christian Science, I felt I must go to America and be taught. My father is one of the oldest pharmacists in the city where I live, and when I spoke of my desire I did not receive any encouragement. However, I started to read the Lesson-Sermon with others who were interested, and after three years, working as far as I could understand the text-book, the way was opened for me to visit America. I found from *Science and Health* that error could not keep me from learning how to demonstrate the truth, and one by one the obstacles disappeared, the last though not least of which was a dread of the sea. I had been so afraid, that I could never enjoy the pleasure of boating on our own calm lake, but when I started on the long water journey my thought was filled with messages from the Bible, of God's loving protection. The fear of seasickness was overcome immediately by reading in *Science and Health*, page 259, lines 23 to 26. Words will never convey the gratitude and love that I feel towards all those I met in Boston. I had the privilege of seeing our dear Leader at Concord, and of attending the dedicatory services there on July 17, 1904. To attend the services in the dear Mother Church was an experience to awaken greater love for God, who has revealed this truth through Mrs. Eddy. Christian Science has certainly changed my darkness into light, and taught me what constitutes true happiness. My heart is full of love and gratitude to God, and to our Leader for this revelation of Truth, and for the countless blessings I have received. My earnest desire is to reflect Truth and Love always.—EDITII MALYON, Ballarat, Australia.

I wish to express, in a small way, my gratitude for Christian Science. The truth was brought to my notice by an osteopathic physician, over a year ago. I was in my senior term in osteopathy and had also had experience with medicine, being a graduate nurse with some experience, and was

quite prejudiced against Christian Science. I had known this physician all my life and knew him to be a close student and an honest seeker after the best way to help suffering humanity.

It was during my vacation and when I was treating some of his patients that he spoke to me. I listened to what he said, read his copy of *Science and Health*, and was relieved of a headache that was almost constant, year in and year out, being most severe at times. Just before returning to school I purchased a copy of *Science and Health*, and tried to study it. I found myself unable longer to accept what my osteopathic instructors had to say, and I was finally compelled to give up my school work.

Soon after, my wife was healed in Christian Science of a trouble which medicine and osteopathy had failed to cure, and my prejudice was overcome. I have had a struggle with the question of financial supply, but I clung to Truth, and with the aid of some good Scientists and the help of church services, so much has been accomplished that I cannot express the gratitude I feel at this time. I have learned to make many demonstrations for myself, and find something new each day for which to be thankful. One experience which proved helpful occurred two months ago. I received a severe blow upon my thumb-nail. I knew enough of the truth to stop the pain and soreness completely that day, and I have had no trouble or inconvenience from the injury, although I lost the nail and now have a new one. Twice before I have had similar injuries, losing the nail both times and suffering considerable pain. One of these two injuries was no more severe than the recent one, but I had only partial use of my hand for about three months after the injury.

R. G. SUTHERLAND, Des Moines, Ia.

What Christian Science has done for me in the last eighteen months, it would take too long for me to tell, but I will relate some of the benefits I have received. My eyes were badly affected, so much so that at times I could not see large print; but through reading *Science and Health* and making a study of the same, my sight was restored. It is stronger than it ever was before. This was my first proof of the truth in Christian Science.

My second experience of the power of this truth was on a voyage from the west coast of South America to Hamburg, Germany, when my steward became violently insane. This condition was brought on through fits, which he had very often. He became so violent that it took three men to hold him. Christian Science treatment was given him by a lady on board ship, and in less than four hours the man was in perfect health, going on with his duties; and to my knowledge he has never had a return of the insanity or the fits. This was about twelve months ago.

My third experience was on the same voyage, when we were blocked in the ice nine hundred miles southeast of Cape Horn. It was winter, and we had but a few hours' daylight. To mortal sense it seemed that nothing I could do would save the ship, with all on board, from destruction. Before night set in, I went into my chaff-house and asked God, in spiritual prayer, to guide me out of this danger. I received my answer, which was contrary to all nautical experience, but I acted on it at once, and when daylight came I then had the proof that God had saved the ship from destruction. Daylight revealed to all that the course which the ship had sailed over was completely blocked with icebergs from five hundred to a thousand feet high.

These three experiences have proved to me that spiritual prayer is always answered. Before I became a Christian Scientist I was a member of an orthodox church, and as one of my relatives was at one time head of that denomination in England, I considered well before severing my connection with it, but I had always felt there was something lacking in its teaching. This caused me to attend the services of other denominations, both in England and in nearly all parts of the world, and to my idea I have never found any teaching

to equal that of Christian Science. I cannot be too thankful to our Leader, Mrs. Eddy, for bringing to us this great truth.—CAPT. R. H. BLACKMORE, Liverpool, England.

About a year after I was healed of pulmonary consumption by Christian Science, I had a severe attack of pleurisy, and no practitioner being within reach, I strove to demonstrate for myself, but without success. After many hours of suffering, I decided to try my old material remedy,—the counter-irritant,—which had never failed to give relief in times past. I used it thoroughly, but was surprised that I received no benefit. I asked myself, What do I lack? Am I trusting in God? Evidently not, or I would not have used the counter-irritant, and besides it was midnight, and I was sitting up holding my aching side. Surely my position was not that of one who trusts in God. I retired at once and tried to realize God's spiritual creation. As I closed my eyes to materiality, the beauty and reality of spiritual being dawned upon me, and for some minutes I feasted upon a contemplation of spirituality. It was plain to be seen that all was love, joy, peace, and happiness. At last it occurred to me that my pain was gone. Certainly God is Love, and He was very near to me at that moment. I took a deep inspiration, with no pain, then a complete exhalation, with no discomfort whatever. I was astonished. At other times it had required several days after so severe an attack of pleurisy before I could take a full breath. I cannot express the gratitude I felt at that moment for my deliverance.

One thing remained, however. God was with me; surely He would show me how I could prevent a recurrence of my past painful experience. Spiritual intuition pointed to the Word of God. I seized my Bible, opened it and read these words: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." How strange that I should turn to these words, and how well they fitted the circumstances.

Truly, in our gratitude to God, we should not forget her who has toiled so unremittingly to replace a vague sense of truth with practical Christian Science.

J. MARSHALL KING, S. Frankfort, Mich.

In my hopeless endeavor to put out a fire caused by exploding alcohol, I found, after the firemen had gone, that my hands were badly burned. For a few moments the pain was terrible. It seemed as if my hands were gone and nothing was left but burning pain. Almost instantly, I remembered the three Hebrews in the burning, fiery furnace and how they came forth unhurt. Then the words of our hymn, "The flame shall not hurt thee," seemed to ring in my ears. This was followed by a great peace which passed all understanding, and in ten minutes the pain had gone, never to return.

MARTHA KEEP SINCLAIR, New York, N. Y.

My heart goes out in thankfulness to God for the revelation of Truth as it is given to us in Science and Health, knowing by experience that it brings to us life, liberty, and love. In the proportion that we understand Christian Science do we indeed become the children of God, endowed with the wisdom and power which enable us to be masters of every situation. It is now about twelve years since I first heard of this Science, which was very distasteful to me at that time; but I soon saw some healing which I could neither deny nor forget, and after several years I began to read Science and Health. When I saw that it contradicted the evidence of the material senses I gave it up, because this was about all I had to go by at that time, yet it was very unsatisfactory. I tried hard in my material way to be good and kind, and when this did not meet with a response from personality, I felt greatly hurt. After repeated trials and failures, when I knew not which way to go, I became very skeptical and suspicious, while worldly success

seemed too selfish to be worthy of any great effort. In this way I drifted on for several years more, and then I got to a town where there was a Christian Science service, which I attended, and the kind reception given me there, the happy, contented people who showed real interest in me, convinced me they had something I did not have, neither had I ever met anything just like it before. They seemed to have absolute faith in something, and their quiet, contented way, which was yet vigorous and active, brought to me a sense of peace. In this way I was led to study Christian Science for myself, and I got much help; still, when reading in the Bible of the great things done in former days, it seemed like a fairy tale, because I could not make its teaching applicable to my daily life and in my business. I did not understand that Life is spiritual, that all material seeming is false, and that it must be denied and overcome. We can read hardly a sentence in Science and Health without being told what to do, and that all our work is mental; that we need not fight with personality, but with our material sense of personality. These great truths I did not then understand, so Christian Science was laid aside and I drifted into materiality until utter darkness was my lot, not one ray of light shone on my path. Failure and ruin on every side seemed the inevitable. My earthly means failed, and my physical energies were not equal to the occasion. My condition could not have been worse, but this was the schoolmaster to bring me to Christ.

In this condition I again took up the study of Christian Science under the kind guidance of a faithful practitioner, and the spiritual understanding which has unfolded to my consciousness is unspeakable. I have learned by experience that divine Love never fails to meet our every need. I used to think that unless the divine light showed me the path in advance, I could not take the next step, and thus darkness came in, but I have since learned that this was error. What a revelation it is to know that evil, sickness, and death are not realities! I have been led out of darkness into light, from doubt and fear into freedom,—better health and purer morals,—and in this Science I find a rule for the solution of each problem in social and business experience. I can find no words to express my thankfulness to God, for the revelation of Christian Science through our Leader, Mrs. Eddy. It is indeed the manna which comes down from heaven and feeds a hungering world.

F. B. LEAPER, Withee, Wis.

There is so much for which to be thankful, but just now I was thinking of what it means to me, to be free from sensitiveness to climate, atmosphere, and immediate environment. Then my thoughts go out to our Leader, Mrs. Eddy; whenever I think upon her life, I want to try harder than ever to be lovingly obedient to our Father-Mother God.

C. L. HARRIS, Boston, Mass.

[Written for the *Sentinel*.]

The "New-Birth" Day.

V. K. S.

PILGRIM, as the years roll by,
See God's beauties all unfold;
Age is gain for those who try
To leave the dross and guard the gold.

Never pause to think of time,
Nor sigh and falter: It is night.
Look to the eternal prime;
Look for the immortal Light.

Years are steps by which we rise
Nearer youth, and lose decay:
Grow more loving, strong, and wise,
Thus unfolding in God's day.

From our Exchanges.

In the light of twenty centuries of Christian teaching; in a more general recognition of brotherhood; in the kindlier spirit introduced through the progress of a higher civilization, it is inconceivable that Christian nations should believe war to be justifiable under any condition. There may appear to be great principles involved in national disputes, but to say that those principles cannot be maintained except by war, is an open contradiction of the very heart of Christian teaching. It is from human weakness and hate that wars and rumors of war continue through the generations, but this does not argue their justification. Whatever may be our declarations as to the desirability of peace measures, so long as we allow war to continue, we are in league with the fiercest spirits of hell. Standing in the calm of the teaching of Jesus, how strangely inconsistent for Christian nations to accept as matters of necessity the decisions of cabinets and political leaders, which plunge nations in awful carnage and strife, with unspeakable suffering and swift death. Bloody battlefields are held in honor because humanity has glorified a hateful superstition. We condemn the murderer and consign him to oblivion. We uphold and make honorable the deadly strife of contending arms. We hang the man who shoots down his fellow-man in the pursuits of daily life; we cheer the battle-line and admire those who can effect the greatest sacrifice of life. War, what virtues do we attribute to its hellish horror! What a perversion of every principle and claim of righteousness! What folly for men who believe in peace to act as though justice could find no arbitrament except in the fierce conflict of death!

The Standard.

There must be a sense, both on the part of the business man and the politician, on the part of those who have and on the part of those who desire to have, that power is a trust and not a privilege; that life is to be valued not for what it enables us to get out of the people but for what it enables us to give to the people in the way of service. This was Christ's message nineteen centuries ago. This is the message of every true prophet. This has been and must be the message of the Church whenever the Church is a power among the people.

PRES. ARTHUR T. HADLEY.

The Independent.

Jesus was a *real* king. Not a puppet of robes and diadems, but Lord of the land by virtue of the qualities of his character and rule. He was the only man to whom the title ever came who realized the aspiration of the nation's soul. Of all who ever wore the crown not one ever had such authority as he, not one so touched the deeper chords of feeling in the heart of Israel, nor saw so clearly the goal of her ideal. For he alone is King who gathers in himself the history, the self-consciousness, and the hope of those over whom his authority extends. —*The Universalist Leader.*

What would happen to religion and theology if an ethical revival of the right kind were carried on? Would not faith, hope, and charity take care of themselves? If there were a rising tide of righteousness sweeping through the highways of our towns and cities, without reference to doctrine, would there not be an eager desire awakened to know more about the eternal sanctions of righteousness?

The Christian Register.

As men give themselves up to practical morality, and understand the saying, "He that doeth the will," they find themselves treading in the footsteps of the Master. The renaissance of morality is the revival of religion that we need. No one can speak of Christianity as outgrown when, as yet, "it has never been tried."

PROF. FRANCIS G. PEABODY.
The Christian Register.

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CHURCH MANUAL.—Containing the By-Laws of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass. This does not include the list of members. Price, prepaid, \$1 per copy; \$5 per half dozen; \$9 per dozen.

Address all orders for books named above to JOSEPH ARMSTRONG, 250 Huntington Avenue, Boston, Mass.

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—the Mother Church,—printed on folded sheet for the use of branch churches of Christ, Scientist, with space for the names of churches and their by-laws, can be had at one dollar per hundred.

Not less than one hundred are sold. Postage stamps are not taken for payment.

All orders should be sent to WILLIAM B. JOHNSON, C.S.D., 239 Huntington Avenue, Room 8, Boston, Mass.

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• STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

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A Word from Mr. Chase.

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Do not send currency. If currency is sent it will be at the sender's risk.

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Box 56, Fall River, Mass.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED IN APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," REV. MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

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Published January, April, July, and October

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PUBLISHED MONTHLY

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Hon. WILLIAM G. EWING of Chicago, Ill.

CHRISTIAN SCIENCE. Its Worth and Work. By Rev. ARTHUR R. VOSBURGH of Rochester, N. Y.

CHRISTIAN SCIENCE. Its Promises and their Fulfilment. By EDWARD A. KIMBALL of Chicago, Ill.

CHRISTIAN SCIENCE. Is it Christian? By Mrs. SUE HARPER MIMS of Atlanta, Ga.

CHRISTIAN SCIENCE. Its Work and Scope. By CAROL NORTON of New York City.

CHRISTIAN SCIENCE. The True Idealism. By ANNIE M. KNOTT.

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CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

More than one million acres of the Uintah reservation in northwestern Utah are to be opened to location on and after August 28.

Secretary Taft and his congressional committee and accompanying friends have reached Manila.

Foreign.

The Federal Court of Cassation, Venezuela, has given final judgment in the matter of the proceedings instituted against the French Cable Company, confirming the dissolution of the contract of the Government with that company. On March 31 last, President Arnal of the highest court decided that the French Cable Company had forfeited its contract by failure to fulfill its terms. The present decision was rendered by the full court.

The Federal Court of Cassation, on appeal, has also given a final judgment confirming the dissolution of the Hamilton contract, with costs. The asphalt concession was originally granted to Hamilton and was acquired from him by the New York and Bermudez Company. The whole matter will be investigated soon by Special United States Commissioner Calhoun, who is on his way to Venezuela.

The Arctic steamer *Terra Nova*, which went to the relief of the Fiala-Ziegler polar expedition, has rescued Anthony Fiala and his party of thirty-seven. The ship *America*, which took out the expedition, was crushed in the ice early in the winter of 1903-1904, and lost, with a large part of her coal and provisions. The expedition has been severed from communication with the outside world since July, 1903. The party sailed for the North Pole June 24, 1903, from Norway, and expected to be absent not more than two years. Their destination was Franz Josef Land, from which they were to make the pole. Since that time two expeditions have been sent out to the relief of the American party.

The Chinese Government is said to be negotiating for the purchase of the Hankow and Canton Railway and the concessions for further construction. Negotiations have

been hampered by uncertainty as to whether the provincial or the imperial government is the proper party with which to deal.

The Norwegian people, in a referendum taken Sunday, pronounced in favor of a dissolution of the union with Sweden. Of 450,000 voters, 320,000 cast ballots. Returns show that about one person in three thousand voted against the dissolution.

It is rumored that Lord Curzon, Viceroy of India, may resign. Relations between him and Lord Kitchener, who has recently been given enlarged powers in Indian military matters, are said to be strained.

The promulgation by the Czar of an imperial edict granting a National Assembly to the Russian people, which was promised for Saturday, August 12, was not made, but is expected later.

The Russian cruiser *Pallada*, which was sunk at Port Arthur, has been refloated.

Industrial and Commercial.

At Sault Ste. Marie, Mich., on the 2d and 3d, the fiftieth anniversary of the opening of the ship canal around the rapids of the St. Mary's River was celebrated by naval and military parades, races, public addresses, etc. The canal was constructed by the State of Michigan, and was transferred to the Federal Government in 1870. Its traffic exceeds in quantity and value that of any other artificial waterway in the world.

The Geological Survey reports that the production of salt in the United States during 1904 was 22,030,002 barrels, valued at \$6,021,222. The value of the clay products amounted to \$131,023,248. Of common brick, 8,665,171 thousands were produced; of vitrified paving brick, 735,489 thousands; of front brick, 434,351 thousands; of fire brick, 597,760 thousands. The value of the pottery was \$25,158,270.

A valuable cement mine has been discovered under New York City. It is at the foot of East 34th Street, where a shaft for the Pennsylvania tunnel is being sunk. The mine is over one hundred feet below the surface of the street.

Cuba exported only 705,000 tons of sugar up to June 30, compared with 806,073 tons for the corresponding period of 1904. There was on hand June 30, 1905, 351,879 tons, and 161,819 tons on June 30, 1904.

During the past three fiscal years, ended June 30, 1905, from the ports of Europe, 1,932,934 steerage passengers embarked for New York.

According to a bulletin of the Census Bureau, the commercial value of the railroad property in the United States is \$11,244,852,000.

During the recent music festivals at Dieppe 85,000 postcards were handed in at the post office in two days.

General.

It is understood that negotiations are in progress for the purchase by an American of Titian's portrait of Cardinal Bembo for \$125,000. It is also said that Titian's portrait of Aretino will be sold to the National Gallery in London for \$150,000. Sir Casper Purdon Clarke, the newly appointed director of the Metropolitan Museum of Art, of New York, is reported as saying that the portrait of Cardinal Bembo is one of the finest Titians extant, and that, if it is bought by a private American, it ought to be placed in a museum. He points out that on the average fire destroys one valuable collection of paintings in England annually, for which reason many English collectors now have copies of their pictures in their homes, confiding the originals to the keeping of the public galleries.

At Cheboygan, Mich., is the largest sawdust pile in the world, and strangers often

walk out to gaze with astonishment at its proportions. It is a veritable hill, 1,080 feet long, 875 wide, 3,625 in circumference, ranges from twenty to fifty feet in height, and covers twelve acres of ground. It is the accumulation of the lumber company since 1877. Early in its history the company tried to burn the pile, but the outside only would burn, the flames refusing to penetrate the closely packed interior. Since then chemical uses have risen for sawdust, and the huge pile increases year by year, pending conversion into charcoal, ethyl, alcohol, or oxalic acid.

At Coney Island recently, Baldwin's airship, the *California Arrow*, sailed up two hundred feet from the Boer War enclosure, and made a trip in the air around the Brighton Beach race-track, then along the ocean front toward Manhattan Beach, returning to the Boer War grounds in perfect safety. The driver said: "The ship was under my control from the time it left the aerodrome till I returned, and I had no difficulty in describing curves, descending or ascending while in the air."

Norway's coast, along its outer belt of rocks, measures about seventeen hundred miles, but its entire shore line, including the fiords and the large islands, is close to twelve thousand miles in length, enough to reach half way around the world. Norway is about two hundred and fifty miles wide in the south, and in the north a little more than sixty miles; its area is 124,129 square miles. Its population in 1900 numbered 2,230,880, and Sweden's in the following year numbered 5,175,228.

The Island of Sakhalin, which the Japanese have recently captured and occupied, contains about 25,000 square miles and is about the size of Ireland. It is 670 miles in length, has a river 250 miles long, and mountains which reach an elevation of 5,000 feet. It has been used by the Russians as a penal colony for political prisoners. It contains coal, not easily mined but abundant, dense forests, regions rich in oil, fur-bearing animals, and valuable fishing-grounds.

Money is more evenly distributed in France than in any other civilized country. According to the taxation returns fewer than 20,000 persons have property valued at \$200,000. Of these only 6,000 have fortunes exceeding \$350,000, while not more than one hundred have \$2,000,000 or over, and there are just ten persons with more than \$25,000,000.

Placed end to end in a continuous line, the streets of London would extend from the Mansion House across the entire Continent of Europe, and beyond the Ural Mountains into Asia. The number of inhabitants exceeds the populations of Paris, Berlin, Vienna, and Rome put together.

It is stated that a private limited cotton company in the Rossendale district, England, has come out with one hundred and fifty per cent profit for the half-year, while another boasts of seventy-five, and a third of fifty per cent. The Great Harwood has just paid a dividend of fifty-nine per cent on the original share capital.

It is reported from London that the popularization of the American soda water fountain and American iced drinks is going on rapidly. Ten years ago a soda fountain in England was a rarity. Now they are to be found everywhere.

Diving operations are proceeding at Tobermory, where the Admiral of Florence, the treasure ship of the Spanish Armada, is supposed to have been wrecked. Sufficient proofs have been obtained to show that the divers are in proximity to the treasure ship.

The contract for building the new Manhattan bridge, which is to parallel Brooklyn bridge, has been awarded. It is to cost \$7,284,000.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Some Observed Conditions.

HON. CLARENCE A. BUSKIRK.

THERE is an army now engaged in "the good fight" for Truth, and it is largely made up of heroes and heroines. The writer has come to know many of them during the last twelve months, and he believes that honor ought to be accorded where honor is due, that deserved words of recognition and encouragement are wise because deserved. Scattered throughout the world are heroic men and women who are braving ridicule and misrepresentation,—persecution of varied forms,—supported only by their gratitude for Christian Science and their consciousness that they are serving God and humanity. Around them are many others who owe quite as large a debt of gratitude to Christian Science, but who lack the courage and fortitude to enroll themselves openly under its banners. If all who are thus indebted were under our banners, our numbers in many communities—probably in nearly all communities where Christian Science has had an opportunity to do its works—would be greatly increased.

In our larger cities the time has not passed when it requires moral heroism openly to avow oneself a Christian Scientist, and in our smaller cities and towns the time has not begun to pass. In these latter communities the strident voice of Mrs. Grundy has always been too notable an authority, and the fear of her criticisms, where every person comes under the surveillance of the entire community, is often a very unpleasant test of one's courage. Christian Scientists in the larger cities have their own difficult problems to solve; but they sometimes fail to appreciate the difficult environment of their brothers and sisters in those smaller communities where everybody is known to everybody. There is no harsher critic than he, or, still oftener, she, of a small city or town. In the large cities there is far more personal independence in both opinion and conduct. In our towns and smaller cities, the genius of progress is constantly confronting "time-honored" customs, opinions, beliefs; and the man or woman who fails to bow deferentially to these "time-honored" survivals needs to study the story of Gulliver when he was found asleep by the Lilliputians, on his first introduction to their country, and bound to the earth as a prisoner in their absurd but unpleasantly effectual bonds. The truly granitic nature of rural conservatism is scarcely appreciated in our progressive cities.

In inhospitable places, throughout the United States and the Canadas, heroic little bands of Christian Scientists, sometimes a dozen or more of them, and sometimes only three or four, have been engaged for years in sowing the seeds of truth, and the parable of the sower has been repeating itself. Sometimes, without any fault on the part of the sowers, the seeds have as yet failed to sprout. Once in a while a Christian Science worker voices a sense of wonder why the progress seems so slow in his or her particular part of the vineyard. But the work is not deserted. The eyes simply have a more earnest look of determination. The

writer has enjoyed the happy privilege of talking with quite a number of our workers under such conditions. They are of a metal that rings true. They are sowing better than they know. The influences of their own bettered thoughts and lives is more widespread than they are aware. Their influence is slowly but surely making its way into the consciousness of those around them. Respect is taking the place of ridicule; kindness the place of intolerance; inquiry the place of opposition. And often some poor heart who has been delivered from a den of lions through the blessed ministry of Christian Science, but who has remained mute and seemingly ungrateful, stands forth and publicly proclaims the fact. It is true that gratitude in some people is a plant of altogether too slow a growth; but we must remember to be patient. Already the horizon of this twentieth century is budding, thickly budding, with radiant prophecies.

The wonder to the writer is, not that Christian Science has made so slow a growth in many inhospitable communities, but that it has grown at all, or even persisted in remaining alive. The only possible explanation is the eternal and indestructible nature of that which is true.

In our large cities the problem to be met by Christian Scientists is different. There the battle is already raging, and must continue to rage still more vigorously, between Christian Science, on the one hand, and modern materialism, on the other hand. In every street, park, and alley, in palaces and dives alike, the despairing, and therefore degraded, voices of materialism are crying out, "Let us eat, drink, and be merry, for to-morrow we die!" Public and private corruption seems to have honeycombed almost every spot, and Christian Science is the only efficient antidote in existence against the poison of materialism. Truth is the only influence that can save our Sodoms and Gomorrah. Great is the darkness, but the rays of light can scatter it. Stand firm, O pioneer army of Truth, with unyielding fortitude for your shields and loving energy for your swords! The arrows of opposition will fly thick and thicker, but victory awaits you. The rewards of such a struggle are more honorable than any badges or medals ever bestowed by the world's greatest military captains. Your good fight is for Truth and for humanity!

Heretofore, ridicule came against you, with its aggravating sting; but that hornet has been crushed. Now the huge octopus of materialism is to be encountered, the monster with unnumbered arms and antennæ, that lurks in the darker caverns of the sea of human consciousness. His strength seems vast, his endurance marvelous, his cunning demonic, his ferocity pitiless; but the swords of Truth are in your hands, and it is your glorious and heroic work to smite error, hip and thigh, until every falsity and every wrong shall be utterly vanquished and cast out.

Convincing Evidence.

EDWARD M. YOUNG.

MANY essays and books, more or less convincing, have been written with the purpose of proving the truth of Christianity, a subject of the greatest importance to all mankind.

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In courts of equity those whose duty it is to sit in judgment are supposed to give in their verdict in strict accordance with the evidence. Should the evidence conflict, more credence is given to the circumstantial than to any other. However diverse opinions may be in all other matters, there is little if any difference expressed concerning the ideality and perfection of the life and teachings of Christ Jesus; but to realize its practicability, to experience and manifest daily that exalted life which he demonstrated, has always been considered impossible of attainment by others. After the remarkable transformation which comes to the faithful student of Christian Science, he becomes aware that, in common with many others, he had previously entertained a very faulty sense of the nature of God and of the work of Christ Jesus, and that his concept of holiness was a thing apart from that of wholeness. Jesus' words, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and Paul's injunction, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God," these counsels have seemed quite useless if not preposterous, and an individual who suggested the possibility of their fulfilment has been declared visionary, to say the least. Jesus was not an ascetic. He came eating and drinking, and was most accessible to people of all classes. In many respects he was a non-conformist, but he lived the two commandments on which hang all the law and the prophets, yet he claimed nothing for himself which he did not also claim for all his brethren.

In spite of Jesus' life and teachings, God has been worshiped as a being afar off, and it remained for another age and another inspiration to produce unmistakable circumstantial evidence that man is in reality at-one with his Father. A rapidly increasing number of Christian Scientists, who were blind but now see, who were lame but now walk, who were sick with divers diseases but now are manifesting health and happiness, having returned like the prodigal to the Father's house, witness to the genuineness of the discovery of Mrs. Eddy. They are living testimonials to the benefits of her life and labors, and they present a body of circumstantial evidence which the court of the world's judgment can neither ignore nor reject. If Christian Science is to be judged by its fruits, then the unbelievers are placed unmistakably on the defensive. True, even though one were raised from the dead, some would not believe. There is a religious conviction that Christ Jesus is the way, the truth, and the life, and it was he who said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists have great cause for rejoicing in the convincing evidence that Christianity is real, practical, and abiding, and that a new and inspiring meaning has been given to the words, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." It is manifest that one cannot be wholly conscious of living, moving, and having his being in God unless the body be harmonious.

The unprejudiced who take the pains to investigate and weigh the evidence, the teachings, and results of Christian Science, will find that, when weighed in the balance, it is not found wanting. How long a time must elapse before we realize fully the truth of Jesus' teachings, demonstrate the facts of scientific being, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." In these words of the Master we have a definite statement concerning the limitations of human sense, but in the light of his glorious career we have abundant encouragement to "press toward the mark for the prize of the high calling of God in Christ Jesus."

"Thy will be done in earth, as it is in heaven."

DORA M. KNAPP.

CHRISTIANS expect to be well and happy in heaven, for they believe it is God's will that they should. It is also generally believed that God has provided blessings untold in this spiritual abode for those who love Him, all according to His will; and yet how many there are, who thus pray and believe, and who yet accept any adversity or disease that may come upon them as being God's will! Many also believe that any resistance or lack of resignation to affliction would forfeit their admission to the kingdom of heaven, where, according to God's will, their woes will cease. Is this consistent? Is it not in direct contradiction to the petition, "Thy will be done on earth, as it is in heaven"?

If it is God's will that His children shall be well, happy, and partakers of divine blessings in heaven, does not the Lord's Prayer ask for the realization of the same conditions here? Would our Master have given a prayer to be used by all who believe in Christ, Truth, which contains any impossible or contradictory requests? Could God, "the same yesterday, and to-day, and forever," have one will here, and another in heaven? Is not heaven the state of consciousness in which God is made manifest as All in all, and in which everything and every one manifests the eternal glory, harmony, peace, happiness of infinite Love, and where no sense of sickness, fear, sorrow, sin, or anything that maketh or worketh a lie can enter? The petition really means, then, that every good thought and thing which one could desire or expect to receive according to God's will in heaven, should be desired, expected, and received here.

Christian Science teaches us how to know God's will, and that this divine will is universal, impartial, infinitely kind, loving, satisfying, and unfailing in its bestowal of good to man. It teaches us that as the false, material concept of God and man is removed, and the spiritual understanding of the first commandment is actually demonstrated in our lives, we can and do daily receive the blessings and the impress of the divine will here and now. Each victory over sickness and sin is proof that Christian Science reveals the way of salvation from all error, and that an error which is spiritually overcome here, is overcome for all eternity, and we can truly say, with thankful hearts, God's will is done in earth, as it is in heaven.

After Thy Likeness.

E. L. L.

As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—PSALM 17: 15.

BEFORE I heard the welcome message of Christian Science, brought to us by the inspired writings of our Leader, when I read this passage from the Psalms it only spoke to me of that state of bliss to which we had been taught death alone was the door. The awakening was believed to be the unclosing of our eyes after we had passed through death, upon the Paradise that lay on the other side of this strange and awful sleep. The true beauty of the passage was therefore obscured to me, and as I possessed an intense desire for life, I was disappointed that the longing for death was not uppermost, in order that I might awake with His likeness.

How differently do I read to-day, after studying Science and Health, which is indeed a "Key to the Scriptures." Now I know that death is not the gate to Life, and that we need not wait for it, to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for this is surely the same as awakening in His likeness. Each day as we step forth joyously in the morning light, we can awake with the likeness of our Father, for now we know that the one infinite Mind, God, is all, and that as we have His likeness imprinted on our character we daily bear

witness to the fact that we are awakening, that we bear the indelible impress of our Father's likeness *now*, for God made man in His own image and intends him to reflect the divine nature. We must realize and show forth this glorious truth in our daily life and conduct, and thus comprehend the satisfaction of which the Psalmist speaks.

If we would find the true way to be satisfied, let us glance for a moment at the gospel narrative and see how the Master's days were spent. We read that he "went about doing good," he healed the sick of all manner of diseases. The keynote of his daily life was the overcoming of sin and disease, thus awakening man to his likeness to God. Because evil, discord, sin, and sickness had no place in the thought of Christ Jesus, he overcame them, and restored the likeness to God, health, and holiness. We know that in the presence of a little child, or a pure man or woman, the evil jest or impure conversation is silenced; so with the Master, evil and discord were rebuked by his presence and put to silence, so clearly did he manifest God's likeness. This, then, should be the daily endeavor of all who are enrolled under the banner of Christian Science. Each morning should be an awakening to do good, to walk in the steps of the Master, to silence evil and cast it out, to overcome sickness and sin by the realization of the wonderful truth that "God is all in all." Thus shall we be fulfilling the command, Be ye perfect; thus find our utmost satisfaction; and the peace which passeth understanding will be ours.

Daily Manna.

ADA J. MILLER.

IN our journey out of sense into Soul we have provided for us, each day, the "manna" we need. Each day's study brings a new unfolding of truth and these revelations are our daily bread. Through them we have "meat to eat" that the world knows not of, hence our sustained energy, sustained strength. Sometimes we murmur, as did the children of Israel; then the moral courage that leads us into the Promised Land hears the voice of Truth and calls, "Come near before the Lord," and the glory of Spirit appears through the cloud. Moses heard the message of Truth, and said to the people, "The Lord shall give you in the evening flesh to eat, and in the morning bread to the full." To-day, as truly as when the corporeal Moses led the children of Israel toward Canaan, we hear the voice of God, receive the message, and see the promise fulfilled.

In the evening we have meat. When the light of divine Love seems dim, we need the stronger statement, the more satisfying revealing; in the morning, when light is breaking, we have bread,—the life-giving, strength-giving revelations of Truth. Sometimes we murmur because we do not discern the truth more quickly, more fully. We forget that we are supplied daily with all that we can assimilate, and this daily supply must be of our own gathering,—our own discerning. The command to Moses was, "Gather of it every man according to his eating. . . . take ye every man for them which are in his tents." The thought of this daily supply destroys all sense of fear, gives courage to press on, strength to overcome our enemies,—the mortal mind beliefs and fears that would obscure the glory of the Lord, and rob us of our daily manna.

The Lecture Work.

BY A MEMBER OF THE BOARD.

THIS important branch of the service should be thoughtfully considered by the Field. The convenience and best interests of both the churches and the lecturers should be taken into account. The Field should realize that there are only fifty-two Sundays in each year, and therefore it is not possible to have Sunday lectures only. They should also remember that October and May have only thirty-one

days each, and therefore it is not possible to have all the lectures in these two months. Judging from the many calls for Sunday lectures and for dates in October and May, the lecturers might easily suppose that the Field had overlooked the above points.

The lecturers have a wide territory to cover. When a lecturer starts out on a trip his desire, very properly, is to utilize his time to the best advantage, both for himself and the churches. He could not do this successfully if he lectured only on Sundays and were idle the remainder of the time, for often he must go a long distance from home to give a lecture. Again, if all lectures were to be given in October and May the number of lecturers would have to be greatly increased.

The lecturer must arrange his trips long in advance, usually three or four months. He must consult time-tables, calculate distances, and allow for uncertainty of railroad schedules in many localities. As a rule he has arranged his dates before starting out, so that he cannot respond to way calls. When it is learned that an appointment has been made at a given place, other near-by places often send in calls for lectures about the same time; but the lecturer most likely has already given dates beyond this one, so that he has none open. Hence the importance of making early application. While in some places it may be desirable to have the lecture in an opera house, it is not always necessarily so. The writer has found that as good an attendance is had, and as good results obtained, where the lecture has been in a church or a hall of some fraternal society.

As to the above, and many other points which might be mentioned, the letters received by the lecturers often indicate a lack of thoughtfulness relative to the whole situation and the character of the work. These words are written with the hope of awakening a more careful consideration of both sides of the question, that the work may be done at less cost of time and correspondence and to the greater advantage of all concerned.

Perfect obedience would be perfect happiness if only we had perfect confidence in the power we were obeying.

Lay your whole life open before Him that He may control it. Do not let there be a day nor an hour in which you are not consciously doing His will and following Him wholly.

A personal service to your Lord, such as this, will give a halo to the poorest life, and gild the most monotonous existence with a heavenly glow.—H. W. S.

[Written for the *Sentinel*.]

To a Mocking-Bird.

ANNIE DINSMORE MC CLURE.

SWEET child of joy, that waking ever pourest
Out from a heart of love to Love's own heart thy lays,
Fitting and perfect.—He whom thou adorest
Hath wakeful ear for thy perpetual praise!

Morning, or noon, or midnight, list'ning mortals,—
Watcher or worker,—failing not to keep
The gates of Spirit, that beyond their portals
No treacherous foe within the fold shall creep,

Hearing thy hymn above all earthly clangor,
Filling the fragrant dark with melody,
Shall own thee first of all who ever sang or
Prayed, most constant worshiper to be.

High Priest of Love, before His altar swinging
Thy censer sweet of spicy, dewy sprays,
And, emptied of all else, His glory singing,—
Would I were like thee, little heart of praise!

Selected Articles.

A Decision Favorable to Christian Science.

In 1902 in New York, for the first and only time in this country, an indictment for manslaughter was found in consequence of the death of a patient under Christian Science treatment.

A great many people will remember the incident. Little Esther Quinby was taken ill with diphtheria and her parents placed her under the care of a Christian Science healer, Mr. Lathrop, and refused to permit any regular physician to prescribe for her. When the patient grew worse popular indignation was manifested, but the parents adhered to their belief until the little girl died. Then the indictment was found.

The case never got beyond the county court, and was decided the other day by Judge Platt in the defendant's favor on a demurrer. As the State could not appeal, the opinion of the higher courts will never be known. The decision was that the facts as set out in the indictment did not describe a crime under the laws of New York, because the parents had a natural right to prescribe treatment "within reasonable bounds" for their children in illness, and probably also because there was no malice and no intention to kill.

It is difficult to see how the court could have reached any other conclusion. The State has a right to punish manslaughter that results from culpable neglect, but to punish a person who causes a death in a loving effort to prevent death would be a mockery of justice. Theoretically at least the Quinbys loved their daughter more than they did their own lives, and did what they honestly believed was the only thing that could save her life. To punish parental fondness for making a mistake in such a case would be monstrous.

Another reason why deaths under Christian Science healing should not be punished, is that if the State begins to meddle with the treatment of disease it must go much further than this. If it condemns Christian Science it must also pass on the medical schools, such as homoeopathy, allopathy, osteopathy, eclecticism, and what not, and this would be a fatal *reductio ad absurdum*.

It is singular what indignation is produced by a death under Christian Science treatment as compared with a death under medical treatment. All the schools of medicine are expected to lose a patient now and then, but the moment a Christian Science healer loses one the community is up in arms, although in the long run Christian Science may be as successful in healing as any of the medical schools.

We are opposed to bigotry, either in religion, in politics, or in medicine. This is a free country and a free age. People who are as sane as we are must be as free as we are, even if they seem to us to embrace dangerous errors. Error is harmless as long as truth is left free to combat it, and no doctrine or theory was ever yet eradicated from people's minds by persecution and oppression.

Christian Science is no more scoffed at and persecuted than homoeopathy was when it was first introduced, and for all we know Christian Science treatment may yet become as popular as any school of medicine whatever.

Editorial in *Chicago Chronicle*.

Sermon against "Fear."

To the Editor of *The Press*.

Sir:—In your columns of Monday appeared a report of the baccalaureate sermon delivered to the graduating class of the Boys' Central High School on "Fear of God," the text for which was, "The fear of the Lord is the beginning of wisdom." To the undersigned it seems a very unfortunate proceeding, this inculcating of a sense of fear, or the developing and enlarging of an already established sense of fear in the minds of young men just about to go forth in the full strength of youth, with minds naturally trustful, sanguine, optimistic, and buoyant.

Solomon may have said, "Fear God," but Jesus the Christ taught that God is love, and often said, "Fear not." And he, better than any one before or since, knew the laws of physics, physiology, psychology, and metaphysics. He also knew the effects of fear upon the human mind and body. Aside from hatred and jealousy, fear is the most destructive of any of the mental states. In fact, hatred and jealousy have their root in fear.

Fear paralyzes the will, depletes the nervous system, and is the breeder of many forms of disease. It saps the vitality, befogs the mind, deprives one of ambition and success; it breeds distrust and faithlessness; it is the great destroyer.

The speaker said, "By fear a child learns to escape danger." On the contrary, fear entails and creates danger. One of old said, "The thing which I greatly feared is come upon me;" and another, speaking from bitter experience, said, "Fear hath torment."

It was also said in the sermon, "Fear is an element of social safety." "Without fear this would be a desert universe; there would be dulness and drunkenness of mind." "Fear of God gives one an understanding into the variety, the color, and movement of life, a wisdom and power of discernment and insight into human nature, a reverence of God and a deep affection and open heart for mankind." All of which statements seem untrue when considered in the light of the deeper understanding.

Fear is an element of social danger; not social safety. For it destroys; it arrays man against his fellows. Fear is cowardice. Fear repels; it separates. . . . It never cements or anneals, never attracts, and attraction is what makes the universe one. Fear produces rather than destroys dulness and drunkenness of mind. Instead of giving, it deprives one of the understanding into the variety, the color, and movement of life. Its presence blurs the sight, dims and distorts the vision.

The fearful man never sees people or things right. He is all out of balance himself and all he beholds seems distorted. All things and objects about him lose their beauty, attractiveness, and proper proportion. He misjudges and condemns his fellow-man. His heart is closed toward others. He loses friendship and caste, for no one enjoys the company of the fearful. The teaching of the fear of God is far from being an evidence of wisdom. It is the forerunner of nearly all other forms of fear. No one fears a friend, a parent, or another whom he knows loves him, and if one fear not his earthly father and human love, why should one fear the heavenly Father, divine Love?

Let the doctors of philosophy and doctors of divinity beware what they attempt to teach the sons of God.

H. BRADLEY JEFFERY.
The Philadelphia Press.

The following kindly words are quoted from the pen of Rev. L. C. Swallow, editor of the *Pennsylvania Methodist*.

"It was the pleasure of the editor to attend a Christian Science meeting on last Sabbath morning. We went because interested in the study of any claimant to popular favor that proposes to make people better by spiritualizing the senses, as opposed to the ever clamorous materialistic forces around us.

"The singing was participated in by all, and evidently came from the heart. The responsive readings were heartily rendered, and there was nothing in the teachings of Mrs. Eddy, as read at that service, out of harmony with a fair interpretation of Scripture, or with an enlightened reason.

"At the dinner-table, after service, we asked a Lutheran lady what she thought of Christian Science. She replied, 'I know but little about it, but from a somewhat extended acquaintance in the East, I am persuaded that its adherents lead most loving and lovely lives.' After all, 'A tree is known by its fruits.' There is much about Christian Science that we like."

Among the Churches.

Church Opening in Chanute, Kan.

The opening and communion services of First Church of Christ, Scientist, were held yesterday [July 9] at their new edifice recently completed on N. Forest.

The Scientists are greatly pleased with their new home, which is a very neat structure, nicely finished and prettily furnished.—*Chanute Blade*.

Advance in New York City.

Third Church of Christ, Scientist, took title last week to the old building of the Harlem Presbyterian Church, at Madison Avenue and 125th Street.

The membership of Third Church has grown so much of late that its present place of worship at No. 80 West 126th Street is inadequate, and it was determined to obtain larger quarters. The opportunity came recently, after the decision of the Harlem Presbyterian Church to erect a new building at Mount Morris Park West and 123d Street.

Negotiations for the purchase of the property were entered into, culminating yesterday in the transfer of the church at 125th Street and Madison Avenue to Third Church.

Third Church will occupy its new home some time in August.—*New York Tribune*.

Prison Work in Sioux Falls, S. Dak.

The first Christian Science service in the South Dakota Penitentiary was held Sunday morning, July 16. The attendance is optional with the prisoners, but nearly all (about two hundred) were seated in the spacious audience room before the service began, and all listened attentively and many of them joined heartily in the singing. Five copies of Science and Health have been put in the prison library and all are in constant use, while the copies of the *Sentinel* which have been supplied are eagerly read. The warden gave us every consideration possible, furnishing a carriage for us and attending the service himself. He expressed his satisfaction and invited us to come again, whenever our turn should come, among the other religious denominations which hold services there alternately.—FRANK G. MORGAN.

New Church Opening in Halifax, N. S.

Yesterday morning at eleven o'clock the Christian Scientists of Halifax, a steadily growing body, met for the first time in the building which they have recently purchased and which was formerly a part of the Starr estate. The service, which was largely attended, was era marking in the local history of the Christian Science movement, and the large number present, among them people of critical culture, would seem to indicate that interest in Christian Science has come to stay in Halifax as it has come to stay in London, in Boston, in New York, and all the great metropolitan centres. The service, which is the usual one of the body, was ideally simple, Mr. Howard Wilson being the First, and Miss Ethel Dimmock the Second Reader. Major Standen was the organist.—*Halifax Evening Mail*.

Infirmiry Work at Cleveland, O.

Starting in a quiet way Christian Scientists of this city have been carrying on a work at the city infirmiry which they hope in time to extend to the prisons, asylums, hospitals, and other similar institutions under the direct or indirect control of the city.

It was some months ago that a few of the Christian Scientists conceived the plan of carrying their work among the inmates of the city infirmiry. At that time they

did not desire any publicity, saying rather they desired to wait until their efforts in this particular direction had developed to a definite point. Now, after nearly half a year, during which time the work was carried on by the consent of the city authorities, it is given to the public that "most encouraging results have been obtained."

The work was started in a single room, a Christian Scientist says. Many infirmiry patients became interested, and the regular attendance largely increased. The authorities finally granted the use of the upstairs chapel. Since then it is stated that an average of over one hundred have attended each meeting. Those especially engaged in the work have reported as follows: "Many cases of healing have resulted, including cases of paralysis, erysipelas, diseased bones, and alcoholic and drug habits."

It is further stated by an active Christian Scientist that men who seemed utterly hopeless with disease and disaster have brightened up and now see that there is something in life besides the blackness of despair. It is explained that the Christian Scientist workers have gone among the inmates with bright, cheery faces fairly impelling many of the patients to throw off "their delusions of sickness and sin."—*Cleveland (O.) Plain Dealer*.

Washington, D. C.

One year ago First and Second Churches of Christ, Scientist, of Washington, D. C., established a union Reading Room, to supersede the rooms previously maintained by the two churches separately.

This year of united work has been a very successful and satisfactory one. The sales of literature amounted to \$2,451.21. The number of copies of Science and Health sold was two hundred and eighty-two. A large number of visitors also came to the rooms, many of whom were either strangers to Christian Science or strangers in the city.

As the outcome of this first year of work there has been sent to Mr. Chase the sum of two hundred and twenty dollars for the Building Fund of The Mother Church. To be able to have this part of the work identified with the building of The Mother Church is a cause of joy to those who are engaged in this service.

MARY B. CAMPBELL, *Librarian*.

Plans for a New Church, Lincoln, Neb.

Plans for one of the most expensive and beautiful church buildings in the city have been adopted by the congregation of First Church of Christ, Scientist. The new structure will be located on two lots now owned by the society at Twelfth and L Streets, and when it is completed will have cost in the neighborhood of \$60,000. As soon as the necessary arrangements can be made, work will be begun on a temporary building, which will be erected at a cost of between \$6,000 and \$7,000. This building will consist of the Sunday School room of the permanent building, roofed over temporarily.

The Lincoln congregation was organized in 1902. Today [July 9] twenty-five new members will be received into the church, making the net membership, deducting those who have moved away and severed their connection with the local congregation, two hundred and six. The congregation has been increasing in size so rapidly that the members are anxious for a building of their own, and have been looking forward for a long time to the new church home which is now assured.—*Nebraska State Journal*.

Serene will be our days and bright
And happy will our nature be
When love is an unerring light
And joy its own security.

WILLIAM WORDSWORTH.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Mrs. Eddy Buys Land.

SAYS the *Boston Herald* of to-day: A transfer of more than usual interest has just been concluded in Brookline, and deeds filed at the Norfolk registry, Dedham. The transaction conveys to Mary Baker G. Eddy of Concord, N. H., three tracts of land aggregating 171,622 feet, practically four acres, bounded by Holland Road and Seaver Street, and in one of the finest locations in Brookline, on Fisher hill, being a part of what was once the old Hancock estate. It is on a high section, overlooking the Brookline and Chestnut Hill reservoirs and the Beacon Street Boulevard. The property was acquired from three grantors: Charles H. Pearson, 50,346 feet, taxed on a valuation of \$22,000; William B. Rice, 13,150 feet, \$5,000, and Frank E. Simpson, 108,126 feet, \$42,000, making a total valuation of \$69,000, but the price paid was considerably in excess of this. It is understood that the new owner purchased the property merely as an investment. The title was passed through Mittie A. Whitcomb, and the broker was Henry W. Savage, Mr. Simpson being represented by Meredith & Grew.

The Boston papers of this morning declared that Mrs. Eddy's purchase in Brookline was for the purpose of building a residence for herself. In answer to an inquiry from the *Monitor*, as to the truth of this report, Mrs. Eddy made the following statement:—

"Nothing of the kind is contemplated. I purchased the lot to save some Christian Scientists from meeting a financial disaster."—*Concord* (N. H.) *Monitor*.

Editorial Courtesy.

It is a noticeable fact that editorial mention of Christian Science has become more frequent than formerly, while the tone of such comment as now appears in newspapers and magazines is much more kindly than heretofore, and we believe this is due in a large measure to the better understanding of the subject which has resulted from the work of the Board of Lectureship as well as that of the Publication Committee. One of the latest examples of this tendency toward a just and unprejudiced attitude in the discussion of Christian Science is the editorial which appeared in *Among the Clouds*, the interesting newspaper published on the summit of Mount Washington.

The occasion of this appreciative mention of Christian Science in "the only newspaper printed on the summit of any mountain in the world," was the lecture delivered by Judge Ewing last Sunday under the auspices of the little church in the White Mountains. The editorial is as follows:—

"It is with pleasure this morning that *Among the Clouds* devotes so much of its space to the address of Judge William G. Ewing, on Christian Science, delivered at The Mount Pleasant yesterday.

"The summer is the happy time of year. It is also, perhaps, the least serious of all the seasons. The out-of-door life, with its multiplicity of diversions, the coming and going of friends, and the flitting about to places, leaves one un-

mindful—or if not so, then with little opportunity—to visit his soul and learn anew those deeper truths which are the bases of all appreciation, enjoyment, and right living. So it seems especially fitting to pause in the onward march of summer events and to 'think on these things.'

"Whether it be the creed of the one church or the other, what all men are seeking is freedom from bondage, emancipation from all that retards progress, no more in the things of the flesh than in the life of the spirit. And certain it is that a more potent haven cannot be found in the minds of the people to-day than is Christian Science. It has taught that all power is within; that our inheritance is goodness, and our possession of it depends wholly upon our recognition of this truth and the denial of evil. With this faith the trials of a day leave no impress and even the vicissitudes of a lifetime bring no wound that the balm of perfect trust cannot soothe. Fear is eliminated. In every experience comes the question of Pilate, 'What is truth?' and as surely comes the answer: 'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty,' for 'truth is within ourselves, and 'to know' rather consists in opening out a way where the imprisoned splendor may escape, than in effecting entry for a light supposed to be without.'"

ARCHIBALD McLELLAN.

Divine Guidance.

To be always sure of divine guidance would give courage in the face of asserted danger, but the sense of timidity and uncertainty which is so prevalent shows that mortals generally do not understand how to avail themselves of it. An experienced pilot, in speaking of the religious beliefs of seafaring men, said that many of them pray fervently when the winds blow, but through fear and a lack of skill in seamanship, they often take down their sails at the very time that the greatest progress might be made. In the last *Sentinel* (August 12) there is an interesting testimony, given by Captain Blackmore, which shows the value of spiritual understanding in a time of threatening danger. In describing the conditions to be met, he says,—

"We were blocked in the ice nine hundred miles southeast of Cape Horn. It was winter, and we had but a few hours' daylight. To mortal sense it seemed that nothing I could do would save the ship, with all on board, from destruction. Before night set in, I went into my chart-house and asked God, in spiritual prayer, to guide me out of this danger. I received my answer, which was contrary to all nautical experience, but I acted on it at once, and when daylight came I then had the proof that God had saved the ship from destruction. Daylight revealed to all that the course which the ship had sailed over was now completely blocked with icebergs from five hundred to a thousand feet high."

In this case the courage needed to go boldly forward was no mere bravado, but it sprang from the assurance of divine guidance and protection, based upon the understanding of the power which stills "the raging of the sea." Before such a recognition of Truth, danger departs as darkness before the light. This understanding of God's ever-presence and all-power brings a wonderful lucidity of thought, which enables us to go forward in every emergency, with calm reliance upon divine wisdom. The experience referred to recalls that of St. Paul, when on his way to Rome. Here nautical skill neither foresaw the danger nor was able to cope with it, but the brave apostle was divinely guided, and though only a prisoner, in passage, he was able to give the counsel which saved the lives of all on board. His stirring words to his associates in peril may well arouse to higher issues those who have a waning sense of faith in God. He told them of a divine promise of guidance and safety, and said, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Until the troubled waters of material belief are passed, we may encounter storm and tempest. Sickness, sin, sor-

row, or threatened loss may darken our way, but Truth is ever near, to guide us to the haven of peace,—the safe shelter of divine Love. Guided by wisdom, we shall know both when and how to emerge from our troubles, how to advance without loss of time or wasted effort. With each successive experience we shall learn to value more highly the lessons of Christian Science, which enable us to discover the way and appreciate the discipline of divine Love. Mortal sense laments over supposed afflictions, while spiritual sense, illumined by Science, sees the divine guidance and the assured deliverance. Thus awakened we shall be able to realize the promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am . . . and the Lord shall guide thee continually."

ANNIE M. KNOTT.

Letters to our Leader.

Stamford, Conn., January 30, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—My heart goes out to you with unbounded love and gratitude for your untiring efforts in bringing to us this blessed truth. I was an invalid for a number of years, and through one of your most loyal and faithful students my eyes were opened, and I was not only healed, but through his beautiful teaching I have gained enough understanding to help others. I feel that I can only show my deep gratitude by consecrating my life to benefit mankind. It has been my privilege to start two churches, each in a place where Christian Science was entirely new. Three years ago our first service was held here in Stamford, in a private house, with five people in attendance. Now we have the most desirable hall in the town for our exclusive use, with a membership of over forty, and an attendance which is about double that number. Our annual meeting, which took place two weeks ago, was a very harmonious one. New Readers were elected for the next three years, also other officers for the church work. God raised up those in our midst who were well qualified to fill these positions, for which we are thankful. During the three years we have had many trials, but divine Love guided us over every wave of error, and we have learned that each trial has made us stronger. At times I have been tempted to feel a sense of loneliness and inability to meet these problems without help, but my teacher—whose address is Chicago—was so far away that I could not go to him, and I have thought so often of you, our dear Leader, how alone you have stood for the truth. "The Mother's Evening Prayer" (Miscellaneous Writings, p. 389) has been my prayer.

Words are inadequate to express my sincere love to you for showing me the way to heal the sick and to feed the hungry. I want to tell you of a lesson that you taught me under most peculiar circumstances. You may recall the incident, although it happened five years ago last October. I had at that time been interested in Christian Science about five years, and during those years had a most ardent desire to see you, but as my home, which was then in Indiana, was so far away, I had not had an opportunity, until this time. The street in front of your home was being macadamized. I drove past and then turned to go back, and as the carriage was exactly in front of your gate there was a blockade of work-teams, and I was forced to stop. Your carriage was at your door, waiting for you, and I thought, Now I can see Mrs. Eddy when she comes out. Just as you came out, the blockade was broken and my driver started, but to his surprise the horse could not go, something had happened to one foot, and he could not step. He plunged and the driver told me to get out on the sidewalk. A crowd of men gathered around, and they used a knife to see if anything had lodged in the hoof, but nothing was found that could have caused the trouble. I stood there humiliated, for I knew it a breach of etiquette to stop in front of your gate. You leaned out of your carriage and

looked as if to ascertain the cause of the trouble, and then bowed to me as you drove off. Almost immediately I felt a sense of rebuke, that in my desire to see you I had forgotten to treat the horse, and something said to me, "Are you about your Father's business?" I felt the rebuke keenly and turned to the horse at once, but it had already been relieved. The healing thought had gone out from you; the horse was healed, and so was I, of a sense of personality. The driver said that he had never experienced anything like it before. Jesus said, "What went ye out . . . for to see?" I went to see a woman, a noted woman, and I saw love, love beyond the description of words. On my return home I was enabled to heal, in a short time, a severe case of illness which I had been treating for some weeks.

I have had many beautiful lessons taught me, but nothing that ever awakened me so quickly from the dream of matter to Spirit, and my earnest desire is for that Mind to be in me "which was also in Christ Jesus."

Faithfully and obediently yours,

MRS. ELIZABETH R. RIDDELL.

[Cablegram.]

London, August 6, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

The congregation of First Church of Christ, Scientist, London, England, joyfully unite in sending our dear Leader loving greetings, at close of this our first service in new building.

Paris, July 10, 1905.

Beloved Leader:—It is with a sense of the deepest love and gratitude to you that the members of First Church of Christ, Scientist, in Paris, France, are forwarding to-day to the Building Fund of The Mother Church, a draft for two hundred and ten dollars, the amount of a special collection taken at our Communion service on July 9, just past. We feel it a great privilege to have any part in the completion of The Mother Church, which is near to your heart. We hope that it may give you pleasure to know also that all translations of Science and Health in the church in Paris were discontinued the first of June last, and that free English classes had previously been opened, in order that those French people who were already interested in Christian Science might be enabled to read our text-book in the language in which you gave it to the world. We felt sure that any seeming loss to them, owing to the discontinuance of the French services, would be more than compensated by making it possible for them to do their own work through the direct study of Science and Health. In taking this step we have been actuated solely by the desire to follow you with absolute loyalty and obedience, not only in the letter, but in the spirit.

Yours affectionately,

ELIZABETH S. RACKEMANN, *First Reader*.

FRANK KING CLARK, *Second Reader*.

MAUDE O. CLARK, *Chairman of Board of Directors*.

Dublin, Ireland, July 12, 1905.

Rev. Mary Baker G. Eddy.

Beloved Leader:—For the last seventeen months we have sent the collections from the services on the first Sunday of each month (altogether £55 16s 11d) to the Building Fund of The Mother Church. Through this demonstration our faith has been strengthened and our gratitude and love have increased. In response to the article in the *Sentinel* of May 27, we called a special church meeting for June 9, and then decided to open a subscription list, to enable members to send in further contributions. As a result our treasurer has received £93 13s 6d. This sum he is for-

warding to-day, together with our building fund, amounting to £7 6s 5d, to Mr. Chase.

As a branch church we want to express our deep love and gratitude to you, our beloved Leader, for having given us the great privilege of doing our part towards the building of The Mother Church.

Yours lovingly,

LOUISE KING, *First Reader*.

First Church of Christ, Scientist.

Ochiltree, Texas, June 3, 1905.

Dear Mrs. Eddy:—After several attempts, I will tell you how Christian Science is blessing and making happy our home. I will also tell you something about this country. It is thinly settled, a level plain, and it is known as the great western cattle range. All the water is supplied by wind-mills, and it is a very pretty country. Every few sections there is a family, and they are all striving to get as big a herd of cattle as possible, but the winters are so very hard here that all have great difficulty in getting their cattle through. Last winter everybody around us lost heavily, and some were nearly broken up; but we never lost one head of ours, and it was all because I denied every claim of error that came up.

My dear husband has begun reading the Lesson-Sermons with me. We have three little girls, and last summer I had a grand demonstration with the baby over cholera infantum. I shall never forget that trial and the bravery the little one expressed in truth. It was in this demonstration that I realized what a blessing your work is to all mankind. Now everything is bright and sunny, and we enjoy more and more the true way. I could quote many passages from your works that have helped me on my way. I enjoy singing and playing from the Christian Science Hymnal, and our little girls sing "Shepherd, show me how to go," and say their prayer every night from "Miscellaneous Writings." I hope this is not too long, and I trust that I may live as near you as possible.

IONE ASHBY.

Hamilton, O., July 19, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—I feel impressed to write and let you know how much good this beautiful truth, as taught by you, has done me. My whole life has been transformed. I have been "born again;" in my home is happiness and harmony, where all was discord and strife. Then why should not my heart overflow with love to God, and to you, dear Leader, for this newness of life. Let me relate a little experience which came to me a few days ago. I seemed to be so burdened with an affair I could not shake off. I hardly knew what to do, or which way to turn, and being in that state of mind for a few days, I happened to turn around and my gaze rested on a little frame on my wall. It contained your article, "What Our Leader Says." I began reading,—fairly drinking it in,—and when I came to the words, "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort;" also, "His thoughts can only reflect peace, good will, health, and holiness," such a calm and peace came over me, I knew I had received what I seemed to need. I had been letting in unkind thoughts, and right then I consecrated myself anew to God, desiring always to keep my thought pure, to try and reflect love and good will.

I thank you, oh, so much, dear Leader, for that message; it now means so much to me. I thank you again for all your writings. Sometimes the thought comes to me, What would I do without Christian Science? I silence it with, What am I doing, or what can I do for Christian Science? Much, I hope.

Yours gratefully and lovingly,

MRS. LULU MAY CLARKE.

Testimonies of Healing.

At the time Christian Science was first presented to me, six years ago, I was a miserable, unhappy person. Having undergone a number of surgical operations, I was indeed a very sick woman, both mentally and physically. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was loaned to a friend of mine, and occasionally, when calling on me, she would bring the book and read to me. I seemed to be in such a disturbed mental condition that I was at first able to comprehend only a little, but I will always remember how the words, "God is Love," sounded to me, as my friend read them. I never could believe in a personal God who dwelt beyond the skies, and my only prayer had been that God would guide me aright, and now my prayer was answered. Whereas I was miserable and overwhelmed with fear, I am now happy and well, and the joy that I experience is not due alone to my own healing, but is also due to the knowledge that we can assist others who are in bondage to sin and sickness, by the right understanding and application of the teaching of our dear Leader.

About two years ago my little niece was ill with scarlet fever, for several weeks. The case seemed hopeless, and when the attending physicians finally informed my sister that they could do no more, she then turned to Christian Science. The dear little child was so emaciated that she was a mere skeleton; both sides of her throat had been lanced, rendering her unable to eat anything at all. Three days after turning to Christian Science for help, she began to talk and asked for something to eat. She gained rapidly and was soon strong and well again. Christian Science has filled me with a constant desire to know more of God, and has led me to study and love the Bible. As I learn to live its teachings, which are made clear by our text-book, *Science and Health*, I am able to realize that God is an ever-present help in time of trouble. I am thankful that the truth was given to us in this age.—MONNIE E. DAVIS, Joplin, Mo.

The Psalmist bids us "give thanks unto the Lord; . . . make known his deeds among the people." About a year ago I lost the sense of hearing in my right ear. I was greatly embarrassed many times, and also inconvenienced in my work on account of this seeming calamity, but divine Love protected me from any remarks, or from notice being taken of this condition. I had come to recognize the fact that we must hold to the unchanging harmony of being, whatever be the material evidence to the contrary, and I knew that this recognition of reality would prove the healing power of divine Love, for I was learning that man has not two bodies, or lives, one of which is to be made perfect. I found great help in the statement given in our text-book (page 306, lines 25 to 28), and in about six months I was healed.

As I look back over the past four years, and dwell upon the countless proofs of God's loving care manifested to me, I know that these words, "The eternal God is thy refuge, and underneath are the everlasting arms," are true, for to know God is eternal life, and to understand this, even in a small degree, is to be subject only to divine law. About three years ago it was manifested to me that electricity is powerless to harm us if we hold firmly to Truth; and that life is never at the mercy of matter. At that time I was employed as stenographer in an institution on an island. Among my duties, I had charge of a local telephone switch-board, and a city telephone or small switchboard. The local board had about twenty connections, but the wires were not properly grounded, so the electrician informed me afterwards. The city board was rightly installed and considered perfectly safe during thunder-storms. One Wednesday, when all was quiet in the little office, and the elements raged outside during a severe thunder-storm, I was reminded that the material sense of life is like the storm, but Science, the Word of God, the "still, small voice" that Elijah heard, had whispered into consciousness that man's life is in Mind.

As I had nothing else to do at that time, I began writing my first testimony for the *Sentinel*. In the midst of my writing there was a terrific explosion and a large ball of fire burst at my feet. Two men instantly came into the office and seemed astonished to find me unhurt, telling me that I had certainly had a very narrow escape. They both remarked the very strong odor of sulphur and seemed surprised at my calmness. The wires and fuses of the local switchboard were all burned out, as was also the city telephone, and the latter had to be replaced with an entire new instrument. My chair was situated between the two instruments and my back was against the local board. This experience absolutely proved to me the correctness of our Leader's statements on the subject of so-called material force. (Science and Health, p. 293.) That night I testified in our meeting respecting my experience. "He shall thrust out the enemy from before thee; and shall say, Destroy them."—NELLIE ROSE NIXDORF, New York, N. Y.

I wish to express my gratitude to God for all the blessings that have come to me through Christian Science. About five years ago, I was forced to resign my position and go home,—a physical wreck,—suffering from dyspepsia, catarrh, and female troubles. These, coupled with intense mental suffering, made life seem not worth living. After drugging and dieting for some time, I lost all faith in material remedies, and turned to Christian Science without knowing much about it, but determined not to accept any more than the physical healing.

I was wonderfully healed, physically, morally, and spiritually, and in less than two months I returned to work, and have not lost a day or an hour through illness since.

The truth has been a great help to me in times of trouble and persecution, and my prayer is that I may live nearer the true Life. I give thanks to Mrs. Eddy for Science and Health.—LILLY MORTON, Kingston, Ont.

In thinking of the many blessings for which I am grateful, I would like to tell others of the following case, which is an especial cause for gratitude. One morning, about five years ago, the 91st Psalm was my first thought upon awaking, and as I repeated, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," I felt very thankful. I little knew how soon I would be called upon to prove this declaration. At half past eight that morning, a member of my family spilled some ammonia over her face, also into her eyes. It seemed so terrible to mortal sense, that I made an audible declaration of truth,—repeating again the 91st Psalm, also the "scientific statement of being" (Science and Health, p. 468). At nine o'clock the pain had abated; at half past nine no sign of inflammation was visible, and all pain had ceased. A sense of weakness was immediately destroyed. At ten o'clock she attempted to read, but the suggestion came to her that she could not do so. This was followed so quickly by the truth that it disappeared like mist before the sun. She read during the day, and by gaslight in the evening. Only one treatment was given, and nothing was left of the seeming gloom of the morning but hearts full of gratitude and thanksgiving. Had I never had another proof, this alone was worth all the effort I had made to gain a little understanding of the truth that makes free.

I cannot close without giving a loving tribute to our Leader, Mrs. Eddy, who guides so faithfully and tenderly our journey onward and upward.

I am very grateful for the Manual of The Mother Church and all our literature. They are beacon-lights to guide us on the way.—MRS. BETTIE F. BRINKER, Denver, Col.

It is now two years since I came to Christian Science for healing, and I was not left comfortless. My need was very great. I was a physical wreck, having gone through one operation and being threatened with another. I had nothing to depend on for my living but my own efforts and those of

a little daughter. I was greatly discouraged, for I had tried *materia medica* only to be condemned to lifelong invalidism. Finally, a friend advised me to try Christian Science, and I went to a practitioner. I sat sobbing all the time, during the first treatment, and was scarcely able to tell her of my condition, but I went away with a lighter heart, and next day was able to tell her all. Under her direction I left off a brace which I had worn for nine months, and never missed it, except in my relief from the disagreeable sensation caused by wearing it. In ten days, work was provided for me, and I was able to do it, something my friends thought I would never be able to do again. In six weeks I was well, and I have grown stronger and gained in weight right along. Peace and harmony have come into my life, and the way grows brighter as I gain more understanding. From being a diffident, self-conscious woman, I have grown to be independent and helpful. There have been many things to meet, but Christian Science has proved sufficient for every need.

I am very grateful to our dear Leader, who has so patiently worked and prayed for the understanding which she has given to the world in Science and Health. I am also grateful to all who contribute to the *Sentinel* and *Journal*, from which I receive so much help.

MRS. M. P. TABER, Spokane, Wash.

The desire to help and encourage others constrains me to add my simple testimony of benefits received from Christian Science. I first heard of it a year ago, when on a visit to friends. I had been suffering many years from various complaints, supposed to be the result of a constant formation of excessive quantities of uric acid. I was rigidly dieted, and had to avoid damp, east winds, and over-fatigue. My physician stated that these precautions were essential to my tenure of life. For more than forty years I had suffered from varicose veins in my legs, which had necessitated my wearing six yards of bandage on each, elastic stockings being of no service. The study of our text-book began to awaken my consciousness to understand my relation to God; it revealed in some degree the presence of Truth, and explained the power of Love. Chronic constipation disappeared, rheumatism was combated, the alleged dietary laws were gradually discarded as being inconsistent with the law of love and liberty, and our Saviour's commandment, "Take no thought . . . what ye shall eat." Subsequently, an acute attack of sciatica was overcome in three days. Finally the bandages were laid off, and a complete demonstration over the varicose veins obtained. Some few months after this, eczema attacked my legs, but this also was vanquished. My health is now established, or rather the diseases which for years seemed so terribly real have been disestablished.

I know that death is no friend, and I long to rise to clearer views of the eternal verities of being. In the mean time I see enough to feel the deepest gratitude to Mrs. Eddy and her followers.—E. COLDRIDGE, London, Eng.

Over sixteen years ago I was healed of chronic invalidism, which had baffled the skill of the best physicians known to me. One of them told me it was necessary for me to go to a surgeon in New York City and submit to a surgical operation. The thought of this operation filled me with so much dread, that it resulted in my going to see another physician, who informed me that there was no necessity for any surgical operation. I remember how I wondered at two prominent and trusted M.D.'s contradicting each other, in diagnosing my case. I continued trying for many weary months to get well. I tried several physicians, electric baths, magnetic healing, and even gave an old Chinese doctor's nauseating doses a trial. I was, indeed, like a drowning person grasping at a straw, when three different friends told me of Christian Science. Never having heard of it before, this seemed significant, and I resolved to go to see a Chris-

tian Science practitioner. There are no words to express what I would like to say of this wonderful healing, so different from all the other methods which I had tried. My first symptoms of recovery were manifested in an eager desire for spiritual things, and in praying as I had never known how to pray before. I actually enjoyed performing duties that had been irksome to me prior to the time I began to take Christian Science treatment. When the practitioner told me I would be entirely healed and that I need not fear to dispense with all the material remedies I had depended on so long, it seemed too good to be true, but I learned that man's extremity is God's opportunity.

I am now a living witness to the power of this healing, saving truth. I "know that all things work together for good to them that love God," and can say from my heart that I am thankful even for the dark hours and bitter experience, because they led me to seek the true healing and true living which cast out all fear.

MRS. SALLIE N. CHANDLER, Kansas City, Mo.

I desire to add my testimony to those of others. Years ago, when a member of an orthodox church, I so longed for the true religion that would teach me how to live every day and every hour; and my prayers were answered when I learned of Christian Science, which came to me in time of sorest need. I had this treatment at the birth of my youngest child, six years ago. It was a beautiful demonstration. I was dressed and walked out of the room the sixth day. At the birth of my little girl, two years before, I had been for eight weeks under the doctor's care. A few months later, my husband was taken sick with lung trouble. He was under the doctor's care, and the children being small, and for lack of means, it seemed necessary for us to live with his parents, who were willing to do all they could for us, but who were very much opposed to Christian Science. In the mean time, I had learned in Christian Science that God is my Life, and I could not live without this truth. The three years following this, I depended entirely upon it for health and strength. The children were, however, under the doctor's care, according to their father's wishes. He passed away, leaving me alone with three little children and but a very small sum of money. With the love of some dear Scientists, and what understanding I had of the truth, I felt rich indeed. Kind relatives offered me a home, but they had no use for the religion I loved so well, and opposed it for the children's sake. I knew that God is the source of all supply, and turning a deaf ear to error, which said I would lose my children and come back on bended knee, I listened for the voice of Truth and went out to live alone, so far as the sympathy of relatives was concerned. I rented a house and work came in that I had never done before on account of ill health, but with the health that Christian Science had given me I was able to do it, and earn from six to eight dollars per week and take care of my children. A Scientist friend bought a home for me and I took it on the instalment plan. A way was provided, and my home was free from debt in one year. During this time we had many beautiful demonstrations of God's care and ever-present help. My little girl was healed of convulsions in one evening's treatment; and now, instead of the children being subject to croup and various ailments, they are subject to health and obedience, and to-day we rejoice in the glorious freedom which nothing but Christian Science can give.

My heart is full of gratitude to our Leader, Mrs. Eddy, through whose teachings I have been led from darkness into the light.—MRS. ALPHA SPAULDING, Riverside, Cal.

It is over six years since Christian Science was first brought to my attention, by the healing of my brother's wife. He wrote me of her healing, and advised me to try Christian Science for earache, or abscess in the head, from which I

had suffered more or less since childhood, and constantly for over a year. I had tried nearly everything in *materia medica*, with no relief. My brother offered to send me some Science literature, and even sent the address of his wife's practitioner, but I knew nothing about it, consequently did not believe in it. About this time, however, a young woman of our town returned from California after a year's visit. She interested many in Christian Science, which the people then called a fad. Through this a church has been organized, with a large Sunday School, and a building has been erected. After hearing of my suffering she brought me some Christian Science literature, which I tried to read. Through her faith, and her loving persistence, I consented to be treated, and in less than two weeks the ailment was entirely overcome, and several others also disappeared. Since then, every ailment manifested by myself and my three children has been met through the understanding of Christian Science. I would like to speak of a recent demonstration. I was returning home from the Wednesday evening meeting, and as I stepped from the car I did not notice that the sidewalk had been partly removed. My foot went between some planks, and I fell so that my knee struck the edge of one. A crowd was soon around me, with exclamations of pity and fear, and as some one tried to help me, I said I was all right. They lifted me and I walked into the station. I began to declare the truth, for to mortal sense the pain was very severe, but I walked six blocks with no inconvenience and reached home. The next day I found that my knee was very badly bruised, and I again realized the truth and the needed help came to me quickly. Words fail me to express what Christian Science has done for me.

MRS. M. A. BRODAHL, St. Johns, Ore.

I have enjoyed the blessing of Christian Science for about six years, and have been so wonderfully helped, both through treatment and the study of our text-book, that I feel it to be my duty to give my testimony to the Field. For more than sixteen years I suffered from many ailments. From birth I was subject to cramps in the stomach, and as I grew older a serious trouble developed.—I was in constant distress, and lived mostly on tonics. I tried all kinds of physicians—allopathic, homoeopathic, and specialists. At times I improved slightly, but fell back again, until my nerves became shattered and I was taken home, ill, with what was pronounced nervous exhaustion. This was followed by three shocks of paralysis in one year. The four physicians I had at this time, shook their heads, and it was in this darkness that I prayed to God to heal me if I could be of use here, and if not, to take me. My parents were good Christian people, and when my mother asked me if I were going to die, I answered, No; for I felt there was help for me somewhere. I could not think of anything I had done to deserve so great a punishment. Many a night I cried myself to sleep, thinking there was no God, or that He would hear and answer my prayer; but I did not understand God then as we learn to understand Him in Christian Science.

One evening I heard two people talking, and they mentioned the name of a Christian Scientist. This impressed me, and I did not rest until I found her and commenced taking treatment. Although my healing was not immediate, I was completely lifted out of spasmodic limping, caused from an injury to the knee when I was eleven years of age. Then I laid aside my glasses, which I had worn for eight years, and was healed from indigestion, appendicitis, inflammatory rheumatism, and from another shock of paralysis, when Christian Science literally snatched me from the grave.

I have learned that God is my Life, and my heart goes out in gratitude to the divine Principle and sender of all good, and to Mrs. Eddy who has shown us the way so nobly. I daily pray that I may become more worthy of him who said, "Lo, I am with you always, even unto the end of the world."—MRS. J. T. SCHULTE, Minneapolis, Minn.

I have been helped very much in the past two and a half years by Christian Science, and desire to tell of some of the benefits received. I am better morally, physically, and spiritually. My thought goes out in gratitude to our Leader for Science and Health, which has given me a clearer understanding of God and the Bible. I have had a sense of lack to meet, owing to my husband being out of work, but day by day, as every need came up it was met by divine Love. A year ago, at the birth of my last baby, it was thought best to engage a doctor. The baby was born before the doctor came, without any pain, such as I had when my other children were born. A Christian Scientist then took up my case. I felt no weakness, I was up on the fourth day, and each day afterwards. Baby has never had any medicine, and she is a bright, well-developed child. Since coming into this Science I have never used medicine for myself or children. All ailments have been met and destroyed by Truth. A short time ago, one of the boys was taken with croup. Knowing that it must be overcome at once, and fear creeping in, I immediately sent for a kind friend who is a Christian Scientist, and within an hour the child was sleeping quietly. We have been helped in many other ways, and I have a happiness and joy that I had not before.

I am thankful to Mrs. Eddy for Christian Science, which has helped me to know Truth.

JANE BELL, Newcastle-on-Tyne, England.

Before learning of Christian Science, I had very poor health. I had gone through several operations and was threatened with another, until I thought there was no help for me this side the grave. I had never heard of Christian Science until one day when, alone in my home, I became so ill that I lay on the floor, unable to get upstairs. A neighbor heard my moans and came in. Alarmed at my condition, she called others, among them a trained nurse, who had a case near by. She wanted to get me morphine. After quite a time I was gotten upstairs, and to bed. They had telephoned for a doctor, and one of the women looked out of the window and said, "O I wish that doctor would come." I said, "It is no use; doctors do me no good, only God can help me now." I then noticed that a stranger, who was sitting by my bed, put her hand over her eyes. I thought she was praying. The pain was almost unbearable and there seemed to be such a noise, like the sound of the sea, that I thought the others must hear it. Then suddenly there came a hush, a calm,—it was truly Peace, be still,—and all pain left me. As I raised my eyes I said, "Oh, there is something in this room helping me; I am well. I have no more pain." Then this good woman told me that she had given me Christian Science treatment.

In a few days I was able to read some of the books, and soon began to study Mrs. Eddy's works, and am grateful to relate that I have had much success in healing myself and my friends. I have now but one ambition in life, and that is to be able to help others to understand this blessed truth.

Words fail to tell all my gratitude; as I cannot express myself very well in English I take this way to testify for Christian Science.

MRS. DAGMOR NORLANDER, Pittsburg, Pa.

It is with a heart full of love to God that I write my expression of gratitude for the gift of Christian Science. This blessed truth was brought to my notice by a dear sister, whose afflictions had given place to health and happiness. I longed for the text-book, and securing one at the city library, I read it, but without much understanding, as I was so full of gloom and darkness, and it was laid aside. As time went on I was in despair, until one year ago when we moved to Lincoln, Neb. The desire then came to me to attend the Christian Science Wednesday evening meeting. I did so, and found so much peace and contentment that I decided to learn more of this truth. I took it up again,

earnestly and prayerfully, and in a short time I was able to lay aside my glasses, which I had worn for nine years. The last oculist I consulted, two years ago, said I had a very bad case of astigmatism, and gave me another pair of glasses. He said I should wear them constantly, but I have not had the least discomfort since laying them off, and there is scarcely an evening that I do not read until half past nine or ten o'clock, something I could never do before without great suffering. I have received many other blessings; headaches, nervousness, constipation, have been healed, and I know I am a better woman mentally, morally, and physically.

I thank God and our dear Leader for this blessed understanding of God and man, as revealed in Science and Health. I am now a member of First Church of Christ, Scientist, of this city, and am striving daily to work, watch, and pray that I may reflect more of Truth and Love.

MRS. HARLE BROOKHOUSER, Lincoln, Neb.

I feel it a privilege and pleasure to give my testimony of the healing of a glandular tumor, or wen, on my head, the growth of many years. I was often advised by physicians and others to have it removed, but the dread of the knife prevented. It had attained to such size as to inconvenience me much, and during the past summer it became inflamed and sore. I had absent treatments by a Christian Science practitioner in St. Louis, and in about five weeks it disappeared entirely. I certainly am grateful to Mrs. Eddy, through whose untiring, faithful study and arduous labors this new-old Christ-teaching has been revived, giving us the "Key" which opens to us spiritually the Bible that was hitherto interpreted materially.

MRS. PAULINE E. N. RUSH, Boonville, Mo.

I would like to tell my little brothers and sisters, through the *Sentinel*, how I have been helped through Christian Science. When it first came to my home, I was suffering from a cough, and it always seemed to be as bad in the height of summer as in winter, and when a fit of coughing seized me, it was very distressing. I am thankful to say, through Christian Science it has been destroyed. I did not always put Christian Science into practice at school, until my mother told me if I did not work I would not prosper. I am ten years of age and love to go to the Christian Science Sunday School. I am trying to practise love and obedience. I am thankful to God and to Mrs. Eddy for Christian Science.

EMMA S. W. GIBSON, Newcastle-on-Tyne, England.

I desire to give grateful acknowledgment of Truth's gentle ministration, which has bestowed numberless blessings upon me. Christian Science has been a harbor of safety in times of threatened distress. I especially acknowledge the possession of much peace, a blessing which I appreciate keenly after a storm-swept existence that knew neither peace nor quiet. This alone is to me a priceless boon, after testing the unsatisfactory nature of all material things. I am also gaining in a measure the abiding joy of the spiritual life. I am an interested reader of the *Sentinel* and could not now do without it, as its articles and testimonies are so full of faith and hope and good cheer.

FLORENCE INA TAYLOR, Omaha, Neb.

O Peace! thou source and soul of social life;
Beneath whose calm, inspiring influence
Science its views enlarges, Art refines,
And swelling Commerce opens all her ports;
Blessed be the man divine who gives us thee.

ANON.

From our Exchanges.

To be a follower of Christ is a very different thing from acquiescence in the present order of society, conformity to the standards of our time. No man is burned at the stake to-day for his faith, nor is any man driven into the desert in order that he may keep himself pure; but in the twentieth as in the first century, he who follows Christ must separate himself in aim and practice from the society about him. For him, as for the earliest lover of the Christ, there must be a decisive and dominating choice between the aims and standards of his age and the aims and standards of the Christ. The outward conditions have changed, but the inward necessity is as great as ever; for no man can belong wholly to the world of his day and to the Christ of centuries, the God of the eternities. No outward dress marks the lover of the Christ; no unescapable necessity of protest against the entire social order separates him from his fellows; there is no sharply defined path of outward non-conformity in which he must walk; but let no man lull his conscience and silence its questions by mere acceptance of conventional Christian standards, unresistingly yielding to the external Christian movement of his time. For every real follower of the Master there is appointed the silence and solitude of the desert, the testing of temptation, the sharp and final detachment from widely accepted aims and ideals, the consecration to the principles and spirit of one who came not to accept but to uplift, to change, to put the heavenly in place of the earthly in the hearts of men.

The Outlook.

There is also another way of looking at life which, in an even more satisfactory way than the hope of the future, will make life seem well worth living, and it is just as Scriptural as that. This is the life which is lived in continual and conscious fellowship with God. To move through this world always in touch with the forces which move the world and shape the lives of men; to be in intimate contact with the Mind which directs and watches over the complete courses of the universe; to work always in harmony with the plan which is certain to arrive at a successful consummation; to be sure that every step is in advance, that every act is effective, that every wish is in line with the Great Will, that every decision is right, that every purpose is parallel with the progress of things, that every labor is aided by unseen forces, that every thought is prompted by the Perfect Mind; in fine, to feel that the life we now live is molded and aided and made certainly successful in a perfect sense; this is to live a life which is worth living and which we will know every day and every moment to be worth living.—*The Watchman.*

Somewhat we must see the future if we are to do the best possible work for God. The man who beholds the oak in the acorn, the harvest in the seed, the perfect and beautiful flower in the unsightly bulb, is the man who brings things to pass in the work of the kingdom. In every religious organization there will be found people who have no vision of things that are only potential. The work of God goes forward in spite of them, because of the elect few who see the unseen and toil to translate the ideal into the real. The prophet of righteousness, the man who exalts the hidden or unrecognized truth, who calls his fellows to the height of moral living, who leads to victorious battle against the forces of evil, is always one who has power to conceive of that which the eye cannot see or the ear hear.—*The Standard.*

People are learning, as never before, that the word "Christian" is much larger than any denominational name, and that the name "Christian" must be carefully interpreted, or it is less inclusive than human.

REV. DR. PHILLIP S. MOXOM.
The Christian Register.

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"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

In a recent gathering, representing all parties, in Porto Rico, the following memorial was adopted and the appeal made that,—

The House of Delegates shall continue as heretofore, elected by popular vote and composed of thirty-five members; that instead of the Executive Council there shall be an Insular Senate composed of fourteen Senators, to be elected, two for each one of the seven districts into which the island is divided; that these two legislative branches shall have all legislative authority granted by the act of April 12, 1900, to the Legislative Assembly of Porto Rico; that the six departments now existing, namely, the Secretary of Porto Rico, the Attorney-General, the Treasurer, the Auditor, the Commissioner of Education, and the Commissioner of the Interior, shall be continued in force; that the heads of these six departments shall be appointed by the Governor of Porto Rico with the advice and consent of the Insular Senate.

Pray grant unto this country all legislative authority and at the same time all responsibility. We cannot accept that public officers be sent to Porto Rico who, as a general rule, are unacquainted with the language, the customs, and the needs of this country, and within twenty-four hours after their arrival take their seats in the Executive Council and decide by their votes complicated and transcendental questions. We desire that the opportunity, heretofore denied to us, be given, that we may show that we are now capable of self-government. Our commonwealth has an old civilization of its own; we have shown our estimation and respect for the laws; we worked out the problem of the abolition of slavery within the most perfect normal bounds; we have met, without disorder, most terrible financial crises. We know ourselves, we fully know our needs, and we are fully convinced that we can successfully manage our own local affairs.

Secretary Taft, in an address before a Philippine audience, urged the fostering of education, the maintenance of order, and the improvement of labor conditions. He answered the native orators who were agitat-

ing independence, by reiterating that the United States would not tolerate interference in its policy of preparing the Filipinos for self-government, which would require generations. Hence he advised them to work, instead of agitate.

Chairman Shonts of the Panama Canal Commission has recently returned from a tour of inspection at the Canal. He finds that the imperative need now is complete and sufficient arrangements for housing and feeding twenty thousand men, and that this must be done before excavation can be satisfactorily carried on. He finds also that the single-track railroad now in use is adequate for all present demands, if operated in modern up-to-date methods.

The battleship *Kansas*, the largest war vessel ever built in the East, was launched on the 12th at the yard of the New York Shipbuilding Company in Camden, N. J. The daughter of Governor Hoch of Kansas acted as sponsor for the ship. As the vessel glided down the ways Miss Hoch broke against its side a bottle of spring water brought from *Kansas* instead of the customary bottle of champagne.

Iroquois, the defender of the Rochester Yacht Club, last week defeated *Temeraire*, the challenger of the Royal Canadian Yacht Club, in the final contest for the Canada's cup. It was the fifth race for the famous international trophy and the defender led from start to finish.

The Government forestry service has begun a series of experiments to determine the value of the scrub pine for paper making purposes. It is hoped that this timber can be utilized to relieve the demand for spruce, which is very heavy.

Foreign.

The union between Norway and Sweden, which the former now wishes to dissolve, was made in 1814. By the terms of the union *Bernadotte* was elected King of Norway under the title of King Charles XIII. He accepted the terms of the Norwegian constitution and agreed to govern under and according to its provisions. Owing to the divergent conceptions of the ideas of royalty and authority entertained by the two nations, disagreements in the interpretation of the royal prerogatives and of constitutional powers have been constant almost from the first. Norway is almost a pure democracy without any hereditary aristocracy, while in Sweden the aristocracy enjoys a preponderating influence in all Government affairs. Norway has always been a great seafaring nation, and her shipping and carrying trade greatly exceeds that of Sweden. The present move for dissolution originated in the demand of Norway for consuls of her own to represent and protect her in foreign countries. There is an expectation, not ungrounded, that Norway will establish a republic.

Russia's national representative assembly, which endows the Russian people with the right of being consulted through their chosen representatives in the suggestion, preparation, and repeal of legislation, now takes its place among the fundamental institutions of the Empire by virtue of a manifesto, issued on the 19th by Emperor Nicholas, summoning the representatives of the people to meet in their first convocation in January next. This action is in accord with a rescript issued March 3d last. The national assembly will be a consultative organization in connection with the Council of the Empire, and not a legislative body. The powers of the Emperor remain theoretically absolute. The suffrage is based on property qualification, the peasantry having a vote through membership in communal organizations. A considerable portion of the residents of the cities, possessing no lands, together with women, soldiers, civil functionaries, etc., are without suffrage.

Extensive plans for the improvement of the system of lighthouses along the Atlantic seaboard of Canada are announced by the

Canadian Marine Department at Ottawa. Within a few weeks an improved light will be placed on Gannet Rock, in the Bay of Fundy. A very powerful light will be established on Cape Race, Newfoundland. Lights similar to the new one on Gannet Rock, will be erected at Cape Ray, Cape Bauld, and Cape Norman, Newfoundland; Greenly Island, in the Straits of Belle Isle; Heath Point, Anticosti Island; Fame Point, Cape Magdalene; Martin River, Quebec; Gyron Island, Gulf of St. Lawrence; Mangers Beach, at Halifax; Sea Island, Nova Scotia, and several other points.

Awards aggregating \$659,287 in the claims made by French citizens against the Government of Venezuela for damages sustained during the revolution of 1901, were handed down last week by the Hon. Frank E. Plumley, the referee chosen by the French and Venezuelan Commissioners who originally passed upon the claims when they failed to agree. Eight claims were submitted to Mr. Plumley. The findings of the French and Venezuelan Commissioners were widely at variance, the French Commissioners approving awards of \$7,371,800, while the Venezuelan Commissioners allowed \$62,271. The decision of Referee Plumley is final.

The steamer *Pleiades* has brought news to Victoria that seventy sunken vessels in Port Arthur harbor have been raised by the Japanese. The battleships *Peresviet*, *Poltava*, *Retvizan*, *Pobieda*, and *Pallada*, and the cruiser *Bayan* are included in the list of those which will be saved.

The Chinese boycott of American goods has developed into a matter of serious concern, not only to Americans but other foreign citizens as well. Foreigners are now joining with the importers of American goods and the Chinese officials to have the movement suppressed.

Industrial and Commercial.

From recent estimates made of the citrus crop of California for next year the crop will be a record-breaker. That there will be upwards of thirty-five thousand carloads seems certain, and the aggregate may reach forty thousand cars. The current year ends October 31, with shipments that will total more than thirty thousand cars. Returns for this season show that the Southern California Fruit Exchange will have distributed seven million dollars to growers for fruit shipped for its members.

An order for one million pounds of boiler-plate steel has been placed with the Homestead plant of the Carnegie Steel Company, to be used in the immense new liner of the White Star Company, the *Adriatic*, now building at Belfast, Ire. This vessel will be larger than her mammoth sister ships, the *Celtic*, *Cedric*, and *Baltic*.

Egypt's official report of the Nile flood, published last week, states that the river is very late and low. A "bad Nile" has been declared. At Assouan the gauge is three metres below the thirty years' average. The cotton crop, which has been saved by the Assouan reservoir, is expected to be a record.

The Chinese Government is said to have offered, through the legation at Washington, a sum between six and seven million dollars for the concessions and property of the Hankow-Canton Railway, including twenty-eight miles of railroad already in operation and its rolling-stock.

Twenty-one wholesale trade lines of Chicago show an increase in the volume of their business of more than twelve per cent over that of last year. In money this means a gain of more than \$160,000,000.

The yield of wheat in the Northwest is greater per acre this season than for several years, and the quality is far superior to the average. A conservative estimate places the yield at 221,000,000 bushels.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, *WATCH.*" *Jesus.*

From our Contributors.

Gold.

M. G. KAINS.

No metal has attracted more attention than has gold. While it may not be the most valuable substance, in human reckoning, nevertheless, from the dawn of time it has held the honored rank of king of metals. Among the ancients, it is thought to have been known earlier than silver, copper, tin, iron, or lead, which were the only other metals then in use. In ancient Egypt its value was thirteen and one third times that of silver, and in Greece and Rome, prior to the Christian era, the ratio was ten to one. Valuations then as now were dependent more upon the use of the metal as a medium of exchange and for works of art, than upon less utilitarian or æsthetic attributes.

Could we look beneath the surface we might perceive upon every page of human history the imprint of golden letters. The desire for gold has directly led innumerable expeditions, and indirectly instigated countless others of less peaceful character. But even beneath this golden glamour may be traced the desire for the power which has long been attributed to this metal simply because of the fictitious valuation placed upon it. This desire has not only led men to search, but has suggested and assisted them to improve upon the methods of securing larger proportions of gold from given volumes of ore.

Apart from the mere picking up of nuggets as they happen to be seen, pure or native gold is secured from natural sources in three ways: by washing, by combining with some other metal, such as mercury or lead, and by more elaborate chemical processes. The first method is dependent upon the difference in specific gravity between gravel and gold; the gold sinks to the bottom of the pans, sluices, or other apparatus used in washing, while the gravel is borne away by the current; the other two processes depend upon affinities of certain elements or chemical compounds for gold. All three methods are practised to-day; anciently only the first was known. This method is very imperfect, since often fifty per cent of the gold is left in the gravel. The second, amalgamation, a more modern process, is extensively practised, often in conjunction with the washing process; but it is also more or less wasteful. The most recent and perfect method, that of treating the ore with a solution of cyanide of potash, or first with chlorine and then with water, caps the climax of efficiency and may be used to secure the last vestige of gold from the ore. Because of its perfection it is often employed after one or both the other processes have been utilized so far as they are practicable. In countless cases these chemical processes have been applied to the dump-heaps of abandoned gold-mines, and they have often enriched the experimenters even beyond their most golden dreams.

If gold, the most valuable metal in the so-called material realm, be taken as the symbol of truth, the Bible at once becomes the great gold-mine. Unlike material mines, however, it is inexhaustible and is free to all to secure as large a supply of wealth as they may desire. Many merely pick up occasional nuggets, which satisfy them as baubles please the young; they make little practical use of their possessions. Others, who see some value in truth, try the primitive process

of appropriating that which requires little effort to secure. It gives them some sense of power. Still others try the amalgamation process; they bring human reason and study to bear upon the text, and with more labor seek to secure a still larger amount of truth. And yet in these cases there is a vast deal of detritus which each feels sure contains still more truth, but only by the most scientific process can this be worked over satisfactorily. This process has been discovered and given to the world. "Science and Health with Key to the Scriptures" contains it.

The mine, that is, the Bible, is open to all; the process is free to all; the truth makes all free, gives all power. Christian Science recognizes and emphasizes the power of truth to destroy falsity. It echoes and re-echoes, iterates and re-iterates the declaration, "Knowledge is power." It points to the previous statement of this fact in the Bible, "Ye shall know the truth, and the truth shall make you free." It proves the understanding of these correlative statements in reforming the sinful and healing the sick, for these signs follow those who understand.

Who desires freedom: let him know the truth, for the truth shall make him free. Who desires power: let him learn meekness, for the meek shall inherit the earth. Who desires peace: let him master strife in himself, let him stay his mind on God, for He will "keep him in perfect peace, whose mind is stayed" on Him. Who desires understanding, wisdom: "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Christian Science, properly applied, enables us to appropriate all the truth of the Bible, all the power of understanding, all the might of meekness, all the trust in God. It heals, satisfies, elevates, ennobles, purifies, strengthens, and enriches. It reveals man as the image of his Maker, exercising God-given dominion over all the earth, and thus showing forth the boundless love of his infinite Father. All this gold, truth, and more, is in the Bible, deducible and rendered practical by God's own process, Christian Science. Spirit, God, speaks to each of us, even as to John in Patmos, and says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

True Discipleship.

WILLARD S. MATTOX.

How may we know a Christian Scientist? Is there any hall-mark, any characteristic which may be said to classify this body of Christian people? It may be said in answer, that for one thing Christian Scientists, of all people on earth, should become the most benevolent. This will come about by reason of their teaching, but the especial doctrine which will contribute most toward distinguishing them from other Christian thinkers, is the novel proposition that evil is impersonal and unreal. This teaching is not modern, by any means. It dates back at least to the time of Jesus, and it is possible that before his matchless earthly career, others were exalted sufficiently to get a glimpse of this great metaphysical truth. In its present form the doctrine is unique only because, like much of the thought of Jesus, it was not understood at the time and has been neglected ever since.

to the incalculable loss of mankind. The doctrine runs like a luminous thread through all the theology of Science and Health; and it is the realization of its truth, involving as it does the allness of God, which heals the sick.

In practice we find that even a very small understanding of the statement that evil is impersonal, enables us to love more honestly and to forgive more genuinely. Any state of consciousness in which dwell such qualities as love and forgiveness cannot fail to leave its benign impress upon all its neighborhood. To understand the impersonal nature of evil, sweetens life as nothing else can. It is a very potent antidote for all the poison of hate, growing out of personal antipathies. It heals the corrosive thoughts of jealousy and envy, born of the misguided belief that the evil we see is some person's evil. It enables us actually to forgive what seems a personal wrong, and to say, not hypocritically, but with sincerity, "Father, forgive them; for they know not what they do."

No incident of mortal history approaches the sublimity of the scene before Pilate, when Jesus held his peace and retained his calm serenity, undismayed by taunts and gibes, by cruel falsehood and physical torture. He was personally assailed and abused; his trial was a travesty on justice; his purposes, motives, and life-work were misunderstood, and all this by what seemed to be personal enemies. Certainly the evil was operative through personal avenues. The blood of his Christian followers, removed from the scene by nearly two thousand years, sometimes runs hot with shame and anger, when the brutality of his persecutors is remembered, yet he himself opened not his mouth. How was he able to do this? What supreme consciousness supported him through that ordeal? It cloaked him with divine majesty and made him the one illustrious figure in that notable company of Jewish and Roman dignitaries. All the human pomp and glory and power were theirs, but his was the greatest victory ever won, the victory over personality. Divine Love was the victor then, and must ever be the only conqueror of the claims of error. Jesus simply refused to hate. He refused to accept mortal mind's suggestion that these personalities about him were his enemies; that they could do him harm. It must have been the understanding that evil is not personal, which enabled him to pass through all these tests, and remain undisturbed and supreme.

All his philosophy led up to this final demonstration of control. At the very beginning of his ministry he announced a doctrine which should have saved Israel, and which will yet save Israel, in due time. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: . . . For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Golden Rule is the epitome of this teaching. Without the understanding of the unreality and impersonality of evil, which Jesus clearly gave and which Christian Science to-day reiterates, how can we do to others as we would have them do to us? How can we love our enemy if we believe him to be somebody who is planning our discomfiture?

Christian Scientists have much to be grateful for, but in no respect are they more largely benefited than in the befitting habit of charitable thinking. The tendency to criticise, to condemn, to censure, is an outgrowth of the personal view of evil. As we begin to assimilate the truth, in Christian Science, regarding the nature of evil, our outlook on life undergoes a change, and our dispositions can but become more genial. Love for God and man gradually takes the place of that exaggerated, materially personal sense of existence which is at the very root of all our discord.

So long as we outline evil, call it a man or a woman, and then hate, fear, or pity it, we are still a long way short of

the truest scientific attitude. The test of the Christian Scientist is his conduct under fire, his mental attitude under the pressure of evil suggestion. When we are tempted to believe that there is sin, by the roundabout or secondary suggestion that A or B is not doing what he ought to do, and that his conduct, in our opinion, is far from scientific, we are as we used to be, for do not even the publicans the same? Is not this mortal mind's habit and custom? Then we may well ask ourselves, How much of a Christian Scientist am I, if I still make evil real, and call it a person, if I criticise it as person, allow it to stir me or create in me any feeling of resentment, or anger, or condemnation? What did Jesus do under provocation, when all the forces of evil united to insist that he had personal enemies who sought his life? What he did was the best thing that could be done, under the circumstances, because everything he did was scientific, and consequently just right. Then we cannot do better than to pattern our action after his. That which distinguishes the Christian Scientist is his ability to retain his harmony, in spite of everything. "If thou faint in the day of adversity, thy strength is small." When the dream of mortal existence presents a cheerful phase, then even the most melancholy Jacques can take heart and enjoy life. It is not especially creditable that we are agreeable when mortal mind seems to let us alone. We must be well and happy in spite of error, not because error allows us any degree of harmony. Are we any better than we were, if we still live on the old plane of personified evil and personified good, of mortal sinners and saints, and act accordingly?

People go to the play and lose themselves, for the time being, in the story which is being unfolded behind the footlights. They suffer with those who suffer, enjoy and fear and hate, just as the stage characters express these emotions, and heave a great sigh when it is all over, glad enough to come back to their individual selves once more and to know that what they have seen never really happened. The persons in the story, their names and natures, all the events transpiring around them, had no basis in fact, no reality; it was just a picture, a story, conceived by the playwright and objectively represented on the stage. In some such way we must come to view this drama of human life, with its shifting scenery, its varying moods, and its many actors. As Shakespeare says,—

All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts.

To forget our true selves and to live, apparently, in the story or allegory, means to share all the passions and sentiments, all the experiences which befall these stage folk called mortals. If we are wise and are well instructed in Christian Science, we will not do this. If we accept the mesmeric suggestion that all these persons are real, that what they say and think and do are actual events, that we are of them and affected by them, then results will be in accordance with our belief. There is ample warrant in the Bible and in Science and Health for assuming that our real position in Christian Science is discoverable in what we do, not in what we say. Jesus said, "If ye love me, keep my commandments," and one of his commandments was that we love one another, as he loved us. The proof of our progress, in fact the only evidence of our improvement which is worth considering, is to be found in our mental attitude toward our brother, and this mental attitude will be very largely decided by our understanding of the impersonal nature of evil.

The genuine Christian Scientist is a marvel of courtesy and charity. Like Spenser's "gentle Knight," it may be said of him, "Right, faithfull, true was he in deede and word." He is chivalrous, and always ready to succor them that have need of help. He discerns between the self-righteous appeal and the humble request of an honest heart, but even for self-righteousness he has no personal word of condemnation. He is always mentally hospitable to ideas

of truth, and because of this it often happens that he entertains angels unawares. Suspicion, fearfulness, exaggerated caution are no part of his make-up. He does not stoop to intimidation or innuendo. He is frank, honorable, simple, natural, fearless. He makes no war on any man, is charitable, gracious, merciful. The hue of his own kindly thought is imparted to those about him. He always brings with him a genial atmosphere of goodness, of good morals and good health. He has learned the art of minding his own business, and his conversation is well ordered, because he remembers that "Every idle word that men shall speak, they shall give account thereof in the day of judgment." This outlines the genuine Christian Scientist, whose model is the perfect man, Christ Jesus.

The Beginner and his Task.

REV. G. A. KRATZER.

IN the State Normal School of Cortland, New York, in the '80's, the first experience that the pupils had with any branch of metaphysics was when they took up the study of psychology in their senior year, under the principal of the school. On first entering the class, we were directed to open the text-book at a certain page, where we found a paragraph quoted from Sir William Hamilton's "Metaphysics." The teacher spent the entire hour in trying to make plain to us the meaning of the metaphysical terms which appeared in the first sentence. He said that we could never hope to study psychology successfully, until we had a clear and exact understanding of the meaning of the technical words which are used; and as evidence that we understood the meaning of what he had been saying to us, he required us to write out at home a statement which would convey the exact meaning of the sentence under consideration without using any of the words which were in the original sentence except the articles, conjunctions, etc. The next two recitations were spent in carefully criticising the paraphrases which members of the class brought in. Then they were required to do the work over again, and three weeks were thus spent in working out satisfactory paraphrases of the paragraph, which did not consume over half a page, notwithstanding that in twenty weeks we had to cover the material embodied in two large text-books. That we should have a correct understanding of metaphysical terms, seemed so important to our teacher that he devoted three twentieths of our time to this matter alone.

Science and Health professes to be, and is, a work on metaphysics. To deal successfully with the important facts about God and man, it could not be anything else. Consequently, it was necessary that Mrs. Eddy should use metaphysical words, and ordinary words employed in a metaphysical sense. In view of the above experience, should any reader of Science and Health be discouraged by the fact that it may be necessary for him to read the book for a considerable time, before he can discern the meaning of the metaphysical terms employed, from the connection in which they are used? Or should any one say that portions of the book are meaningless, or that the style is unnecessarily obscure under these circumstances?

If the writer may be allowed to be a judge, the metaphysical passages in Science and Health are not nearly so difficult reading, to a beginner, from the standpoint of the technical terms employed, as most of the text in ordinary works on psychology; but the average person, even if he be familiar with other works on metaphysics, must expect to spend a little time and effort in order to become familiar with the exact meaning and usage of certain words in Science and Health, before many passages will become clear to him. If he does this, he will find that the paragraphs which were most obscure, when he began to read, embody those statements which, to the fuller understanding, are most luminous with truth, most practical for application in daily life, and most direct and useful in healing the sick. With all this, however, it is not desired to convey the im-

pression that to acquire an understanding of Science and Health is a matter of undue difficulty. Those who do not find it as easy reading as the newspaper, or the current novel, should persist in reading and studying it, being assured, from the experience of others, that if they do so they will thereby discover the pearl of great price.

A Plea for our Literature.

ALBERT E. MILLER.

It is a self-evident proposition that if our Christian Science publications were more widely distributed, our churches would be attended by more people, our Board of Lectureship would be greeted by larger and more frequent audiences, and, last but not least, our Publication Committees would be called upon less frequently to correct published misconceptions of Christian Science; thereby giving the committees opportunity to present original articles to the reading public through the columns of the daily press,—quite a large demand for which has already appeared.

Strange as it may seem, a great many seeds of prejudice have been sown in the public mind against Christian Science by the very large number of books in our public libraries which contain more or less vicious attacks on our faith and its noble Founder, and which at the same time embody the name Christian Science in their titles in a way which invites perusal upon the part of good people who visit the libraries with the intention of gaining some general information on the subject. This condition of affairs was noticed in Philadelphia some four years ago, and a committee was formed to care for the situation. Gradually the works of our Leader were placed in the more important libraries, along with the Christian Science periodicals,—displayed in regulation library covers,—and later the smaller libraries were served in the same way. Not content with simply placing the literature, the committee organized a plan for the systematic visitation of the libraries, to see that the books and periodicals were properly displayed and the supply maintained in sufficient numbers to meet the demand.

As time went by, certain libraries were found to have an insufficient number of our text-books on hand, and the number was then increased, until to-day all the larger libraries have several copies of Science and Health in constant circulation, and in one of them seven copies of the text-book of Christian Science, as well as a number of copies of the smaller works of our Leader, are now in constant use.

All this has shown that there exists a large demand for authentic information on Christian Science, and that for a comparatively small outlay the public can be given what is true, and thereby protected from assimilating the false.

During the past year the committee has been enlarged, and the annual appropriation from First Church of Christ, Scientist, of Philadelphia, which supports the committee, has been increased so as to permit of a regular visitation of charitable institutions, of which there are very many in this great city, and wherever kindly received our text-book and our other publications may be placed therein. The prisons, too, have been looked after and kept supplied, as well as some of the police and fire stations.

In addition to the new books which have been distributed, as well as the subscriptions to our periodicals which are regularly carried by the committee, the members of the congregation have been invited to turn over to the committee for free distribution among the prisons and public institutions, the *Sentinels* and *Journals* which have accumulated in their homes, and in this way hundreds of copies have been distributed which might otherwise have gone to waste.

Altogether the results of this work have been highly satisfactory, as not only furnishing a broader field of usefulness for our literature, but at the same time it is utilizing the helpful efforts of a number of members of the Church toward the upbuilding of His kingdom, of which "there shall be no end."

Selected Articles.

A Physician's Thought.

If man is a spiritual being, as is generally admitted, it behooves him, for self's sake, to give attention to spiritual concerns. Besides, no general social betterment is possible until our desires are fixed upon something far above and beyond the present ideals.

We never will attain to the standard of higher ideals so long as we admire and laud as our representative great men, those monsters of acquisitiveness who possess millions that they never earned, and which could have become theirs only through the enforcement of heartless methods upon those helpless to resist them. To admire such men means to admire their cynical business maxims, and esteem as commendable the immoral deeds which make such acquisitions possible.

These low aims and ideals sow the seeds of restlessness and discord everywhere. In public places, try hard as we will to hold fast to the better way and preserve our self-respect, we are ordered about in the general *melée*, hustled and herded and compelled to endure numerous indignities from those who have no respect for persons.

But amid these jarring environments we now and then see manifestations, startling indeed by contrast, of a sweet and harmonious life. It attracts us as revealing a mind centered and safe in its enlightened serenity. This evidence of divine power, for it is nothing less, makes a deeper impression for good than can any mere exhortation from the pulpit. This subtle aroma of sincere goodness is an intrinsic and recognizable characteristic of the sect called Christian Scientists, as any one acquainted with them can testify, and it is the direct outcome of right thinking.

I am not now considering the feature of physical healing, but note for the moment only this: That the Christianity which Mrs. Eddy inculcates in her system is primitive and pure; that it frees us from the notion that practical Christianity is impossible, for it is proven possible and applicable to every concrete instance in our discordant commercialized environment; and that this divinely beautiful influence of the Spirit carries its blessings of peace and serenity to every responsive soul within its radius.

They who evince such beauty of character and strew their pathway with such sweetness and light, afford examples and influence that come well within the meaning of altruistic. We love them for their goodness, and for thus showing the victims of an un-Christian civilization how to practise Christlike qualities, how to lead a religious life of such beauty as proves its value, and renders Christian Science, even aside from its physical healing, a demonstration of God's pure truth, the means by which to attain to a standard of higher ideals and a world-wide social betterment.

HARRIET A. LORING, M.D.
Brooklyn (N. Y.) *Eagle*.

Is Prayer a Reserve Force?

Recently a noted divine declared, "Parents have no right to pray for their children's lives until they have first done all they can to save them through the science of medicine and surgery."

This is not in keeping with the Scriptural teaching that "God is our refuge and strength, a very present help in trouble." We can scarcely believe that it was the gentleman's intention to assert that man should first exhaust his own strength before leaning upon the omnipotent arm. It is certain that there is no Scriptural authority for regarding God simply as a reserve power. By implicit reliance upon Him we rightly honor Him and reap a reward in harmony.

Jesus declared, "It is the spirit that quickeneth; the flesh profiteth nothing," implying that we should lean as heavily

upon Spirit as possible in every age of the world, not only during the climax of our troubles but in their incipency. We should even trust God before we are sick, as a preventive of trouble. It is a very grave error to suppose that one who places his dependence upon Spirit is doing less to help himself than the one who resorts to material remedies, and the present results of trusting God demonstrate the truth of this declaration. Is it less rational or less Christian to depend upon the certainty of divine providence than to pin one's faith to the uncertainty of *materia medica*?

We are taught in the Scriptures to pray without ceasing. If God is a real help, and if there is real efficacy in prayer, such help cannot be exercised too soon or too earnestly. If prayer is to be delayed until we have exhausted all other promises of relief, when shall we know that we have reached the point when prayer may be legitimately employed? Does our reverend brother believe that there is very little efficacy in prayer, and that, therefore, we should not risk depending upon it so long as there is something more substantial to use, or does he believe that modesty demands that we use divine measures sparingly? We choose rather to think that his peculiar view is based upon his lack of understanding of what can really be effected through true prayer. Christian Science, showing how to utilize the divine power in an effective manner, provides a way out of the dilemma. Thousands of minor ailments have been destroyed by this Science in less time than would be required to send for a physician, while thousands of chronic cases have been healed after having failed to recover through the ordinary material method.

The true method could not be more graphically stated than in the following words: "In all thy ways acknowledge him, and he shall direct thy paths."

ALFRED FARLOW.
Boston Times.

There never was a time in the history of the world when the Bible was used as a text-book to the extent it is to-day. If there is not within the lids of the Bible a correct statement of the creation of the universe and the laws of its operation, where shall we look for such a statement? Certainly physical science, so-called, has never revealed it. The greatest intellects of all ages have labored untiringly in the fields of science, theology, and medicine, advancing new theories and refuting old ones, establishing new systems and abandoning those of their predecessors, *ad infinitum*. And yet to-day, mortal man is, to a large extent, the victim and not the master of the material forces he has discovered, and is still controlled by sin and disease. All the while, however, in the compass of a single chapter of the Bible, and that the very first, there is to be found a clear, concise, and logical account of the creation and government of the universe and all it contains, and in the gospel story of the life of Jesus can be found the only instances of perfect healing in the record of the centuries, together with the system of theology which cleansed the Magdalen.

Dr. Schurman of Cornell University makes the statement, —evidently referring to the "miracles attributed to Jesus,"— that "we are recoiling from those dogmatisms of the Bible." If the professor refers to the healing works of Jesus, the fact that such healing works are now of such common and daily occurrence proves that they are in no sense miraculous but absolutely natural, and according to the teaching of Christian Science, an inevitable consequence, not of mere faith but of a right understanding of the laws which govern the universe and man.

We agree with President Schurman that the gospel of Jesus Christ is needed in "our seats of learning," but only as it is spiritually understood and demonstrated in regenerated lives and healthy bodies can the Bible be made practical as a text-book and "save our race from materialism, skepticism, and despair."

R. STANHOPE EASTERDAY.
Indianapolis (Ind.) Sentinel.

The Lectures.

Orange, N. J.

Bicknell Young of Chicago lectured on Christian Science before a large audience in Music Hall Monday night [June 5]. The speaker was introduced by Charles T. Root of East Orange, who said in part,—

Christian Science is offered as a platform built of and upon the immovable rock of truth, which has been from the beginning. The full understanding of it is boldly asserted to be the panacea for all ills, to be a compass that never varies, a rudder that never breaks, a light that never goes out, a comforter that is never absent, a restorer and preserver of health and happiness. Christian Science is not put forward as one theory among many, much less as a human invention; but as a demonstrable science, whose soundness, like that of any natural science, is proven by the results which follow strict compliance with its rules.

A practical people, men and women who are weary of speculation on vital questions, or of thought systems which seem to them sterile and inert, are eager for something of this kind, for truth which they can individually test and prove to be such, and which they can constantly use. To them, the subject of Christian Science, its nature and its far-reaching claims, would naturally be of immediate interest, as well as of the deepest concern. That such is the case is attested by the rapid spread of the movement and by the increasing respect of those who know it as yet only as it shines through the lives of its individual adherents.

The Orange Chronicle.

Lancaster, N. H.

Edward A. Kimball of Chicago lectured on Christian Science at the Opera House, June 8. He was introduced by Mrs. Charles W. Sleeper, who said,—

When asked to introduce the lecturer, I decided that perhaps I could not do better than to allude briefly to some of the things that Christian Science has done in our town. Facts are stubborn things, and to many of you it is well known that some among us were once confined to our homes for days, and in some instances for weeks and even months at a time, who may now be met upon our streets almost any day. If to-night there are present any of the physicians who did so much for us in those days, I wish to say to you that again and again I have heard expressed amongst us, loving appreciation of, and gratitude for, the kindly, cheering words, the willing help you gave us in the past. It has, however, been said that "there was nothing the matter with us in those days." Well, we thought there was, and despite your earnest desires and endeavors, you neither healed us of our diseases nor our delusions, and Christian Science did.

Some of our number were once members of other religious denominations. Let me ask you, in all love and honesty, if you had given us what has since been given to us, would we not be with you still? If you had proven to us that your religion had a scientific, demonstrable Principle, if you had satisfactorily answered our questions as to the past, present, future, the whither, wherefore, how; if you had proven to us that prayer, yours and ours, could heal us of our diseases as well as our sins, what need would we have had for anything more? This you did not do, and Christian Science did. Should it seem strange that the thing which not only offers, but gives, health, strength, peace, and a greater desire for purity and holiness, should be the thing we adhere to?

Do you find that we are not as kind, true friends and neighbors? not as willing to relieve suffering in every form? Do you find that we are not trying to be all that makes for good citizenship, not striving to follow the Master, as before? As Christian Scientists we are taught to be loving and charitable to all, allowing to others the same rights and privileges that we claim for ourselves.

It has sometimes been said to us that our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is difficult to understand. Should this seem to be the case, it is because materialism blinds us to the truth. The Scriptures teach us that God is Spirit: and that they who "worship him must worship him in spirit and in truth." If this be true, then He must be understood spiritually, for we cannot worship intelligently or reverently what we do not understand. If, then, with the open book before us, we find it difficult to understand because of our lack of spirituality, where must its author have stood in purity and holiness to have received the message and given it to the world?

We believe Christian Science to be the truth, a statement that perhaps some of you may not agree with, but let me ask you, and ask yourselves, What if it really should be the truth, what then? If it is the truth, then every honest physician will be glad to learn that there really is something which will heal every pain and disease, and that it lies in his power to give this aid to suffering humanity. Every honest clergyman will rejoice that the commands, "Preach the gospel," "Heal the sick, cleanse the lepers, raise the dead," may be literally obeyed here and now. Every honest man, woman, and child wants Christian Science if it is the truth.

Franklin, Mass.

Judge Septimus J. Hanna addressed an audience which completely filled Odd Fellows Hall on Tuesday evening [June 20] on the subject of Christian Science. He was introduced by Judge Henry E. Ruggles of this place, who spoke in part as follows:—

In the short space of a generation this religious belief has grown from a few adherents until now its followers number hundreds of thousands, and has extended not only throughout the length and breadth of this country but even into foreign lands and to the isles of the sea.

On the soil of this our beloved Commonwealth, in the hamlet of Concord, more than a hundred years ago, was started a conflict for the political rights and liberties of our people that resulted in enlarged political liberty and religious freedom. That beneficent result was obtained through rebellion and revolution, not only for the colonists of America but those principles have permeated all governments, races, and peoples throughout the earth, resulting in greater liberty of action and conscience.

So it may be that from the city of Concord in our neighboring State of New Hampshire, there is to-day going forth a religious influence, not by drastic but by gentle and benign means, by appeal to reason and conscience, an influence that may result in softening the hard lines that now divide the religious sects and denominations, permeating them with the true Christ-spirit of brotherly love and cementing them together in the work of making man better and nobler, morally and physically.—*The Franklin Sentinel.*

Lectures at other Places.

Marysville, Kan.—Judge William G. Ewing, July 11.
Bloomfield, Ia.—Judge William G. Ewing, July 16.
Colfax, Wash.—Edward A. Kimball, July 17.
Mace, Idaho.—Edward A. Kimball, July 18.
Walla Walla, Wash.—Edward A. Kimball, July 20.
McMinnville, Ore.—Edward A. Kimball, July 21.

New Setting for our Leader's Hymn.

CHRIST MY REFUGE.—A hymn for voice and piano, with suggestions for organ registration. The poem by Rev. Mary Baker G. Eddy, the music by William Lyman Johnson. Arrangement for high and low voice in same copy. Price, 75 cents; \$7.00 per dozen. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A Grateful Recognition.

[Excerpt from a letter.]

Frank N. Nay
Leon M. Abbott

Nay & Abbott
Counsellors at Law
1043, 1044, and 1045 Tremont Building.

Boston, August 16, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Madam:—We are acting as counsel for Mrs. Whitcomb, the administratrix of the late E. Noyes Whitcomb, in settling her husband's estate, and we desire personally to thank you for relieving the estate from very serious embarrassment by taking title to the Brookline land which Mr. Whitcomb just prior to his death had contracted to purchase.

Mr. Abbott, who is now in the mountains on a vacation, did everything he could to try to get the estate relieved from Mr. Whitcomb's contract, but was utterly unable to accomplish anything in that respect, even though he offered to pay a considerable forfeit.

Therefore, when you came forward and took this land and paid the purchase price, you relieved Mrs. Whitcomb and her daughters of a most severe burden, and we can assure you that we appreciate it. After carefully looking into the circumstances, we have advised them that there was not only no legal obligation on you in this matter, but also no moral obligation whatsoever.

Yours very truly,
NAY & ABBOTT.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., August 19, 1905.
Messrs. Nay and Abbott.

My Dear Sirs:—Your favor of the 16th inst. was duly received; please accept my deep appreciation and gratitude for your kindness and professional skill.

I well knew that the dear Whitcomb family held no legal claim against me for debt; and yet the moral demand remains with every Christian Scientist to comfort such as mourn. Let us trust that no sinister consciousness will trample on this priceless pearl. The bereaved family are members of my Church, and the sudden loss of a husband and father, one of the very best of men, strongly appealed to me, otherwise, I could have ill afforded so great an undertaking and expense. It is far better to do unto others as we would have them do to us than fail to obey a single precept of our Lord.

Most sincerely yours,
MARY B. G. EDDY.

A False Report Corrected.

Not a little of the prejudice existing against Christian Science is based upon false reports which have been published as news items in the daily papers, and the following letter from the Christian Science Publication Committee, which appeared in a recent issue of the *Joplin (Mo.) News*

Herald, will serve to call attention to the unreliability of many reports that have crept into the newspapers because of the great haste with which news must be gathered, as well as to an important part of the work of this committee. The letter is as follows:—

"St. Louis, August 10.—Editor *News Herald*. *Dear Sir:*—The *News Herald*, in its issue of August 4, in giving an account of the death of the infant child of Mr. and Mrs. W. F. Linn, of 2219 Virginia Avenue, your city, states that the child was treated by a Christian Science healer. Being informed by friends regarding the publication, I obtained a statement from Mrs. Linn concerning the matter. To the party who interviewed her she made the statement that the child did not have Christian Science treatment. In her statement she says,—

"The lady who treated the child was not a Christian Scientist and did not claim to be one. The lady rubbed with her hands and claimed to be a magnetic healer and osteopathist."

"I do not know the lady who gave the treatment, but am certain, from the report, that she was not a Christian Scientist, as she is unknown to other Christian Scientists in that section and her treatment was certainly not Christian Science treatment. I feel sure that you do not wish to blame any one unjustly, and ask if you will kindly publish this statement, either in this form or in such a manner as you see fit. I think one of your reporters could get the same information from Mrs. Linn that I have, if you care to go farther into the matter.

"Thanking you in advance for this kindness, I am, respectfully,
JAMES A. LOGWOOD."

Some people who are not interested in Christian Science have criticised this denomination for maintaining a Publication Committee, but when it is borne in mind that public opinion is moulded by the news columns of the press no less than by the editorial pages, it is important that no erroneous item such as the one corrected by Mr. Logwood be permitted to go unchallenged.

At one time we had knowledge of a State Board of Health in a western State which subscribed to a clipping bureau for the purpose of obtaining reports of deaths occurring under Christian Science treatment, and it was the intention of the Board to use these newspaper reports as evidence of the alleged need of legislation against the practice of Christian Science. No doubt many news items with no better foundation than that of the report regarding the Linn child have done duty before legislative committees, and with this in view may we not ask our friends of the press to ascertain the truth in such cases before publishing anything in their columns. ARCHIBALD McLELLAN.

The Question of Hazard.

OUR first steps in human experience and endeavor are wont to be faulty; but, though we come far short of the ideal, it is to the present advantage of the individual, as well as to the permanent advantage of the race, that we prove true to our ideal from the moment it is clearly recognized, and strive faithfully and persistently for its attainment.

In a time of temporary defeat a large and comforting philosophy is likely to be trodden under foot by the thronging importunities of habit and of human affection; and yet the hope of humanity, and therefore of the individual, hangs upon the faithfulness and self-forgetfulness of our devotion. The question of the possible experience of human suffering or loss, because of adherence to a high ideal, is often presented to those who must decide not only for themselves but for their children, and that, too, when a given determination is likely to be strongly opposed by other members of their family, and it is therefore well to meet it frankly and understand our ground. The life and teaching of Jesus leave

no room for doubt that temporary suffering and sacrifice may be incurred by those who resist and thus antagonize the asserted powers of evil. To oppose the currents of selfish human impulse and material belief is to experience their buffetings, even, perchance, to the cross, and this law obtains to-day no less certainly than it did when the martyrs marked with bleeding feet the course of their ascent. Error's resistance has varied forms of expression, some of which are no longer seen; but so long as criticism and condemnation find a place in mortal mentality, so long will all who are on the fighting line for truth need a clear and continuous consciousness of Love's protecting presence.

It would seem a splendid thing if all could rise to the consummation of this consciousness as a man vaults into the saddle, but neither human history nor the Master's teaching warrants the expectation of such an event. The whole tenor of the Word emphasizes the thought of growth as the normal process of racial advance. Heaven has not been and may not be reached at a bound, nor is the highest order of efficiency as a minister of Christ attained without labor and experience; but while all true Christian Scientists are pressing on with constant prayer for that more adequate spiritual efficiency which is so imperatively demanded to-day,—that dominion which is to be gained only as the clouds of material sense are dissipated by the Christ-light,—they are saved from the sense of enslavement to an evolutionary process by the remembrance that Jesus sent out his faithful followers at an early period in their discipleship, and definitely commissioned them to do those works which we may be tempted to think require not only a high order of spiritual apprehension but mature experience as well. Many times did Jesus rebuke his disciples for their slowness of heart, and he must have recognized their inability to immediately solve all the problems they were likely to meet,—an inability which was conspicuously manifest in the instance of the afflicted boy whom Jesus healed on his return from the Mount of Transfiguration,—and yet, despite their limitations, he unhesitatingly commended them to their undertaking, and they wrought a work in their day which has revolutionized the world.

The history of Christian Science abounds with kindred instances of wonderful healing done immediately after the first awakening to its truth. In very many cases the understanding of the Master's teachings, gained through our Leader's writings, has been so clear and exalted that students have been enabled to do works upon whose greatness they have marveled in later years. It is thus seen that while the movement of the larger body may be said to be evolutionary, in the case of the responsive individual an educational time limit does not necessarily precede the attainment of that perception of essential truth, and that childlike trust in it, which prepares one to rebuke sin and annul the asserted laws of disease,—and this for the reason that truth ever reaches human consciousness through revelation, not growth; through inspiration, not development. The truth is now and forever established in Divine consciousness, and as the dewdrop effectively transmits the sun's pure light, so may the childlike thought reflect the might of Mind.

The cry of "hazard" always expresses a more or less conscious or unconscious belief in the efficacy of that drug treatment which those who look to Christian Science are called to give up, and the intimation is often conveyed that until spiritual consciousness is more advanced, to rely upon Christian Science treatment alone is to assume the risk of personal loss for the sake of a consistent adherence to a transcendent ideal. It is apparent that the domination of this thought would practically interdict our progress in truth, by denying the legitimacy of spiritual endeavor prior to the attainment of spiritual completeness! The fallacy of this assumption is further established by experience. It is quite impossible that the Christian Science movement could ever have obtained or retained its present hold upon intelligent men and women, had they not come to know beyond all

question that though we are but at the dawn of the demonstration of spiritual healing, it now presents not only the right means, but the most effective means of escape from physical ills. To know and accept this truth, so abundantly established in the history of Christian Science, is to be impelled to ally one's self with the heroes of the past who, by their unswerving loyalty to their highest spiritual sense, have proved for themselves and for the race that in standing for the truth our Lord demonstrated, they pursued the safest and best course, and thus escaped the possibility of regret.

JOHN B. WILLIS.

Letters to our Leader.

Beloit, Wis., July 14, 1905.

Rev. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—It is with hearts full of gratitude to you, and of love for The Mother Church, that we desire to express ourselves as a church. At a business meeting held some two years ago, our church voted to send the collection, which was not to be less than fifty dollars, on the first Sunday of each quarter, to The Mother Church Building Fund, until The Mother Church is completed. We took our quarterly collection for this purpose July 2, and at our semi-annual meeting we raised the amount to one hundred dollars. Following this, the motion was made that we lend our local church building fund to the Lord by turning the full amount, one hundred and twelve dollars and seven cents, over to The Mother Church Building Fund. As it was lying idle in the bank, this motion met a hearty response.

The following Sunday, our Sunday School voted to send all the money in the Sunday School treasury, four dollars and seventy-eight cents, also the Sunday School Church Building Fund of eighteen dollars and twenty-eight cents, to The Mother Church Building Fund. This may bring to mind the widow's mite, but if it be given in love it does its required work.

Affectionately yours,

FIRST CHURCH OF CHRIST, SCIENTIST.

EDWIN A. GREENWOOD, *Chairman of Board of Trustees.*

MRS. MARGARET M. MEYER, *Chairman of Board of Directors.*

JOHN E. SARGENT, *Clerk.*

MRS. EDDY'S REPLY.

First Church of Christ, Scientist, Beloit, Wis.

Beloved Brethren:—"Well done, . . . good and faithful . . . enter thou into the joy of thy lord." "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

Lovingly yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., August 7, 1905.

Los Angeles, Cal., July 8, 1905.

Beloved Leader and Teacher:—Money cannot represent, nor can mere words express, our love and reverence for you, which is inspired by your devotion to the cause of Truth and Love. On this Communion Sunday, Second Church of Los Angeles has taken up a special collection for The Mother Church Building Fund, amounting to nine hundred and forty-one dollars and thirty-eight cents, which makes the total subscription to the fund, so far, by our church ninety-one hundred dollars. In addition to this, members of the church have subscribed, and are paying regularly, about three hundred dollars a month to the fund, to be continued until the building is completed. These contributions are sent as a small token of the sincere love and affection of the Christian Scientists of this far-away Western city, for their Leader and Teacher, and for the Church she has founded.

We are endeavoring to supply the need of a church edifice in our own field. We have purchased lots in one of the most attractive residential districts of the city, at a cost of twenty thousand dollars, and the plans for the church are now being prepared. With a growing church, having a regular attendance of over one thousand, the need of a building of our own has become imperative, but we know that this necessity cannot prevent us from enjoying the privilege of joining in the work of erecting The Mother Church. We are trying to show our love and appreciation by obedience and faithfulness to the requirements of our blessed religion. May our church ever be found striving for all that is high and noble, and for that Mind which was in Christ, that we may be worthy to call you Leader and Friend.

PETER N. TRAHN, ELMA P. JONES,
BLANCHE K. CORBY, JOHN D. WORKS,
KATE S. GREPPIN, Committee.

MRS. EDDY'S REPLY.

God loves you, I love you. The world is made better by such as you. MARY BAKER EDDY.

Portsmouth, O., July 29, 1905.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Guide:—Ever since I was found by Christian Science and privileged to learn at the feet of Truth, the desire has always been present with me to give you something, but I never seemed to have anything quite good enough to offer. I felt from the first that whatever entered Pleasant View must be perfect of its kind. As thought expanded, and as I saw that everything visible is but "type and shadow," the desire began to formulate itself, and I longed to send a pure gold ring containing three beautiful clear diamonds. The desire, as to a symbol, seems as remote as ever, but I believe I can now send its substance.

During the last few weeks I have been able to prove that Christian Science heals "quickly and permanently," as you wrote the London church, and as our Church Manual commands. The first of these cases is that of a little boy who, at four o'clock in the afternoon, fell from the top of a high tree, about thirty feet, and was carried home unconscious. About a half hour after the message for help came, another was received,—"Conscious and without pain, but one arm seems helpless; cries if we move it; we think it is dislocated at the elbow." The next morning he wiped the breakfast dishes, using both arms, and went to school as usual,—well.

The second: At 8 A.M. a lady fell from top to bottom of a long stairway, disfiguring her face and injuring her hip. Shortly after, from a sense of nervous shock, convulsions set in, and when her daughter telephoned me, the fear of death had been expressed by the family. Life was realized, and in one hour she sat up in bed. She arose and dressed in the afternoon, and attended to all of her own housework the next morning.

The third is the case of a sweet little rosebud babe, whose young parents are studying this Science. The mother called about eight in the morning, "Come quick, my baby's arm is fractured, she is screaming with pain." By the time I reached the house, a few blocks away, quiet reigned. The young father had been called home from business. At ten o'clock he returned to his work, and the little one played about the floor as usual, laughing all the while, but did not use that arm until the next morning, when she threw both little arms around her mother's neck and kissed her—free! To say that my heart goes out in gratitude for the understanding which makes these things possible, is but a feeble expression of thought. I see more and more clearly that only as we follow your steps are we freed from the trammels of material belief.

In thinking over the lines of thought which are conducive to these proofs of Truth's power, it occurred to me that the activity of Truth accomplished the first: the realization

of Life, divine energy, the second; and Love, the ever-present spiritual activity, the third.—Truth, Life, and Love. Then it dawned upon me. Surely these demonstrations shine with the clear white light of Truth. They are diamonds set in the circle of eternity. Then I thought of the ring I wanted to give you, and here it is, but after all, it is only giving you back your own,—the reflection of your own bright shining.

Humbly and gratefully yours.

FLORA BELLE JOHNSON.

MRS. EDDY'S REPLY.

Thanks. I value the spirit of your gift, above all things. M. B. G. EDDY.

Oshkosh, Wis., August 8, 1905.

To the Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Among the unnumbered blessings which your chaste life has brought into mine, I count as especially priceless, certain pages from your message to The Mother Church, for June, 1901, under "No Reality in Evil or Sin" (pp. 19-24). These words have been my stay in dark hours, and when the claims of error seemed strongest, I have been wont to go to my room, and when alone with God, to read them aloud. They were always illumined to my thought, and each reading gave a clearer, stronger sense of God's allness and the nothingness of evil.

For this, dear Leader, and for manifold blessings received through Christian Science, I thank our Father-Mother God, and you, His faithful messenger to this age.

Lovingly your student's,

MORRIS PHILIP JONES.

May I send this little handkerchief?

MRS. EDDY'S REPLY.

Thanks.—M. B. G. EDDY.

Brighton, Mass., June 10, 1905.

Rev. Mary Baker G. Eddy,

Beloved Leader:—Less than a year ago I was healed in Christian Science of melancholy. Out of the darkness there suddenly shone for me a great light,—the truth of spiritual being as explained in Science and Health. Since my healing I have again been greatly blessed of God in many ways. The freedom which Christian Science has brought to me is beyond words to express. Your writings—especially Science and Health—are to me pearls of great price. Through the reading of them I am beginning to comprehend the inestimable worth of your life's labor to all mankind.

Please accept this expression of gratitude from one who has been rescued from the depths of despair through the truth which you have voiced to the world.

Sincerely yours,

FRED C. WORMELLE.

Cedar Rapids, Ia., April 28, 1905.

Beloved Leader:—You may be pleased to know that a little band of workers away out here love you and our dear Cause and are trying to prove it by their works. We were able to send one hundred dollars to The Mother Church Building Fund at Christmas time, and fifty dollars a few days ago. This expresses but a portion of the love we feel for Christian Science,—God's precious gift to humanity through you, our beloved Leader.

Believe us, most lovingly yours,

Christian Science Students' Association.

CLARA D. LYMAN, Teacher.

Even in our commonest every-day work, we need the consciousness of His constant presence.

GEORGE MACDONALD.

Testimonies of Healing.

My healing was wonderful to us all. In September, 1895, I was taken very ill. A physician who was called feared peritonitis, and next day decided that this was the trouble. He visited me every day, and I had the best of care, but January found me in bed, and the doctor told me I had been at death's door three times within a month. I then sat up twice, only to go back to bed again, worse than before. In March I again sat up, or lay on the couch, and walked a little by leaning on some one, but could not be dressed as usual. I stooped over like an old person, and one day the doctor told me he feared tuberculosis of the bowels. Later, he said it had developed, and that the next step must be to have a specialist. He left a prescription, and went away. After he had gone, I thought it all over and decided I would take no more medicine, for if I must die I would spend no more money. My thoughts were more like hell than heaven that day, and when my husband came home at night I told him what the doctor had said. He was almost distracted, and asked for the prescription, but I dropped it into the fire, saying I would take no more drugs.

This was Monday, and our home was a very sad one. On Friday afternoon a caller was announced, who proved to be an old friend, a Christian Scientist. Six years before, when I was ill, she had spoken to me of Christian Science, but I had rejected it. She had now called on my sister, who told her of my condition. Knowing that "man's extremity is God's opportunity," she very kindly called on me now, but I was not at first glad to see her; being so sure I must die very soon, I wished to see no one. She, however, lovingly told me I could be well, that God did not make sickness, and said so many comforting things that hope revived. She inquired if I would like to read *Science and Health*, and when I answered that I would, she said she would bring it and show me how to read it aright. After she had gone, I thought over all the Scripture passages she had quoted, called for my Bible and read them. When my husband came home I asked him what he thought of trying Christian Science treatment. He replied, "Try anything, only do not leave me." On Monday my friend came, bringing the precious book. She said at once, "You are better." I asked her for treatment, which she gave. Then followed a beautiful talk which I shall never forget. Later, I walked erectly down the hall. Then I realized what I had done,—I had stood and walked alone, the first time for months. When the practitioner saw my amazement, she smiled. She came to me each day for a week and at the end of that time I took a seven-minute walk alone up hill. The most alarming symptoms all disappeared after the second treatment, and in twelve treatments the trouble was entirely healed. Some of my friends said the healing would not last, but it is now nine years, and I have been, and am still free, perfectly free.

A few months after this beautiful healing I had occasion to call on a doctor, on an errand for a friend. I asked him what he would call a sore that had come on my flesh. After looking at it he said, "This is cancer, and an ugly-looking affair, too. It should be removed within two weeks." That, I said, I should not have done, because from his standpoint, it would return in worse form. He admitted this, and said if it was on his flesh, he should not have it done. I then thought it time to go to my practitioner, which I did that day. Under Christian Science treatment the cancer was perfectly healed in three weeks,—not a trace was left. I now see that my own thought was largely responsible for that cancer. It seemed very real to me, because two relatives had this trouble. The wrong mind-picture had expressed itself on my flesh. I did not then know that the cause was wholly mental, but thanks be to God, that demon was cast out. I have now learned that the thought of divine Love, as ever-present and all-powerful, is vastly better than any material remedy,

for it produces harmony and strength, in both mind and body. Words cannot express my love and gratitude to God, and to our dear Leader, Mrs. Eddy, through whom God has given to a waiting world this revelation of Love's power, by which I was brought back from the very verge of the grave.—JEANETTE P. BROOKS, Somerville, Mass.

It is now six years since I first became interested in Christian Science, and the blessings my family and I have received in those years have been innumerable. Our first experience was such a wonderful one that from that time I could never doubt the healing power of Christian Science. Our little girl, then about twelve years old, had had a throat trouble all her life and had been treated by physicians and specialists without permanent good results. After having had her tonsils cut out, a growth appeared in her throat and nasal cavities which almost closed up those passages, making it hard for her to breathe, swallow, or hear. She was quite deaf at times, and the specialist last consulted said there was no earthly way of curing her but by the knife. As he would have to give her chloroform, I was very much afraid of the operation, but both he and the family physician said there was no alternative, so I consented. However, the night before the operation was to have been performed, the child took sick and could not undergo the ordeal for two weeks.

Before the expiration of that time I had decided to try Christian Science for an ailment of my own that the doctors had never relieved, and in talking with the practitioner I asked her if Christian Science could remove a growth from the nose, and she replied that Truth could do anything. I took the child to her at once, and in a short while an improvement was manifest. After several weeks I sent her to the physician to be vaccinated, and she told him that her mamma said to examine her throat and see if he wanted to operate on it now. He told her to tell her mamma that there wasn't a thing there to remove, it was as clean as his hand; and so it proved. She has been a strong, healthy child ever since, whereas before she was delicate and subject to frequent spells of sickness.

There are eight in our family, and in these six years we have had many ailments overcome by Truth, sometimes quickly, sometimes more slowly, but always effectually, as follows: Pneumonia, typhoid fever, chills and fever, slow fever, headache, grip, ulcerated tooth, hemorrhoids, biliousness, croup, cough, severe burns, cuts, sprained ankle, badly mashed foot, falling hair, also the tobacco habit healed by reading *Science and Health*,—all have had their nothingness proved through Christian Science. We are daily striving to learn more of the truth that makes us free, and we realize that "where the Spirit of the Lord is, there is liberty." For these and many other blessings we are truly thankful.—M. B. LONGCOPE, Houston, Tex.

It is with great gratitude that I tell what Christian Science has done for us. This testimony relates to but one of the many beautiful demonstrations of the power of Truth we have had in our home. My son, while at work as a joiner, met with a severe accident. He understood a little of Christian Science, but not enough to demonstrate his freedom. He did not tell us of his trouble for several days, but on Sunday night he went to see a friend, and while there he was completely overcome by pain, and fainted. He was brought home and put to bed. He then asked for Christian Science treatment, but did not tell us what the trouble was; he just moaned that he was in terrible pain. This increased during the night; to sense he looked very ill, all action had ceased, his bowels seemed to be displaced, and other complications had set in. He could not rest anywhere; he was a most unnatural color, and could take no food—which resulted in great prostration. On Tuesday morning he tried

to get up, but found he could not stand, all the use (or life, as he said) had gone out of his legs. He fell to the floor, but remembered the "scientific statement of being" from Science and Health (p. 468), which helped him a great deal to demonstrate his own freedom. He lay on the floor and I treated him. He then managed to get his clothes on and came downstairs. He was asked why he did not stay in bed; and he said that if he did, he was sure he should die or go mad, as the pain was getting unbearable. His father (who has not yet accepted Christian Science) said he must have a doctor, but my son said he had been healed before by Christian Science treatment, and would go on with it. I felt that some definite step had to be taken, and I asked him to go out with me. He said, "How can I go for a walk, I cannot stand?" but I persuaded him, and we went, although he said the pains were like knives going into him. At that very moment, however, he felt that his bowels were replaced in their proper position, the pain was overcome and he walked quite a distance. When we got home he had some supper and rested better during the night, but still there was no action. I again treated him, and by one o'clock on Wednesday he went to his work,—perfectly healed,—every organ of the body working in perfect harmony and in accord with the law of divine Love.

In conclusion I should like to add my own healing. Two years ago I was enabled to demonstrate my own freedom from glasses which I had worn for twenty-seven years. I cannot express my gratitude to Mrs. Eddy in words for the light and understanding that Christian Science has given us, for it has proved to us God's ever-presence and help.

MRS. ELLEN WRIGHT, Manchester, England.

I have been healed of many things through a higher understanding of Truth. First, by reading the text-book, I was healed of the tobacco habit and chronic intestinal trouble which had claimed attention for twenty years or more. I was healed of profanity, and gained a greater degree of patience, more love for mankind, and a profound respect for the Bible. My experience since learning of Christian Science has been one of continual demonstration. Lately such marked proofs of God's care and power have come to us, that we dare not question. Our thought goes out in thanksgiving to our Father-Mother God, that we have been permitted to see the glory of His might and majesty, and that there was one who had such clear perception and holy desire as to bring this light to the world to-day.

F. C. HOTCHKISS, Bridgeport, Conn.

I wish to express in some measure my heartfelt thanks for the countless blessings that have come to me through Christian Science. Only recently I have passed through an experience which has meant more to me than any words can express. Though to mortal sense seriously ill, I was so strengthened, uplifted, and comforted by divine Love, that in looking back upon this experience, I can truly say that it was a happy one. No words can express my gratitude to God for this wonderful healing, and to our dear Leader, Mrs. Eddy, for the loving self-sacrifice which has made such healing possible to-day.

MRS. E. L. WOOLLEY, Waltham, Mass.

I crave the privilege of bearing testimony to the healing that is being effected in our day by Truth. The summer of 1903 found me a physical and mental wreck. I had been suffering for over four years from what is familiarly known as nervous prostration, severe nervous indigestion, besides a most agonizing pain in my side which had been differently diagnosed by four physicians, but which they had each failed to relieve. I had known of Christian Science in a vague way, but feared to try it as I thought its cures were effected by the use of hypnotic power, and I did not care to have any

person take mental control of me. However, my husband finally persuaded me to investigate it for myself, and I am deeply thankful that he did, for I soon found that it is God who governs in Christian Science, and we should certainly be glad to come under His government. My healing was not very quick, as there were many thoughts of self that had to be put out to make room for the divine Love that heals; but one by one they were destroyed, and the blessed peace that came in their stead can only be understood by those who have experienced it.

Our Father-Mother God is now our only help in every need, and we turn to Him, knowing that what we need of health, wealth, and happiness, we shall have, unless we do as did the children of Israel in the wilderness,—“Yea, they turned back and tempted God, and limited the Holy One of Israel.”—ISABEL VEILLER, New York, N. Y.

I desire to tell of the wonderful power of divine Love, revealed to me through Christian Science, and the change wrought out in my life by it. I was an invalid, and Christian Science made me well; I had catarrh of long standing and Christian Science healed me; I was in despair and Christian Science lifted me up; I was ignorant and Christian Science is making me wise toward God; I was blind to the all-sufficing beauty of a life hid with Christ in God, and Christian Science has made me to see. The relief from physical suffering was wonderful, but beyond that I prize Christian Science because the Bible is become the “Book Beautiful” to me and I am filled with an intense desire to make my life conform to its teachings.

For all this I am deeply grateful to God, and I love and honor Mrs. Eddy, for as I grow in understanding I recognize more and more the purity and goodness of a life that God could use to such a great end.

MRS. KLARA WOOLLEY, Salina, Kan.

I have been a student of Christian Science for over four years, and during that time have had many loving assurances of God's ever-presence.

I had been depending on glasses for several years, and when I read the testimony of a lady who had laid aside her glasses and trusted to Truth, although she could at first only read the headlines in her daily paper, I immediately put mine away, and have never used them since. At first I read the daily Lesson from a large family Bible, but soon I realized that I should depend on Principle, so I took my Bible with very small print again. Sometimes, before I could read the Lesson, I have sat for half an hour, realizing the source of all light, and that no matter how error seemed to hold sway, the light was there. From the very first I could read Science and Health, the *Sentinel*, and *Journal* without any trouble. Now I want to proclaim from the housetop that “The Lord is good!” While holding to the truth day by day, several other ailments have been overcome, so if it was not an immediate demonstration I may have gained more understanding of the truth by having to work constantly. Many suggestions of error would come to tempt me,—one the thought that it is natural for mankind to need glasses at such an age, and that this was more difficult to overcome than an affliction of the eyes. I, however, would put them aside, knowing it was a man-made law, which was annulled by the law of God.

I want to thank Mrs. Eddy for Science and Health and its great help in rightly understanding God's Word.

GENA A. SELBERG, Orange, Cal.

I wish to thank God for the many blessings I have received during the last seven years. I also wish to thank our beloved Leader, Mrs. Eddy, for her untiring devotion and unselfish labor in working so faithfully for mankind. I,

for one, seemed to be in Egyptian darkness, and Christian Science came to me as a beacon-light, and it has led me out of much of the bondage of material sense, mental, moral, and physical, and I know that the understanding of Christian Science has made me a better wife and mother; it has completely changed my character and disposition. Formerly I cared for nothing but self; now I am striving to put self out, and to let divine Love govern me instead. I find that only by strictly adhering to the rules given in our textbook, can this be done. Science and Health has indeed opened to me the Bible, and its pages have been illumined as never before. It has been my blessed privilege to voice this truth to many weary ones, during several weeks of travel, and in some places it is already bearing fruit.

The first literature of Christian Science which I ever read was a *Journal*, and I believe not one word of it escaped my eye. I knew I had found the truth, and almost immediately my whole mentality was changed. I told my husband this was what I had been desiring for years. I read of the remarkable cases of healing, and not once did a doubt come as to their correctness. A few days afterward, I was the happy possessor of the "little book," and its reading brought me such health and happiness as I had never dreamed would be mine in this world. For this, and for very much more, I am deeply grateful to God.

CORA L. SCHWEIGART, Tacoma, Wash.

I feel it is time for me to acknowledge the many blessings I have received through Christian Science,—what it has done for myself and family. My oldest son had hip-disease; he could not lie down and sleep, but would stand up beside the bed, or lie on his stomach, which was the only way he could sleep without pain. I took him to a Christian Science practitioner, and from that time on he has been able to lie down to sleep. About six years ago an abscess gathered and burst, and every one said it would never heal, or that it would open again. It did heal in a few weeks, and has never troubled him since. My other son had stomach trouble, with severe bloating. I took him to a doctor, who gave him medicine, but the trouble continued until I took him to the practitioner, and now he can eat as much as he wants. My daughter had a case of diphtheria, and she was healed in a week. I was afraid to take her out, but the Scientist said, "There is no fear in love," and she did not suffer. My husband had been suffering from stomach and heart trouble for two years. He tried Christian Science, but did not get well as soon as he expected, and went to see a doctor. He was not cured, so he went back to Science and now he has no more trouble. I am grateful for a healing of quinsy. A boil would gather in my throat every winter, but since I went to see the Christian Scientist I have never had it,—that is, for the last eight years. I also suffered with rheumatism, and that is all gone, with many other ailments. I study the book, *Science and Health* by Mrs. Eddy, and I am very thankful to God, and to her, for what the truth has done for us.

MRS. L. BORGMAN, Cincinnati, O.

Having been three times at death's door, I was left a semi-invalid for some years, and then I turned to Christian Science for help. By it I have been healed of ailments whose name was legion, among which was one that two of Boston's best surgeons said would make me a cripple for life, and another that the doctors said was incurable. Science and Health became my daily companion, and it grows more precious as time goes on. After studying it for two years, or a little more, I suddenly discovered that a deformity which I had carried from childhood had vanished, though not a thought of such a possibility had ever occurred to me before. Since then I have seen all manner of evils destroyed by the application of the law of divine Love. There is, however, greater cause for rejoicing in the spiritual up-

lifting than in the physical healing, for which we are very grateful.

Words are inadequate to express my gratitude to God, and to our beloved Leader, Mrs. Eddy, through whose noble work we are led to perceive our rightful inheritance, which is incorruptible, undefiled, and fadeth not away.

ABBIE W. GRIFFIN, Boston, Mass.

It is with a deep sense of gratitude that I acknowledge the protecting power of divine Love in a case of automobile accident. Nothing but the power of God, good, could ever have saved us, for the machine rushed without control down a long and steep hill and was finally overturned. My earnest desire is that this gratitude may ripen into more unselfish love, into helpfulness to others; and that I may follow steadfastly the clear light of Truth revealed to us to-day through our dear Leader, Mrs. Eddy.

FLORENCE D. BARTLETT, Chicago, Ill.

My heart is filled with gratitude to God for the many blessings I have received through Christian Science. For many years I was in darkness and despair, but to-day I am free physically and mentally. In less than nine months I have been lifted out of the mire into the glorious liberty of a child of God. The many physical ills to which I have been subject for years have disappeared, and the happiness which comes with the knowledge that God is all, can be realized only by those who have experienced the spiritual uplifting which Christian Science brings. I am grateful for the many demonstrations made in our family, but particularly for the healing of my little daughter, who has had kidney trouble for six years in an aggravated form, and which *materia medica* failed even to help. I feel deeply grateful to divine Love for sustaining our beloved Leader through many trials.

MARY BROUGHTON BELL, Pittsburg, Pa.

Seven years ago I was healed, and bought a copy of *Science and Health*, but after reading the book through and finding so much in it that I did not understand, and as the nearest Scientist was twenty miles away, I did not pay much attention to it for nearly two years. For five years, however, there has been no medicine in our house and we have had splendid health. There have been times when I should have had help, if a practitioner had been near, but when I seemingly could do no more, then God did the rest for me, and this has taught me that I can, of myself, do nothing. My children, myself, and another lady, meet every Sunday to study the Lesson-Sermon.

It would be impossible to tell of all that Christian Science has done for me and mine, or to thank Mrs. Eddy enough. We are thankful for the periodicals and for the good thoughts that we get from other Scientists when it is our privilege to meet them. Money could not buy my copy of *Science and Health* if I could not get another, although we thought the money was thrown away when I first took treatment and paid for my book, but we have saved a great many times that amount since, through the understanding which we have gained.

MRS. JENNIE THOMAS, Macksburg, Ia.

A crowd of troubles passed him by,
As he with courage waited;
Said he, "Where do you troubles fly,
When you are thus belated?"

"We go," said they, "to those who mope,
Who look on life rejected,
Who weakly say good-by to hope,—
We go where we're expected."

ANON.

From our Exchanges.

There is no controversy among reputable and conscientious men and women, whether inside or outside of the Church, as to the binding obligation of righteousness. No man is absolved from any part of the moral law by the need of making money. He who buys a voter, corrupts a legislature, lies to a customer, cheats a railroad corporation, adulterates his goods, makes false returns of taxable property, steals public lands or public privileges, or does any of those things which, reduced to their lowest terms, can be described as perjury and ordinary lying, stealing, concealed defalcation, robbery, or spoliation of the property of other men, is an enemy to the public. There is no difference of opinion as to the moral quality of such transactions, but there are wide differences among the wise and good as to the methods by which such sins shall be rebuked and virtue encouraged. One thing seems to us certain: Sin does not seem to be sinful until its opposing virtue appears in the world. The terrors of the law and the shamefulness of sin have their part and do their work; but nothing makes evil-doing so grotesque, absurd, and useless as does a fine exhibition of probity and honor set over against it.—*The Christian Register*.

Religion in the Bible is human souls dominated by the Spirit, throbbing and pulsating with the same divine energy which holds the world to its work. This will seem entirely inadequate to those who insist on what they call clear thinking, just as Paul's assertion that the kingdom of God is not in words but in power, must have seemed entirely unsatisfactory to the legalists who listened to him. Still the open secret is that the power of the Book is this manifoldness of the consciousness of a living God, and a trusting to His spirit when it spoke. It was this constant experience of God, this living in Him and His purposes, this infinite variety of contact with the source of life, that makes the whole Book echo with one vast cry of "Immanuel, God with us." Here is the inspiration of that ultimate optimism which forever stretches like a vision beyond the evil of the present as it lies heavily on the souls of those who bear the burden of the world's sins on their hands. Perhaps some day the world will discover the divine fact, that the Biblical consciousness of God, which is so broad, so vital, and so infinite in the variety of its expression in experience that it transcends definition and escapes human limitations, is the true source of an everlasting confidence, and that we shall never exhaust the fountain from whence the world draws its supplies of faith.—*The Universalist Leader*.

What to-day America needs, and what we believe American congregations really desire, is neither poetry nor philosophy, neither entertainingly fresh interpretations of Scripture nor polemical criticism, nor defence of theologies, old or new, but just such messages as it is beginning to get from lay preachers: the duty and the beauty of common honesty, common purity, common humanity, and the power in the living God to enable common men to realize this beauty and fulfil this duty, despite all the glamour and glitter of false ideals and all the pressure of a commercial age and an ill-educated public conscience.—*The Outlook*.

President Butler of Columbia University, in a recent address said, "Little by little the moral and intellectual squalor of the mere struggle for gain, and the suffocating atmosphere of a life spent in juggling with huge sums of money, are being made evident to our people. And when the light one day breaks, men and women will put money and the power that it brings in the subordinate place that belongs to them, and will exalt the high, noble, and sufficient uses of money in the relief of suffering."

It is not what you believe of the Holy Spirit, but what you receive, that makes the difference, says *The American Friend*.

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